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# THE

# APOCRYPHA;

## GREEK AND ENGLISH.

THE

# APOCRYPHA:

GREEK AND ENGLISH,

IN PARALLEL COLUMNS.

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# THE APOCRYPHAL BOOKS.

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The Alexandrian Jews possessed a sacred literature in the Septuagint translation, and where other works of the same national character were either written in Greek or translated from the Hebrew, these also were appended to the sacred books which they before possessed. But we learn plainly from Josephus that they were not regarded as having any canonical authority. The early Christians received them as part of the sacred literature then extant in Greek, and certain of them ignorantly deemed that they possessed some authority; while others, like Melito, exercised a sound discretion in enquiring what books the Jews held as an authoritative and divine Scripture.

The opinions of Christian writers varied much on the subject: Jerome plainly termed them Apocrypha, and often spoke of them very contemptuously: in the Church of Rome, however, they gradually obtained a high standing, until at length the Council of Trent presumed to anathematise any one who would not receive the greater part of them as authoritative Scripture. Many of the Romish Church endeavour to soften the force of this decree, and they thus call these books Deutero-Canonical; it is, however, clear that the council had no thought of applying the term canonical to these writings in any secondary sense, and that they exalted the legend of Tobit and the *fables* (so termed by Jerome) of Bel and the Dragon to as high an authority as Moses and the Prophets.

## ESDRAS.

The book called in the English Apocrypha the first book of Esdras, and in the Latin Vulgate the third book of Esdras (the canonical Ezra and Nehemiah being the first and second), is commonly termed in the Septuagint the *first* book of Esdras, the canonical Ezra being the *second.* This book is simply the canonical Ezra interpreted in a remarkable manner. The Church of Rome even does not receive this book as Holy Scripture, any more than it does the fourth (in the English Bible the *second*) book of Esdras: this latter does not exist any longer in Greek.

## TOBIT.

This book is a kind of romance, abounding in anachronism; it has been transmitted in various forms, all of which are considered to have sprung from a Chaldee original: this may have been moulded differently by different copyists. The writer is supposed to have lived from 200 to 150 B.C. The book exhibits the doctrinal system then prevalent amongst the Jews.

## JUDITH.

This book is also a romance. It is doubtful whether the Greek is a translation or not. The date of the writing of the book is wholly uncertain. It contains such chronological statements as are quite inconsistent with its being a real history.

## ADDITIONS TO ESTHER.

The Apocryphal books previously noticed stand distinct and separate; but here the case is different. It is as though the Greek translation of the real Ezra had not come down to us, and we only had the Apocryphal Esdras with all its interpolations. The book of Esther is in such a state in Greek that it is impossible to separate the text of the real book without breaking and dividing sentences. The old Latin version which was current before the time of Jerome being made from the Greek, of course comprised the interpolations: that Father rejected them unceremoniously, and they have henceforth stood by themselves in the Vulgate at the end of the book. The division of the book into modern chapters has only increased the confusion; for thus, in the Vulgate and in the English Apocrypha, these interpolations stand, separated from the places where they had been introduced, as if they were something consecutive. It is remarkable that the Council of Trent, which canonised the additions, did not restore them to the places in which they would have been (as they are in the Greek) at least intelligible.

## WISDOM OF SOLOMON.

This book appears to have been written by an Alexandrian Jew, who personates Solomon, and yet describes the nation of Israel in circumstances wholly unlike any that could apply to the time of that king. Probably no fraud was *intended*, but simply a fictitious clothing was given to the thoughts. This book has linguistic value as showing the Hebraic character of Hellenistic Greek, even when employed in original composition. It is also a proof of the early use made of the Septuagint version, from which there are citations.

## ECCLESIASTICUS,

### OR THE WISDOM OF JESUS THE SON OF SIRACH.

This book was translated into Greek from the Hebrew original by the grandson of the author (as is supposed), about the year 130 B.C. The Hebrew has long been lost.

## BARUCH.

It is considered by many that this book is a translation from a Hebrew or Chaldee original. It professes to be from the pen of Baruch, the companion of Jeremiah, but is unquestionably one of the forged prophecies which have made their appearance at various ages. Jerome rejects the book unceremoniously; and it is probable that none would have received it as authentic Scripture, had it not been that it was appended to the Greek copies of Jeremiah.

## ADDITIONS TO DANIEL:

### SUSANNA, THE SONG OF THE THREE CHILDREN, AND BEL AND THE DRAGON.

These three *fables*, as they are rightly termed by Jerome, probably originated in Greek: they were affixed to the canonical Daniel in spite of all incongruities, and it is remarkable that some of the early objections to the book of Daniel were founded entirely on these Apocryphal accretions. Since they were canonised by the Council of Trent, some Romish authorities have tried, by the supposition of allegory or parable, to avoid the insuperable difficulties.

## MACCABEES.

There are four books of Maccabees extant in Greek, of which, however, the Church of Rome receives only the first two as canonical.

The *first* book of Maccabees is an interesting history, originally written in Hebrew, which is no longer extant, but early translated into Greek as we now have it. It contains the best history that we possess of the Maccabean times.

The *second* book of Maccabees is an abridgment of a work written by Jasen of Cyrene: the Greek text is probably the original. The author expressly repudiates the idea of his being inspired; hence it is wonderful that the Tridentine Fathers should have elevated the book to the place of authoritative Scripture.

The *third* book of Maccabees is a history with fictitious embellishments, in order of time prior to the other books which bear the name of Maccabees. It is received by the Greek Church, but not by the Latin. The author and the age are alike unknown.

The *fourth* book of Maccabees is by some supposed to have been written by Josephus: Greek is the original language. This book was omitted in the Roman edition, and hence some have supposed that it was rejected in the Vatican MS.; that Codex, however, does not contain any of the books of Maccabees: why, therefore, the editors supplied *three* books and not all the four does not appear.

The third and fourth books of Maccabees have been translated for this edition of the Apocrypha.

These books called Apocrypha, though destitute of all *authority*, have much value in connection with the Hellenistic phraseology of the New Testament. The Septuagint version had been formed on a Hebraic mould, so that Hebraisms were sure to manifest themselves; but in those books of the Apocrypha which were originally written in Greek, we find just the same Hebrew cast of thought and expression. Thus the Hellenistic phraseology of the New Testament was not a new thing, even when applied to original composition.

# ORDER OF BOOKS.

# ΕΣΔΡΑΣ. Α'.

ΚΑΙ ἤγαγεν Ἰωσίας τὸ πάσχα ἐν Ἱερουσαλὴμ τῷ Κυρίῳ αὐτοῦ,
καὶ ἔθυσε τὸ πάσχα τῇ τεσσαρεσκαιδεκάτῃ ἡμέρᾳ τοῦ μηνὸς
2 τοῦ πρώτου· στήσας τοὺς ἱερεῖς κατ' ἐφημερίας ἐστολισμένους
ἐν τῷ ἱερῷ τοῦ Κυρίου.

3 Καὶ εἶπε τοῖς Λευίταις ἱεροδούλοις τοῦ Ἰσραὴλ, ἁγιάσαι
ἑαυτοὺς τῷ Κυρίῳ ἐν τῇ θέσει τῆς ἁγίας κιβωτοῦ τοῦ Κυρίου ἐν
4 τῷ οἴκῳ ᾧ ᾠκοδόμησε Σαλωμὼν ὁ τοῦ Δαυὶδ ὁ βασιλεύς· οὐκ
ἔσται ὑμῖν ἆραι ἐπ' ὤμων αὐτήν· καὶ νῦν λατρεύετε τῷ Κυρίῳ
Θεῷ ὑμῶν, καὶ θεραπεύετε τὸ ἔθνος αὐτοῦ Ἰσραὴλ, καὶ
5 ἑτοιμάσατε κατὰ τὰς πατριὰς καὶ τὰς φυλὰς ὑμῶν, κατὰ
τὴν γραφὴν Δαυὶδ βασιλέως Ἰσραὴλ, καὶ κατὰ τὴν μεγαλειό-
τητα Σαλωμὼν τοῦ υἱοῦ αὐτοῦ· καὶ στάντες ἐν τῷ ἁγίῳ κατὰ
τὴν μεριδαρχίαν τὴν πατρικὴν ὑμῶν τῶν Λευιτῶν, τῶν ἔμπρο-
6 σθεν τῶν ἀδελφῶν ὑμῶν υἱῶν Ἰσραὴλ, ἐν τάξει θύσατε τὸ
πάσχα, καὶ τὰς θυσίας ἑτοιμάσατε τοῖς ἀδελφοῖς ὑμῶν, καὶ
ποιήσατε τὸ πάσχα κατὰ τὸ πρόσταγμα τοῦ Κυρίου τὸ δοθὲν
τῷ Μωυσῇ.

7 Καὶ ἐδωρήσατο Ἰωσίας τῷ λαῷ τῷ εὑρεθέντι ἀρνῶν καὶ
ἐρίφων τριάκοντα χιλιάδας, μόσχους τρισχιλίους· ταῦτα ἐκ τῶν
βασιλικῶν ἐδόθη κατ' ἐπαγγελίαν τῷ λαῷ, καὶ τοῖς ἱερεῦσι, καὶ
8 Λευίταις. Καὶ ἔδωκε Χελκίας, καὶ Ζαχαρίας, καὶ Συῆλος οἱ
ἐπιστάται τοῦ ἱεροῦ τοῖς ἱερεῦσιν εἰς πάσχα πρόβατα δισχίλια
9 ἑξακόσια, μόσχους τριακοσίους. Καὶ Ἰεχονίας, καὶ Σαμαίας,
καὶ Ναθαναὴλ ὁ ἀδελφὸς, καὶ Ἀσαβίας, καὶ Ὀχιῆλος, καὶ
Ἰωρὰμ χιλίαρχοι ἔδωκαν τοῖς Λευίταις εἰς πάσχα πρόβατα
πεντακισχίλια, μόσχους ἑπτακοσίους.

10 Καὶ ταῦτα τὰ γενόμενα, εὐπρεπῶς ἔστησαν οἱ ἱερεῖς καὶ
11 οἱ Λευῖται, ἔχοντες τὰ ἄζυμα κατὰ τὰς φυλὰς καὶ κατὰ τὰς
μεριδαρχίας τῶν πατέρων ἔμπροσθεν τοῦ λαοῦ, προσενεγ-
κεῖν τῷ Κυρίῳ κατὰ τὰ γεγραμμένα ἐν βιβλίῳ Μωυσῆ·
12 καὶ οὕτως τὸ πρωϊνόν. Καὶ ὤπτησαν τὸ πάσχα πυρὶ ὡς
καθήκει, καὶ τὰς θυσίας ἥψησαν ἐν τοῖς χαλκείοις καὶ λέβησι
13 μετ' εὐωδίας, καὶ ἀπήνεγκαν πᾶσι τοῖς ἐκ τοῦ λαοῦ· μετὰ
δὲ ταῦτα ἡτοίμασαν ἑαυτοῖς τε καὶ τοῖς ἱερεῦσιν ἀδελφοῖς
14 αὐτῶν υἱοῖς Ἀαρών· οἱ γὰρ ἱερεῖς ἀνέφερον τὰ στέατα
ἕως ἀωρίας· καὶ οἱ Λευῖται ἡτοίμασαν ἑαυτοῖς καὶ τοῖς ἱερεῦσιν
15 ἀδελφοῖς αὐτῶν υἱοῖς Ἀαρών. Καὶ οἱ ἱεροψάλται υἱοὶ

And Josias held the feast of the passover in Jerusalem unto his Lord, and offered the passover the fourteenth day of the first month; [2] having set the priests according to their daily courses, being arrayed in long garments, in the temple of the Lord.

[3] And he spake unto the Levites, the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord in the house that king Solomon the *son* of David had built: [4] *and said*, Ye shall no more bear the ark upon your shoulders: now therefore serve the Lord your God, and minister unto his people Israel, and prepare you after your families and kindreds, [5] according as David the king of Israel prescribed, and according to the magnificence of Solomon his son: and standing in the temple according to the several dignity of the families of you the Levites, who minister in the presence of your brethren the children of Israel, [6] offer the passover in order, and make ready the sacrifices for your brethren, and keep the passover according to the commandment of the Lord, which was given unto Moses.

[7] And unto the people that was found *there* Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given of the king's allowance, according as he promised, to the people, to the priests and to the Levites. [8] And Helkias, Zacharias, and Syelus, the governors of the temple, gave to the priests for the passover two thousand and six hundred sheep, and three hundred calves. [9] And Jeconias, and Samaias, and Nathanael his brother, and Assabias, and Ochiel, and Joram, captains over thousands, gave to the Levites for the passover five thousand sheep, *and* seven hundred calves.

[10] And when these things were done, the priests and Levites, having the unleavened bread, stood in very comely order according to the kindreds, [11] and according to the several dignities of the fathers, before the people, to offer to the Lord, as it is written in the book of Moses: and thus *did they* in the morning. [12] And they roasted the passover with fire, as appertaineth: as for the sacrifices, they sod them in brass pots and pans with a good savour, [13] and set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron. [14] For the priests offered the fat until night: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron. [15] The holy singers also, the sons of

Asaph, were in their order, according to the appointment of David, to wit, Asaph, Zacharias, and Jeduthun, who was of the king's retinue. [16] Moreover the porters *were* at every gate; it was not lawful for any to go from his ordinary service: for their brethren the Levites prepared for them. [17] Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that they might hold the passover, [18] and offer sacrifices upon the altar of the Lord, according to the commandment of king Josias.

[19] So the children of Israel which were present held the passover at that time, and the feast of sweet bread seven days. [20] And such a passover was not kept in Israel since the time of the prophet Samuel. [21] Yea, all the kings of Israel held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem. [22] In the eighteenth year of the reign of Josias was this passover kept.

[23] And the works of Josias were upright before his Lord with an heart full of godliness. [24] As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and did wickedly against the Lord above all people and kingdoms, and how they grieved him exceedingly, so that the words of the Lord rose up against Israel.

[25] Now after all these acts of Josias it came to pass that Pharaoh the king of Egypt came to raise war at Carcamys upon Euphrates: and Josias went out against him. [26] But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea? [27] I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, yea the Lord is with me hasting me forward: depart from me, and be not against the Lord.

[28] Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of the Lord: [29] but joined battle with him in the plain of Mageddo, and the princes came against king Josias. [30] Then said the king unto his servants, Carry me away out of the battle; for I am very weak. And immediately his servants took him away out of the battle. [31] Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre. [32] And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

[33] These things are written in the book of the stories of the kings of Judah, and every one of the acts that Josias did, and his glory, and his understanding in the law of the Lord; and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and Judea.

[34] And the people took Joachaz the son of Josias, and made *him* king instead of Josias his father when he was twenty and three

Ἀσὰφ ἦσαν ἐπὶ τῆς τάξεως αὐτῶν, κατὰ τὰ ὑπὸ Δαυὶδ τεταγ-
μένα, καὶ Ἀσὰφ, καὶ Ζαχαρίας, καὶ Ἐδδινοὺς ὁ παρὰ τοῦ βασι-
λέως. Καὶ οἱ θυρωροὶ ἐφ' ἑκάστου πυλῶνος· οὐκ ἔστι παρα- 16
βῆναι ἕκαστον τὴν ἑαυτοῦ ἐφημερίαν· οἱ γὰρ ἀδελφοὶ αὐτῶν οἱ
Λευῖται ἡτοίμασαν αὐτοῖς, καὶ συνετελέσθη τὰ τῆς θυσίας 17
τοῦ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ ἀχθῆναι τὸ πάσχα, καὶ προσ- 18
αχθῆναι τὰς θυσίας ἐπὶ τὸ τοῦ Κυρίου θυσιαστήριον, κατὰ τὴν
ἐπιταγὴν τοῦ βασιλέως Ἰωσίου.

Καὶ ἠγάγοσαν οἱ υἱοὶ Ἰσραὴλ οἱ εὑρεθέντες ἐν τῷ καιρῷ 19
τούτῳ τὸ πάσχα καὶ τὴν ἑορτὴν τῶν ἀζύμων ἡμέρας ἑπτά. Καὶ 20
οὐκ ἤχθη τὸ πάσχα τοιοῦτον ἐν τῷ Ἰσραὴλ ἀπὸ τῶν χρόνων
Σαμουὴλ τοῦ προφήτου. Καὶ πάντες οἱ βασιλεῖς τοῦ Ἰσραὴλ 21
οὐκ ἠγάγοσαν πάσχα τοιοῦτον, οἷον ἤγαγεν Ἰωσίας, καὶ οἱ ἱερεῖς,
καὶ οἱ Λευῖται, καὶ οἱ Ἰουδαῖοι, καὶ πᾶς Ἰσραὴλ ὁ εὑρεθεὶς ἐν
τῇ κατοικήσει αὐτῶν ἐν Ἱερουσαλήμ. Ὀκτωκαιδεκάτῳ ἔτει 22
βασιλεύοντος Ἰωσίου ἤχθη τὸ πάσχα τοῦτο.

Καὶ ὠρθώθη τὰ ἔργα Ἰωσίου ἐνώπιον τοῦ Κυρίου αὐτοῦ ἐν 23
καρδίᾳ πλήρει εὐσεβείας. Καὶ τὰ κατ' αὐτὸν δὲ ἀναγέγραπται 24
ἐν τοῖς ἔμπροσθεν χρόνοις, περὶ τῶν ἡμαρτηκότων καὶ ἠσε-
βηκότων εἰς τὸν Κύριον παρὰ πᾶν ἔθνος καὶ βασιλείαν, καὶ ἃ
ἐλύπησαν αὐτὸν, ἔστι, καὶ οἱ λόγοι τοῦ Κυρίου ἀνέστησαν ἐπὶ
Ἰσραήλ.

Καὶ μετὰ πᾶσαν τὴν πρᾶξιν ταύτην Ἰωσίου, συνέβη Φαραὼ 25
βασιλέα Αἰγύπτου ἐλθόντα πόλεμον ἐγεῖραι ἐν Χαρκαμὺς ἐπὶ
τοῦ Εὐφράτου· καὶ ἐξῆλθεν εἰς ἀπάντησιν αὐτῷ Ἰωσίας. Καὶ 26
διεπέμψατο πρὸς αὐτὸν βασιλεὺς Αἰγύπτου, λέγων, τί ἐμοὶ καὶ
σοί ἐστι, βασιλεῦ τῆς Ἰουδαίας; Οὐχὶ πρὸς σὲ ἐξαπέσταλμαι 27
ὑπὸ Κυρίου τοῦ Θεοῦ· ἐπὶ γὰρ τοῦ Εὐφράτου ὁ πόλεμός μου
ἐστί· καὶ νῦν Κύριος μετ' ἐμοῦ ἐστι, καὶ Κύριος μετ' ἐμοῦ ἐπι-
σπεύδων ἐστίν· ἀπόστηθι, καὶ μὴ ἐναντιοῦ τῷ Κυρίῳ.

Καὶ οὐκ ἀπέστρεψεν ἑαυτὸν Ἰωσίας ἐπὶ τὸ ἅρμα αὐτοῦ, ἀλλὰ 28
πολεμεῖν αὐτὸν ἐπεχείρει, οὐ προσέχων ῥήμασιν Ἱερεμίου προ-
φήτου ἐκ στόματος Κυρίου. Ἀλλὰ συνεστήσατο πρὸς αὐτὸν 29
πόλεμον ἐν τῷ πεδίῳ Μαγεδδώ· καὶ κατέβησαν οἱ ἄρχοντες
πρὸς τὸν βασιλέα Ἰωσίαν. Καὶ εἶπεν ὁ βασιλεὺς τοῖς παισὶν 30
ἑαυτοῦ, ἀποστήσατέ με ἀπὸ τῆς μάχης, ἠσθένησα γὰρ λίαν· καὶ
εὐθέως ἀπέστησαν αὐτὸν οἱ παῖδες αὐτοῦ ἀπὸ τῆς παρατάξεως.
Καὶ ἀνέβη ἐπὶ τὸ ἅρμα τὸ δευτέριον αὐτοῦ, καὶ ἀποκατασταθεὶς 31
εἰς Ἱερουσαλὴμ, μετήλλαξε τὸν βίον αὐτοῦ, καὶ ἐτάφη ἐν τῷ
πατρικῷ τάφῳ. Καὶ ἐν ὅλῃ τῇ Ἰουδαίᾳ ἐπένθησαν τὸν Ἰωσίαν, 32
καὶ ἐθρήνησεν Ἱερεμίας ὁ προφήτης ὑπὲρ Ἰωσίου, καὶ οἱ προ-
καθήμενοι σὺν γυναιξὶν ἐθρηνοῦσαν αὐτὸν ἕως τῆς ἡμέρας
ταύτης· καὶ ἐξεδόθη τοῦτο γίνεσθαι ἀεὶ εἰς ἅπαν τὸ γένος
Ἰσραήλ.

Ταῦτα δὲ ἀναγέγραπται ἐν τῇ βίβλῳ τῶν ἱστορουμένων περὶ 33
τῶν βασιλέων τῆς Ἰουδαίας, καὶ τὸ καθ' ἓν πραχθὲν τῆς πράξεως
Ἰωσίου, καὶ τῆς δόξης αὐτοῦ, καὶ τῆς συνέσεως αὐτοῦ ἐν τῷ
νόμῳ Κυρίου· τά τε προπραχθέντα ὑπ' αὐτοῦ καὶ τὰ νῦν, ἱστό-
ρηται ἐν τῷ βιβλίῳ τῶν βασιλέων Ἰσραὴλ καὶ Ἰούδα.

Καὶ ἀναλαβόντες οἱ ἐκ τοῦ ἔθνους τὸν Ἰεχονίαν υἱὸν Ἰωσίου, 34
ἀνέδειξαν βασιλέα ἀντὶ Ἰωσίου τοῦ πατρὸς αὐτοῦ, ὄντα ἐτῶν

35 εἴκοσι τριῶν. Καὶ ἐβασίλευσεν ἐν Ἰσραὴλ καὶ Ἱερουσαλὴμ
μῆνας τρεῖς· καὶ ἀπέστησεν αὐτὸν βασιλεὺς Αἰγύπτου τοῦ μὴ
36 βασιλεύειν ἐν Ἱερουσαλὴμ, καὶ ἐζημίωσε τὸ ἔθνος ἀργυρίου
ταλάντοις ἑκατὸν καὶ χρυσίου ταλάντῳ ἑνί.

37 Καὶ ἀνέδειξε βασιλεὺς Αἰγύπτου βασιλέα Ἰωακὶμ τὸν ἀδελ-
38 φὸν αὐτοῦ βασιλέα τῆς Ἰουδαίας καὶ Ἱερουσαλήμ. Καὶ ἔδησεν
Ἰωακὶμ τοὺς μεγιστᾶνας, Ζαράκην δὲ τὸν ἀδελφὸν αὐτοῦ συλ-
39 λαβὼν ἀνήγαγεν ἐξ Αἰγύπτου. Ἐτῶν δὲ ἦν εἰκοσιπέντε
Ἰωακὶμ ὅτε ἐβασίλευσε τῆς Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ
40 ἐποίησε τὸ πονηρὸν ἐνώπιον Κυρίου. Μετ᾽ αὐτὸν δὲ ἀνέβη
Ναβουχοδονόσορ ὁ βασιλεὺς Βαβυλῶνος, καὶ ἔδησεν αὐτὸν ἐν
41 χαλκείῳ δεσμῷ, καὶ ἀπήγαγεν εἰς Βαβυλῶνα. Καὶ ἀπὸ τῶν
ἱερῶν σκευῶν τοῦ Κυρίου λαβὼν Ναβουχοδονόσορ καὶ ἀπενέγ-
42 κας, ἀπηρείσατο ἐν τῷ ναῷ αὐτοῦ ἐν Βαβυλῶνι. Τὰ δὲ ἱστο-
ρηθέντα περὶ αὐτοῦ, καὶ τῆς ἀκαθαρσίας αὐτοῦ καὶ δυσσεβείας,
ἀναγέγραπται ἐν τῇ βίβλῳ τῶν χρόνων τῶν βασιλέων.

43 Καὶ ἐβασίλευσεν ἀντ᾽ αὐτοῦ Ἰωακὶμ ὁ υἱὸς αὐτοῦ· ὅτε
44 γὰρ ἀνεδείχθη, ἦν ἐτῶν ὀκτώ. Βασιλεύει δὲ μῆνας τρεῖς καὶ
ἡμέρας δέκα ἐν Ἱερουσαλὴμ, καὶ ἐποίησε τὸ πονηρὸν ἔναντι
Κυρίου.

45 Καὶ μετ᾽ ἐνιαυτὸν ἀποστείλας Ναβουχοδονόσορ μετήγαγεν
46 αὐτὸν εἰς Βαβυλῶνα, ἅμα τοῖς ἱεροῖς σκεύεσι τοῦ Κυρίου, καὶ
ἀνέδειξε Σεδεκίαν βασιλέα τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, ὄντα
47 ἐτῶν εἴκοσι ἑνός· βασιλεύει δὲ ἔτη ἕνδεκα, καὶ ἐποίησε τὸ
πονηρὸν ἐνώπιον Κυρίου, καὶ οὐκ ἐνετράπη ἀπὸ τῶν ῥηθέντων
λόγων ὑπὸ Ἱερεμίου τοῦ προφήτου ἐκ στόματος τοῦ Κυρίου.
48 Καὶ ὁρκισθεὶς ἀπὸ τοῦ βασιλέως Ναβουχοδονόσορ τῷ ὀνόματι
Κυρίου, ἐπιορκήσας ἀπέστη· καὶ σκληρύνας αὐτοῦ τὸν τράχηλον
καὶ τὴν καρδίαν αὐτοῦ, παρέβη τὰ νόμιμα Κυρίου Θεοῦ Ἰσραήλ.
49 Καὶ οἱ ἡγούμενοι δὲ τοῦ λαοῦ καὶ τῶν ἱερέων πολλὰ ἠσέβησαν
καὶ ὑπὲρ πάσας τὰς ἀκαθαρσίας πάντων τῶν ἐθνῶν, καὶ ἐμίαναν
τὸ ἱερὸν τοῦ Κυρίου τὸ ἁγιαζόμενον ἐν Ἱερουσαλήμ.

50 Καὶ ἀπέστειλεν ὁ Θεὸς τῶν πατέρων αὐτῶν διὰ τοῦ ἀγγέλου
αὐτοῦ μετακαλέσαι αὐτοὺς, καθότι ἐφείδετο αὐτῶν καὶ τοῦ
51 σκηνώματος αὐτοῦ· Αὐτοὶ δὲ ἐμυκτήρισαν ἐν τοῖς ἀγγέλοις
αὐτοῦ· καὶ ᾗ ἡμέρᾳ ἐλάλησε Κύριος, ἦσαν ἐκπαίζοντες τοὺς
52 προφήτας αὐτοῦ, ἕως οὗ θυμῶντα αὐτὸν ἐπὶ τῷ ἔθνει αὐτοῦ
διὰ τὰ δυσσεβήματα, προστάξαι ἀναβιβάσαι ἐπ᾽ αὐτοὺς τοὺς
53 βασιλεῖς τῶν Χαλδαίων. Οὗτοι ἀπέκτειναν τοὺς νεανίσκους
αὐτῶν ἐν ῥομφαίᾳ, περικύκλῳ τοῦ ἁγίου αὐτῶν ἱεροῦ· καὶ οὐκ
ἐφείσαντο νεανίσκου καὶ παρθένου, καὶ πρεσβύτου καὶ νεωτέρου,
54 ἀλλὰ πάντας παρέδωκαν εἰς τὰς χεῖρας αὐτῶν. Καὶ πάντα τὰ
ἱερὰ σκεύη τοῦ Κυρίου τὰ μεγάλα καὶ τὰ μικρὰ, καὶ τὰς κιβω-
τοὺς τοῦ Κυρίου, καὶ τὰς βασιλικὰς ἀποθήκας ἀναλαβόντες
55 ἀπήνεγκαν εἰς Βαβυλῶνα. Καὶ ἐνεπύρισαν τὸν οἶκον τοῦ
Κυρίου, καὶ ἔλυσαν τὰ τείχη Ἱερουσαλὴμ, καὶ τοὺς πύργους
56 αὐτῆς ἐνεπύρισαν ἐν πυρὶ, καὶ συνετέλεσαν πάντα τὰ ἔνδοξα
αὐτῆς ἀχρειῶσαι, καὶ τοὺς ἐπιλοίπους ἀπήγαγε μετὰ ῥομφαίας
57 εἰς Βαβυλῶνα. Καὶ ἦσαν παῖδες αὐτῷ καὶ τοῖς υἱοῖς αὐτοῦ,

years old. [35] And he reigned in Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem. [36] And he set a tax upon the land of an hundred talents of silver and one talent of gold.

[37] The king of Egypt also made king Joacim his brother king of Judea and Jerusalem. [38] And he bound Joacim and the nobles: but Zaraces his brother he apprehended, and brought him out of Egypt. [39] Five and twenty years old was Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord. [40] Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and carried him into Babylon. [41] Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and set them in his own temple at Babylon. [42] But those things that are recorded of him, and of his uncleanness and impiety, are written in the chronicles of the kings.

[43] And Joacim his son reigned in his stead: he was made king being eighteen years old; [44] and reigned but three months and ten days in Jerusalem; and did evil before the Lord.

[45] So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord. [46] And made Sedecias king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years: [47] and he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord. [48] And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, and his heart, he transgressed the laws of the Lord God of Israel. [49] The governors also of the people and of the priests did many things against the laws, and passed all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

[50] Nevertheless the God of their fathers sent by his messenger to call them back, because he spared them and his tabernacle also. [51] But they had his messengers in derision; and, in the day that the Lord spake unto them, they made a sport of his prophets: [52] so far forth, that he, being wroth with his people for their great ungodliness, commanded the kings of the Chaldees to come up against them; [53] who slew their young men with the sword, yea, even within the compass of their holy temple, and spared neither young man nor maid, old man nor child, among them; for he delivered all into their hands. [54] And they took all the holy vessels of the Lord, both great and small, with the vessels of the ark of God, and the king's treasures, and carried them away into Babylon. [55] As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers. [56] and as for her glorious things, they never ceased till they had consumed and brought them all to nought; and the people that were not slain with the sword he carried into Babylon: [57] who became servants to

him and his children, till the Persians reigned, to fulfil the word of the Lord spoken by the mouth of Jeremy: 58 until the land had enjoyed her sabbaths, the whole time of her desolation shall she rest, until the full term of seventy years.

In the first year of Cyrus king of the Persians, that the word of the Lord might be accomplished, that he had promised by the mouth of Jeremy; 2 the Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by writing, 3 saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath made me king of the whole world, 4 and commanded me to build him an house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let his Lord be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: for he is the Lord that dwelleth in Jerusalem. 6 Whosoever then dwell in the places about, let them help him, those, I say, that are his neighbours, with gold, and with silver, 7 with gifts, with horses, and with cattle, and other things, which have been set forth by vow, for the temple of the Lord at Jerusalem.

8 Then the chief of the families of Judea and of the tribe of Benjamin stood up; the priests also, and the Levites, and all they whose mind the Lord had moved to go up, and to build an house for the Lord at Jerusalem, 9 and they that dwelt round about them, and helped them in all things with silver and gold, with horses and cattle, and with very many free gifts of a great number whose minds were stirred up thereto. 10 King Cyrus also brought forth the holy vessels which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his treasurer: 12 and by him they were delivered to Sanabassar the governor of Judea. 13 And this was the number of them; A thousand golden cups, and a thousand of silver, censers of silver twenty-nine, vials of gold thirty, and of silver two thousand four hundred and ten, and a thousand other vessels. 14 So all the vessels of gold and of silver, which were carried away, were five thousand four hundred threescore and nine. 15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 But in the time of Artaxerxes king of the Persians Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Samellius the secretary, with the rest that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem this letter following; 17 To king Artaxerxes our lord, Thy servants, Rathumus the storywriter, and Samellius the scribe, and the rest of their council, and the judges that are in Celosyria and Phenice. 18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jerusalem, that

μέχρις οὗ βασιλεῦσαι Πέρσας, εἰς ἀναπλήρωσιν ῥήματος τοῦ
Κυρίου ἐν στόματι Ἱερεμίου· ἕως τοῦ εὐδοκῆσαι τὴν γῆν τὰ 58
σάββατα αὐτῆς, πάντα τὸν χρόνον τῆς ἐρημώσεως αὐτῆς, σαβ-
βατιεῖ εἰς συμπλήρωσιν ἐτῶν ἑβδομήκοντα.

Βασιλεύοντος Κύρου Περσῶν ἔτους πρώτου, εἰς συντέλειαν 2
ῥήματος Κυρίου ἐν στόματι Ἱερεμίου, ἤγειρε Κύριος τὸ πνεῦμα 2
Κύρου βασιλέως Περσῶν, καὶ ἐκήρυξεν ἐν ὅλῃ τῇ βασιλείᾳ
αὐτοῦ, καὶ ἅμα διὰ γραπτῶν, λέγων, τάδε λέγει ὁ βασιλεὺς 3
Περσῶν Κύρος, ἐμὲ ἀνέδειξε βασιλέα τῆς οἰκουμένης ὁ Κύ-
ριος τοῦ Ἰσραὴλ, Κύριος ὁ ὕψιστος. Καὶ ἐσήμηνέ μοι 4
οἰκοδομῆσαι αὐτῷ οἶκον ἐν Ἱερουσαλὴμ, τῇ ἐν τῇ Ἰουδαίᾳ.

Εἴ τις ἐστὶν οὖν ὑμῶν ἐκ τοῦ ἔθνους αὐτοῦ, ἔστω ὁ Κύριος 5
αὐτοῦ μετ᾽ αὐτοῦ, καὶ ἀναβὰς εἰς τὴν Ἱερουσαλὴμ τὴν ἐν τῇ
Ἰουδαίᾳ, οἰκοδομείτω τὸν οἶκον τοῦ Κυρίου τοῦ Ἰσραήλ· οὗτος
ὁ Κύριος, ὁ κατασκηνώσας ἐν Ἱερουσαλήμ. Ὅσοι οὖν κατὰ 6
τοὺς τόπους οἰκοῦσι, βοηθείτωσαν αὐτῷ οἱ ἐν τῷ τόπῳ αὐτοῦ, ἐν
χρυσίῳ καὶ ἐν ἀργυρίῳ, ἐν δόσεσι, μεθ᾽ ἵππων καὶ κτηνῶν, σὺν 7
τοῖς ἄλλοις τοῖς κατ᾽ εὐχὰς προστεθειμένοις εἰς τὸ ἱερὸν τοῦ
Κυρίου τὸ ἐν Ἱερουσαλήμ.

Καὶ καταστήσαντες οἱ ἀρχίφυλοι τῶν πατριῶν τῆς Ἰούδα 8
καὶ Βενιαμὶν φυλῆς, καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται, καὶ πάντων
ὧν ἤγειρε Κύριος τὸ πνεῦμα, ἀναβῆναι οἰκοδομῆσαι οἶκον τῷ
Κυρίῳ τὸν ἐν Ἱερουσαλήμ· καὶ οἱ περικύκλῳ αὐτῶν ἐβοή- 9
θησαν ἐν πᾶσιν, ἐν ἀργυρίῳ καὶ χρυσίῳ, ἵπποις, κτήνεσι, καὶ
εὐχαῖς ὡς πλείσταις πολλῶν, ὧν ὁ νοῦς ἠγέρθη. Καὶ ὁ βασι- 10
λεὺς Κύρος ἐξήνεγκε τὰ ἱερὰ σκεύη τοῦ Κυρίου, ἃ μετήνεγκε
Ναβουχοδονόσορ ἐξ Ἱερουσαλὴμ, καὶ ἀπηρείσατο αὐτὰ ἐν τῷ
εἰδωλείῳ αὐτοῦ.

Ἐξενέγκας δὲ αὐτὰ Κύρος ὁ βασιλεὺς Περσῶν παρέδωκεν 11
αὐτὰ Μιθραδάτῃ τῷ ἑαυτοῦ γαζοφύλακι. Διὰ δὲ τούτου παρε- 12
δόθησάν Σαμανασσάρῳ προστάτῃ τῆς Ἰουδαίας. Ὁ δὲ τούτων 13
ἀριθμὸς ἦν, σπονδεῖα χρυσᾶ χίλια, σπονδεῖα ἀργυρᾶ χίλια,
θυΐσκαι ἀργυραῖ εἰκοσιεννέα, φιάλαι χρυσαῖ τριάκοντα, ἀργυραῖ
δισχίλιαι τετρακόσιαι δέκα, καὶ ἄλλα σκεύη χίλια. Τὰ δὲ 14
πάντα σκεύη ἐκομίσθη χρυσᾶ καὶ ἀργυρᾶ πεντακισχίλια
τετρακόσια ἑξηκονταεννέα. Ἀνηνέχθη δὲ ὑπὸ Σαμανασσά- 15
ρου ἅμα τοῖς ἐκ τῆς αἰχμαλωσίας ἐκ Βαβυλῶνος εἰς Ἱερου-
σαλήμ.

Ἐν δὲ τοῖς ἐπὶ Ἀρταξέρξου τῶν Περσῶν βασιλέως χρόνοις 16
κατέγραψαν αὐτῷ κατὰ τῶν κατοικούντων ἐν τῇ Ἰουδαίᾳ καὶ
Ἱερουσαλὴμ, Βήλεμος, καὶ Μιθροδάτης, καὶ Ταβέλλιος, καὶ
Ῥάθυμος, καὶ Βεέλτεθμος, καὶ Σαμέλλιος ὁ γραμματεὺς, καὶ
οἱ λοιποὶ οἱ τούτοις συντασσόμενοι, οἰκοῦντες δὲ ἐν Σαμαρείᾳ
καὶ τοῖς ἄλλοις τόποις, τὴν ὑπογεγραμμένην ἐπιστολήν·
Βασιλεῖ Ἀρταξέρξῃ κυρίῳ οἱ παῖδές σου, Ῥάθυμος ὁ τὰ προσ- 17
πίπτοντα, καὶ Σαμέλλιος ὁ γραμματεὺς, καὶ οἱ ἐπίλοιποι
τῆς βουλῆς αὐτῶν, καὶ κριταὶ οἱ ἐν κοίλῃ Συρίᾳ καὶ Φοινίκῃ.
Καὶ νῦν γνωστὸν ἔστω τῷ κυρίῳ βασιλεῖ, ὅτι οἱ Ἰουδαῖοι ἀνα- 18
βάντες παρ᾽ ὑμῶν πρὸς ἡμᾶς ἐλθόντες εἰς Ἱερουσαλὴμ, τὴν

πόλιν τὴν ἀποστάτιν καὶ πονηρὰν, οἰκοδομοῦσι τάς τε ἀγορὰς
αὐτῆς, καὶ τὰ τείχη θεραπεύουσι, καὶ ναὸν ὑποβάλλονται.
19 Ἐὰν οὖν ἡ πόλις αὕτη οἰκοδομηθῇ, καὶ τὰ τείχη συντελεσθῇ,
φορολογίαν οὐ μὴ ὑπομείνωσι δοῦναι, ἀλλὰ καὶ βασιλεῦσιν
ἀντιστήσονται.
20 Καὶ ἐπεὶ ἐνεργεῖται τὰ κατὰ τὸν ναὸν, καλῶς ἔχειν ὑπολαμ-
21 βάνομεν μὴ ὑπεριδεῖν τὸ τοιοῦτο, ἀλλὰ προσφωνῆσαι τῷ κυρίῳ
βασιλεῖ, ὅπως ἂν φαίνηταί σοι, ἐπισκεφθῇ ἐν τοῖς ἀπὸ τῶν
22 πατέρων σου βιβλίοις. Καὶ εὑρήσεις ἐν τοῖς ὑπομνηματισ-
μοῖς γεγραμμένα περὶ τούτων, καὶ γνώσῃ ὅτι ἡ πόλις ἐκείνη
23 ἦν ἀποστάτις, καὶ βασιλεῖς καὶ πόλεις ἐνοχλοῦσα, καὶ οἱ
Ἰουδαῖοι ἀποστάται καὶ πολιορκίας συνιστάμενοι ἐν αὐτῇ ἔτι
24 ἐξ αἰῶνος, δι' ἣν αἰτίαν καὶ ἡ πόλις αὕτη ἠρημώθη. Νῦν οὖν
ὑποδεικνύομέν σοι, κύριε βασιλεῦ, ὅτι ἐὰν ἡ πόλις αὕτη οἰκοδο-
μηθῇ, καὶ τὰ ταύτης τείχη ἀνασταθῇ, κάθοδος οὐκ ἔτι σοι ἔσται
εἰς κοίλην Συρίαν καὶ Φοινίκην.
25 Τότε ἀντέγραψεν ὁ βασιλεὺς Ῥαθύμῳ τῷ γράφοντι τὰ
προσπίπτοντα, καὶ Βεελτέθμῳ, καὶ Σαμελλίῳ γραμματεῖ, καὶ
τοῖς λοιποῖς τοῖς συντασσομένοις καὶ οἰκοῦσιν ἐν τῇ Σαμαρείᾳ,
26 καὶ Συρίᾳ, καὶ Φοινίκῃ, τὰ ὑπογεγραμμένα. Ἀνέγνων τὴν
ἐπιστολὴν ἣν πεπόμφατε πρὸς μέ· ἐπέταξα οὖν ἐπισκέψασθαι·
καὶ εὑρέθη ὅτι ἡ πόλις ἐκείνη ἐστὶν ἐξ αἰῶνος βασιλεῦσιν
27 ἀντιπαρατάσσουσα, καὶ οἱ ἄνθρωποι ἀποστάσεις καὶ πολέμους
ἐν αὐτῇ συντελοῦντες, καὶ βασιλεῖς ἰσχυροὶ καὶ σκληροὶ ἦσαν
ἐν Ἱερουσαλὴμ κυριεύοντες καὶ φορολογοῦντες κοίλην Συρίαν
28 καὶ Φοινίκην. Νῦν οὖν ἐπέταξα ἀποκωλῦσαι τοὺς ἀνθρώπους
ἐκείνους τοῦ οἰκοδομῆσαι τὴν πόλιν, καὶ προνοηθῆναι ὅπως
29 μηδὲν παρὰ ταῦτα γένηται. Καὶ μὴ προβῇ ἐπὶ πλεῖον τὰ τῆς
κακίας εἰς τὸ βασιλεῖς ἐνοχλῆσαι.
30 Τότε ἀναγνωσθέντων τῶν παρὰ τοῦ βασιλέως Ἀρταξέρξου
γραφέντων, Ῥάθυμος, καὶ Σαμέλλιος ὁ γραμματεὺς, καὶ οἱ
τούτοις συντασσόμενοι, ἀναζεύξαντες εἰς Ἱερουσαλὴμ κατὰ
σπουδὴν μεθ' ἵππου καὶ ὄχλου παρατάξεως, ἤρξαντο κωλύειν
τοὺς οἰκοδομοῦντας, καὶ ἤργει ἡ οἰκοδομὴ τοῦ ἱεροῦ τοῦ ἐν
Ἱερουσαλὴμ μέχρι τοῦ δευτέρου ἔτους τῆς βασιλείας Δαρείου
τοῦ Περσῶν βασιλέως.

3 Καὶ βασιλεὺς Δαρεῖος ἐποίησε δοχὴν μεγάλην πᾶσι τοῖς
ὑπ' αὐτὸν, καὶ πᾶσι τοῖς οἰκογενέσιν αὐτοῦ, καὶ πᾶσι τοῖς
2 μεγιστᾶσι τῆς Μηδίας καὶ τῆς Περσίδος, καὶ πᾶσι τοῖς
σατράπαις καὶ στρατηγοῖς καὶ τοπάρχαις τοῖς ὑπ' αὐτὸν, ἀπὸ
τῆς Ἰνδικῆς μέχρις Αἰθιοπίας, ἐν ταῖς ἑκατὸν εἰκοσιεπτὰ σατρα-
3 πείαις. Καὶ ἐφάγοσαν καὶ ἐπίοσαν, καὶ ἐμπλησθέντες ἀνέλυσαν·
ὁ δὲ Δαρεῖος ὁ βασιλεὺς ἀνέλυσεν εἰς τὸν κοιτῶνα ἑαυτοῦ, καὶ
ἐκοιμήθη, καὶ ἔξυπνος ἐγένετο.
4 Τότε οἱ τρεῖς νεανίσκοι οἱ σωματοφύλακες οἱ φυλάσσοντες
5 τὸ σῶμα τοῦ βασιλέως, εἶπαν ἕτερος πρὸς τὸν ἕτερον, εἴπωμεν
ἕκαστος ἡμῶν ἕνα λόγον, ὃς ὑπερισχύσει· καὶ οὗ ἐὰν φανῇ τὸ
ῥῆμα αὐτοῦ σοφώτερον τοῦ ἑτέρου, δώσει αὐτῷ Δαρεῖος ὁ βασι-
6 λεὺς δωρεὰς μεγάλας, καὶ ἐπινίκια μεγάλα, καὶ πορφύραν
περιβαλέσθαι, καὶ ἐν χρυσώμασι πίνειν, καὶ ἐπὶ χρυσῷ
καθεύδειν, καὶ ἅρμα χρυσοχάλινον, καὶ κίδαριν βυσσίνην,
7 καὶ μανιάκην περὶ τὸν τράχηλον, καὶ δεύτερος καθιεῖται

rebellious and wicked city, do build the
marketplaces, and repair the walls of it,
and do lay the foundation of the temple.
19 Now if this city and the walls thereof be
made up again, they will not only refuse
to give tribute, but also rebel against kings.
20 And forasmuch as the things pertaining
to the temple are now in hand, we think it
meet not to neglect such a matter, 21 but to
speak unto our lord the king, to the intent
that, if it be thy pleasure, it may be sought
out in the books of thy fathers: 22 and thou
shalt find in the chronicles what is written
concerning these things, and shalt under-
stand that that city was rebellious, troubling
both kings and cities: 23 and that the Jews
were rebellious, and raised always wars
therein; for the which cause even this city
was made desolate. 24 Wherefore now we
do declare unto thee, O lord the king, that
if this city be built again, and the walls
thereof set up anew, thou shalt from hence-
forth have no passage into Celosyria and
Phenice.
25 Then the king wrote back again to Ra-
thumus the storywriter, to Beeltethmus,
to Semellius the scribe, and to the rest that
were in commission, and dwellers in Sama-
ria and Syria and Phenice, after this man-
ner; 26 I have read the epistle which ye
have sent unto me: therefore I commanded
to make diligent search, and it hath been
found that that city was from the beginning
practising against kings; 27 and the men
therein were given to rebellion and war:
and that mighty kings and fierce were in
Jerusalem, who reigned and exacted tributes
in Celosyria and Phenice. 28 Now therefore
I have commanded to hinder those men
from building the city, and heed to be
taken that there be no more done in it;
29 and that those wicked workers proceed no
further to the annoyance of kings.
30 Then king Artaxerxes his letters being
read, Rathumus, and Semellius the scribe,
and the rest that were in commission with
them, removing in haste toward Jerusalem
with a troop of horsemen and a multitude
of people in battle array, began to hinder
the builders; and the building of the tem-
ple in Jerusalem ceased until the second
year of the reign of Darius king of the
Persians.

Now when Darius reigned, he made a
great feast unto all his subjects, and unto
all his household, and unto all the princes
of Media and Persia, 2 and to all the gover-
nors and captains and lieutenants that were
under him, from India unto Ethiopia, in
the hundred twenty and seven provinces.
3 And when they had eaten and drunken,
and being satisfied were gone home, then
Darius the king went into his bedchamber,
and slept, and soon after awaked.
4 Then three young men, that were of the
guard that kept the king's body, spake one
to another; 5 Let every one of us speak a
sentence: he that shall overcome, and whose
sentence shall seem wiser than the others,
unto him shall the king Darius give great
gifts, and great things in token of victory:
6 as to be clothed in purple, to drink in gold,
and to sleep upon gold, and a chariot with
bridles of gold, and an headtire of fine
linen, and a chain about his neck: 7 and he

shall sit next to Darius because of his wisdom, and shall be called Darius's cousin.

8 And then every one wrote his sentence, sealed it, and laid it under the pillow of king Darius; 9 and said that, when the king is risen, *some* will give him the writing; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed. 10 The first wrote, Wine is the strongest. 11 The second wrote, The king is strongest. 12 The third wrote, Women are strongest: but above all things Truth beareth away the victory.

13 Now when the king was risen up, they took their writings, and delivered *them* unto him, and *so* he read *them:* 14 and sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers; 15 and sat him down in the royal seat of judgment; and the writing was read before them. 16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in. 17 And he said unto them, Declare unto us your mind concerning the writings.

Then began the first, who had spoken of the strength of wine; 18 and he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it: 19 it maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich: 20 it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt: 21 and it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents: 22 and when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords: 23 but when they are from the wine, they remember not what they have done. 24 O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace.

Then the second, that had spoken of the strength of the king, began to say, 2 O ye men, do not men excel in strength, that bear rule over sea and land, and all things in them? 3 But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do. 4 If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains, walls, and towers. 5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else.

6 Likewise for those that are no soldiers, and have not to do with wars, but use husbandry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king. 7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare; 8 if he command to smite, they smite; if he command to make desolate, they make desolate; if he

*Δαρείου διὰ τὴν σοφίαν αὐτοῦ, καὶ συγγενὴς Δαρείου κληθή-*
*σεται.*

*Καὶ τότε γράψαντες ἕκαστος τὸν ἑαυτοῦ λόγον, ἐσφαγίσαντο* 8
*καὶ ἔθηκαν ὑπὸ τὸ προσκεφάλαιον Δαρείου τοῦ βασιλέως, καὶ* 9
*εἶπαν, ὅταν ἐγερθῇ ὁ βασιλεὺς, δώσουσιν αὐτῷ τὸ γράμμα,*
*καὶ ὃν ἂν κρίνῃ ὁ βασιλεὺς καὶ οἱ τρεῖς μεγιστᾶνες τῆς Περ-*
*σίδος, ὅτι οὗ ὁ λόγος αὐτοῦ σοφώτερος, αὐτῷ δοθήσεται τὸ*
*νῖκος καθὼς γέγραπται. Ὁ εἷς ἔγραψεν, ὑπερισχύει ὁ οἶνος.* 10
*Ὁ ἕτερος ἔγραψεν, ὑπερισχύει ὁ βασιλεύς. Ὁ τρίτος* 11, 12
*ἔγραψεν, ὑπερισχύουσιν αἱ γυναῖκες, ὑπὲρ δὲ πάντα νικᾷ ἡ*
*ἀλήθεια.*

*Καὶ ὅτε ἐξηγέρθη ὁ βασιλεὺς, λαβόντες τὸ γράμμα ἔδωκαν* 13
*αὐτῷ, καὶ ἀνέγνω. Καὶ ἐξαποστείλας ἐκάλεσε πάντας τοὺς* 14
*μεγιστᾶνας τῆς Περσίδος καὶ τῆς Μηδείας, καὶ τοὺς σατράπας*
*καὶ στρατηγοὺς, καὶ τοπάρχας καὶ ὑπάτους, καὶ ἐκάθισεν ἐν τῷ* 15
*χρηματιστηρίῳ, καὶ ἀνεγνώσθη τὸ γράμμα ἐνώπιον αὐτῶν.*
*Καὶ εἶπε, καλέσατε τοὺς νεανίσκους, καὶ αὐτοὶ δηλώσουσι* 16
*τοὺς λόγους ἑαυτῶν· καὶ ἐκλήθησαν, καὶ εἰσήλθοσαν. Καὶ* 17
*εἶπαν αὐτοῖς, ἀπαγγείλατε ἡμῖν περὶ τῶν γεγραμμένων.*

*Καὶ ἤρξατο ὁ πρῶτος ὁ εἴπας περὶ τῆς ἰσχύος τοῦ οἴνου,*
*καὶ ἔφη οὕτως, ἄνδρες, πῶς ὑπερισχύει ὁ οἶνος; πάντας τοὺς* 18
*ἀνθρώπους τοὺς πιόντας αὐτὸν πλανᾷ, τὴν διάνοιαν τοῦ τε* 19
*βασιλέως καὶ τοῦ ὀρφανοῦ ποιεῖ τὴν διάνοιαν μίαν, τήν τε*
*τοῦ οἰκέτου καὶ τὴν τοῦ ἐλευθέρου, τήν τε τοῦ πένητος καὶ τὴν*
*τοῦ πλουσίου· καὶ πᾶσαν διάνοιαν μεταστρέφει εἰς εὐωχίαν* 20
*καὶ εὐφροσύνην, καὶ οὐ μέμνηται πᾶσαν λύπην καὶ πᾶν ὀφεί-*
*λημα· καὶ πάσας καρδίας ποιεῖ πλουσίας, καὶ οὐ μέμνηται* 21
*βασιλέα οὐδὲ σατράπην· καὶ πάντα διὰ ταλάντων ποιεῖ λαλεῖν.*
*Καὶ οὐ μέμνηνται, ὅταν πίνωσι, φιλιάζειν φίλοις καὶ ἀδελφοῖς,* 22
*καὶ μετ' οὐ πολὺ σπῶνται τὰς μαχαίρας. Καὶ ὅταν ἀπὸ τοῦ* 23
*οἴνου ἐγερθῶσιν, οὐ μέμνηνται ἃ ἔπραξαν. Ὦ ἄνδρες, οὐχ* 24
*ὑπερισχύει ὁ οἶνος, ὅτι οὕτως ἀναγκάζει ποιεῖν; καὶ ἐσίγησεν*
*οὕτως εἴπας.*

*Καὶ ἤρξατο ὁ δεύτερος λαλεῖν, ὁ εἴπας περὶ τῆς ἰσχύος τοῦ* 4
*βασιλέως. Ὦ ἄνδρες, οὐχ ὑπερισχύουσιν οἱ ἄνθρωποι, τὴν* 2
*γῆν καὶ τὴν θάλασσαν κατακρατοῦντες καὶ πάντα τὰ ἐν αὐτοῖς;*
*Ὁ δὲ βασιλεὺς ὑπερισχύει, καὶ κυριεύει αὐτῶν καὶ δεσπόζει* 3
*αὐτῶν, καὶ πᾶν ὃ ἐὰν εἴπῃ αὐτοῖς, ἐνακούουσιν. Ἐὰν εἴπῃ* 4
*αὐτοῖς ποιῆσαι πόλεμον ἕτερος πρὸς τὸν ἕτερον, ποιοῦσιν· ἐὰν*
*δὲ ἐξαποστείλῃ αὐτοὺς πρὸς τοὺς πολεμίους, βαδίζουσι καὶ*
*κατεργάζονται τὰ ὄρη καὶ τὰ τείχη καὶ τοὺς πύργους, φονεύ-* 5
*ουσι καὶ φονεύονται, καὶ τὸν λόγον τοῦ βασιλέως οὐ παρα-*
*βαίνουσιν· ἐὰν δὲ νικήσωσι, τῷ βασιλεῖ κομίζουσι πάντα, καὶ*
*ἐὰν προνομεύσωσι, καὶ τὰ ἄλλα πάντα.*

*Καὶ ὅσοι οὐ στρατεύονται οὐδὲ πολεμοῦσιν, ἀλλὰ γεωργοῦσι* 6
*τὴν γῆν, πάλιν ὅταν σπείρωσι θερίσαντες ἀναφέρουσι τῷ βασι-*
*λεῖ· καὶ ἕτερος τὸν ἕτερον ἀναγκάζοντες, ἀναφέρουσι τοὺς*
*φόρους τῷ βασιλεῖ. Καὶ αὐτὸς εἷς μόνος ἐστίν· ἐὰν εἴπῃ* 7
*ἀποκτεῖναι, ἀποκτέννουσιν· ἐὰν εἴπῃ ἀφεῖναι, ἀφίουσιν· Εἶπε* 8
*πατάξαι, τύπτουσιν· εἶπεν ἐρημῶσαι, ἐρημοῦσιν· εἶπεν οἰκο-*

9 δομῆσαι, οἰκοδομοῦσιν· εἶπεν ἐκκόψαι, ἐκκόπτουσιν· εἶπε
10 φυτεῦσαι, φυτεύουσι. Καὶ πᾶς ὁ λαὸς αὐτοῦ καὶ αἱ δυνάμεις
αὐτοῦ ἐνακούουσι· πρὸς δὲ τούτοις αὐτὸς ἀνάκειται, ἐσθίει καὶ
11 πίνει καὶ καθεύδει, αὐτοὶ δὲ τηροῦσι κύκλῳ περὶ αὐτόν·
καὶ οὐ δύνανται ἕκαστος ἀπελθεῖν, καὶ ποιεῖν τὰ ἔργα αὐτοῦ,
12 οὐδὲ παρακούουσιν αὐτοῦ. Ὦ ἄνδρες, πῶς οὐχ ὑπερισχύει
ὁ βασιλεὺς, ὅτι οὕτως ἐπάκουστός ἐστι; καὶ ἐσίγησεν.

13 Ὁ δὲ τρίτος ὁ εἴπας περὶ τῶν γυναικῶν καὶ τῆς ἀληθείας,
14 οὗτός ἐστι Ζοροβάβελ, ἤρξατο λαλεῖν· Ἄνδρες, οὐ μέγας
ὁ βασιλεὺς, καὶ πολλοὶ οἱ ἄνθρωποι, καὶ ὁ οἶνος ἰσχύει; τίς
οὖν ὁ δεσπόζων αὐτῶν, ἢ τίς ὁ κυριεύων αὐτῶν; οὐχ αἱ γυναῖ-
15 κες; Αἱ γυναῖκες ἐγέννησαν τὸν βασιλέα καὶ πάντα τὸν λαὸν
16 ὃς κυριεύει τῆς θαλάσσης καὶ τῆς γῆς, καὶ ἐξ αὐτῶν ἐγένοντο·
καὶ αὗται ἐξέθρεψαν αὐτοὺς τοὺς φυτεύσαντας τοὺς ἀμπελῶνας
17 ἐξ ὧν ὁ οἶνος γίνεται. Καὶ αὗται ποιοῦσι τὰς στολὰς τῶν
ἀνθρώπων, καὶ αὗται ποιοῦσι δόξαν τοῖς ἀνθρώποις, καὶ οὐ
18 δύνανται οἱ ἄνθρωποι χωρὶς τῶν γυναικῶν εἶναι. Ἐὰν δὲ
συναγάγωσι χρυσίον καὶ ἀργύριον καὶ πᾶν πρᾶγμα ὡραῖον,
19 καὶ ἴδωσι γυναῖκα μίαν καλὴν τῷ εἴδει καὶ τῷ κάλλει, ταῦτα
πάντα ἀφέντες, εἰς αὐτὴν ἐκκέχηναν, καὶ χάσκοντες τὸ στόμα
θεωροῦσιν αὐτὴν, καὶ πάντες αὐτὴν αἱρετίζουσι μᾶλλον ἢ τὸ
χρυσίον καὶ τὸ ἀργύριον καὶ πᾶν πρᾶγμα ὡραῖον.

20 Ἄνθρωπος τὸν ἑαυτοῦ πατέρα ἐγκαταλείπει ὃς ἐξέθρεψεν
αὐτὸν, καὶ τὴν ἰδίαν χώραν, καὶ πρὸς τὴν ἰδίαν γυναῖκα κολλᾶ-
21 ται, καὶ μετὰ τῆς γυναικὸς ἀφίησι τὴν ψυχὴν, καὶ οὔτε τὸν
22 πατέρα μέμνηται, οὔτε τὴν μητέρα, οὔτε τὴν χώραν. Καὶ
ἐντεῦθεν δεῖ ὑμᾶς γνῶναι ὅτι αἱ γυναῖκες κυριεύουσιν ὑμῶν·
οὐχὶ πονεῖτε, καὶ μοχθεῖτε, καὶ πάντα ταῖς γυναιξὶ δίδοτε, καὶ
23 φέρετε; Καὶ λαμβάνει ὁ ἄνθρωπος τὴν ῥομφαίαν αὐτοῦ, καὶ
ἐκπορεύεται ἐξοδεύειν καὶ λῃστεύειν καὶ κλέπτειν, καὶ εἰς τὴν
24 θάλασσαν πλεῖν, καὶ ποταμοὺς, καὶ τὸν λέοντα θεωρεῖ, καὶ ἐν
σκότει βαδίζει· καὶ ὅταν κλέψῃ καὶ ἁρπάσῃ καὶ λωποδυτήσῃ,
25 τῇ ἐρωμένῃ ἀποφέρει. Καὶ πλεῖον ἀγαπᾷ ἄνθρωπος τὴν ἰδίαν
26 γυναῖκα μᾶλλον ἢ τὸν πατέρα καὶ τὴν μητέρα. Καὶ πολλοὶ
ἀπενοήθησαν ταῖς ἰδίαις διανοίαις διὰ τὰς γυναῖκας, καὶ δοῦλοι
27 ἐγένοντο δι' αὐτάς· καὶ πολλοὶ ἀπώλοντο καὶ ἐσφάλησαν
καὶ ἡμάρτοσαν διὰ τὰς γυναῖκας.

28 Καὶ νῦν οὐ πιστεύετέ μοι; οὐχὶ μέγας ὁ βασιλεὺς τῇ
ἐξουσίᾳ αὐτοῦ; οὐχὶ πᾶσαι αἱ χῶραι εὐλαβοῦνται ἅψασθαι
29 αὐτοῦ; Ἐθεώρουν αὐτὸν, καὶ Ἀπάμην τὴν θυγατέρα Βαρτάκου
τοῦ θαυμαστοῦ, τὴν παλλακὴν τοῦ βασιλέως, καθημένην ἐν
30 δεξιᾷ τοῦ βασιλέως, καὶ ἀφαιροῦσαν τὸ διάδημα ἀπὸ τῆς
κεφαλῆς τοῦ βασιλέως, καὶ ἐπιτιθοῦσαν ἑαυτῇ· καὶ ἐῤῥάπιζε
31 τὸν βασιλέα τῇ ἀριστερᾷ. Καὶ πρὸς τούτοις ὁ βασιλεὺς
χάσκων τὸ στόμα ἐθεώρει αὐτήν· καὶ ἐὰν προσγελάσῃ αὐτῷ,
γελᾷ· ἐὰν δὲ πικρανθῇ ἐπ' αὐτὸν, κολακεύει αὐτὴν, ὅπως
32 διαλλαγῇ αὐτῷ. Ὦ ἄνδρες, πῶς οὐχὶ ἰσχυραὶ αἱ γυναῖκες, ὅτι
οὕτως πράσσουσι;

33 Καὶ τότε ὁ βασιλεὺς καὶ οἱ μεγιστᾶνες ἔβλεπον εἰς τὸν
34 ἕτερον· καὶ ἤρξατο λαλεῖν περὶ τῆς ἀληθείας· Ἄνδρες, οὐχὶ
ἰσχυραὶ αἱ γυναῖκες; μεγάλη ἡ γῆ, καὶ ὑψηλὸς ὁ οὐρανὸς, καὶ

command to build, they build; 9 if he com-
mand to cut down, they cut down; if he
command to plant, they plant. 10 So all his
people and his armies obey him: further-
more he lieth down, he eateth and drinketh,
and taketh his rest: 11 and these keep watch
round about him, neither may any one
depart, and do his own business, neither
disobey they him in any thing. 12 O ye
men, how should not the king be mightiest,
when in such sort he is obeyed? And he
held his tongue.

13 Then the third, who had spoken of
women, and of the truth, (this was Zoroba-
bel) began to speak. 14 O ye men, it is not
the great king, nor the multitude of men,
neither is it wine, that excelleth: who is it
then that ruleth them, or hath the lordship
over them? are they not women? 15 Wo-
men have borne the king and all the people
that bear rule by sea and land. 16 Even of
them came they: and they nourished them
up that planted the vineyards, from whence
the wine cometh. 17 These also make gar-
ments for men; these bring glory unto
men; and without women cannot men be.
18 Yea, and if men have gathered together
gold and silver, or any other goodly thing,
do they not love a woman which is comely
in favour and beauty? 19 And letting all
those things go, do they not gape, and even
with open mouth fix their eyes fast on her;
and have not all men more desire unto her
than unto silver or gold, or any goodly
thing whatsoever?

20 A man leaveth his own father that
brought him up, and his own country, and
cleaveth unto his wife. 21 He sticketh not
to spend his life with his wife, and remem-
bereth neither father, nor mother, nor
country. 22 By this also ye must know that
women have dominion over you: do ye not
labour and toil, and give and bring all to
the woman? 23 Yea, a man taketh his
sword, and goeth his way to rob and to
steal, to sail upon the sea and upon rivers;
24 and looketh upon a lion, and goeth in
the darkness; and when he hath stolen,
spoiled, and robbed, he bringeth it to his
love. 25 Wherefore a man loveth his wife
better than father or mother. 26 Yea, many
there be that have run out of their wits for
women, and become servants for their sakes.
27 Many also have perished, have erred, and
sinned, for women.

28 And now do ye not believe me? is not the
king great in his power? do not all regions
fear to touch him? 29 Yet did I see him and
Apame the king's concubine, the daughter
of the admirable Bartacus, sitting at the
right hand of the king, 30 and taking the
crown from the king's head, and setting it
upon her own head; she also struck the king
with her left hand. 31 And yet for all this
the king gaped and gazed upon her with
open mouth: if she laughed upon him, he
laughed also: but if she took any displeasure
at him, the king was fain to flatter, that she
might be reconciled to him again. 32 O ye
men, how can it be but women should be
strong, seeing they do thus?

33 Then the king and the princes looked
one upon another: so he began to speak of
the truth. 34 O ye men, are not women
strong? great is the earth, high is the heaven,

swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. 35 Is he not great that maketh these things? therefore great is the truth, and stronger than all things. 36 All the earth calleth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing. 37 Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked; and such are all their wicked works, and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore. 39 With her there is no accepting of persons or rewards: but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works. 40 Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things. 42 Then said the king unto him, Ask what thou wilt more than is appointed in the writings, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin. 43 Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom, 44 and to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither. 45 Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees. 46 And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven.

47 Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem. 48 He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors; 50 and that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held: 51 yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built; 52 and other ten talents yearly, to maintain the burnt offerings upon the

ταχὺς τῷ δρόμῳ ὁ ἥλιος, ὅτι στρέφεται ἐν τῷ κύκλῳ τοῦ
οὐρανοῦ, καὶ πάλιν ἀποτρέχει εἰς τὸν ἑαυτοῦ τόπον ἐν μιᾷ
ἡμέρᾳ. Οὐχὶ μέγας ὃς ταῦτα ποιεῖ; καὶ ἡ ἀλήθεια μεγάλη 35
καὶ ἰσχυροτέρα παρὰ πάντα. Πᾶσα ἡ γῆ τὴν ἀλήθειαν καλεῖ, 36
καὶ ὁ οὐρανὸς αὐτὴν εὐλογεῖ, καὶ πάντα τὰ ἔργα σείεται καὶ
τρέμει, καὶ οὐκ ἔστι μετ᾽ αὐτῆς ἄδικον οὐδέν. Ἄδικος ὁ οἶνος, 37
ἄδικος ὁ βασιλεὺς, ἄδικοι αἱ γυναῖκες, ἄδικοι πάντες οἱ υἱοὶ
τῶν ἀνθρώπων, καὶ ἄδικα πάντα τὰ ἔργα αὐτῶν τὰ τοιαῦτα,
καὶ οὐκ ἔστιν ἐν αὐτοῖς ἀλήθεια, καὶ ἐν τῇ ἀδικίᾳ αὐτῶν ἀπο-
λοῦνται.

Καὶ ἡ ἀλήθεια μένει καὶ ἰσχύει εἰς τὸν αἰῶνα, καὶ ζῇ καὶ 38
κρατεῖ εἰς τὸν αἰῶνα τοῦ αἰῶνος. Καὶ οὐκ ἔστι παρ᾽ αὐτὴν 39
λαμβάνειν πρόσωπα, οὐδὲ διάφορα, ἀλλὰ τὰ δίκαια ποιεῖ ἀπὸ
πάντων τῶν ἀδίκων καὶ πονηρῶν· καὶ πάντες εὐδοκοῦσι τοῖς
ἔργοις αὐτῆς, καὶ οὐκ ἔστιν ἐν τῇ κρίσει αὐτῆς οὐδὲν ἄδικον· 40
καὶ αὕτη, ἡ ἰσχὺς, καὶ τὸ βασίλειον, καὶ ἡ ἐξουσία, καὶ
ἡ μεγαλειότης τῶν πάντων αἰώνων· εὐλογητὸς ὁ Θεὸς τῆς
ἀληθείας.

Καὶ ἐσιώπησε τοῦ λαλεῖν· καὶ πᾶς ὁ λαὸς τότε ἐφώνησε· 41
καὶ τότε εἶπον, μεγάλη ἡ ἀλήθεια, καὶ ὑπερισχύει· τότε 42
ὁ βασιλεὺς εἶπεν αὐτῷ, αἴτησαι ὃ θέλεις πλείω τῶν γεγραμμέ-
νων, καὶ δώσομέν σοι ὃν τρόπον εὑρέθης σοφώτερος, καὶ
ἐχόμενός μου καθήσῃ, καὶ συγγενής μου κληθήσῃ. Τότε 43
εἶπε τῷ βασιλεῖ, μνήσθητι τὴν εὐχὴν, ἣν ηὔξω, οἰκοδομῆσαι
τὴν Ἱερουσαλὴμ ἐν τῇ ἡμέρᾳ ᾗ τὸ βασίλειόν σου παρέλαβες, 44
καὶ πάντα τὰ σκεύη τὰ ληφθέντα ἐξ Ἱερουσαλὴμ, καὶ
ἐκπέμψαι ἃ ἐχώρισε Κῦρος, ὅτε ηὔξατο ἐκκόψαι Βαβυλῶνα,
καὶ ηὔξατο ἐξαποστεῖλαι ἐκεῖ. Καὶ σὺ ηὔξω οἰκοδομῆσαι 45
τὸν ναὸν ὃν ἐνεπύρισαν οἱ Ἰδουμαῖοι, ὅτε ἠρημώθη ἡ
Ἰουδαία ὑπὸ τῶν Χαλδαίων. Καὶ νῦν τοῦτό ἐστιν ὅ σε 46
ἀξιῶ, κύριε βασιλεῦ, καὶ ὃ αἰτοῦμαί σε, καὶ αὕτη ἐστὶν
ἡ μεγαλωσύνη ἡ παρὰ σοῦ· δέομαι οὖν ἵνα ποιήσῃς τὴν
εὐχὴν, ἣν ηὔξω τῷ βασιλεῖ τοῦ οὐρανοῦ, ποιῆσαι ἐκ
στόματός σου.

Τότε ἀναστὰς Δαρεῖος ὁ βασιλεὺς κατεφίλησεν αὐτὸν, καὶ 47
ἔγραψεν αὐτῷ τὰς ἐπιστολὰς πρὸς πάντας τοὺς οἰκονόμους, καὶ
τοπάρχας, καὶ στρατηγοὺς, καὶ σατράπας, ἵνα προπέμψωσιν
αὐτὸν καὶ τοὺς μετ᾽ αὐτοῦ πάντας ἀναβαίνοντας οἰκοδομῆσαι
τὴν Ἱερουσαλήμ. Καὶ πᾶσι τοῖς τοπάρχαις ἐν κοίλῃ Συρίᾳ, 48
καὶ Φοινίκῃ, καὶ τοῖς ἐν τῷ Λιβάνῳ ἔγραψεν ἐπιστολὰς, μετα-
φέρειν ξύλα κέδρινα ἀπὸ τοῦ Λιβάνου εἰς Ἱερουσαλὴμ, καὶ
ὅπως οἰκοδομήσωσι μετ᾽ αὐτοῦ τὴν πόλιν.

Καὶ ἔγραψε πᾶσι τοῖς Ἰουδαίοις τοῖς ἀναβαίνουσιν ἀπὸ 49
τῆς βασιλείας εἰς τὴν Ἰουδαίαν ὑπὲρ τῆς ἐλευθερίας, πάντα
δυνατὸν, καὶ τοπάρχην, καὶ σατράπην, καὶ οἰκονόμον μὴ ἐπε-
λεύσεσθαι ἐπὶ τὰς θύρας αὐτῶν, καὶ πᾶσαν τὴν χώραν ἣν 50
κρατοῦσιν, ἀφορολόγητον αὐτοῖς ὑπάρχειν· καὶ ἵνα οἱ Ἰδου-
μαῖοι ἀφίωσι τὰς κώμας ἃς διακρατοῦσι τῶν Ἰουδαίων· καὶ 51
εἰς τὴν οἰκοδομὴν τοῦ ἱεροῦ δοθῆναι κατ᾽ ἐνιαυτὸν τάλαντα
εἴκοσι, μέχρι τοῦ οἰκοδομηθῆναι· καὶ ἐπὶ τὸ θυσιαστήριον 52
ὁλοκαυτώματα καρποῦσθαι καθ᾽ ἡμέραν, καθὰ ἔχουσιν ἐντολὴν,

ἑπτακαίδεκα προσφέρειν ἄλλα τάλαντα, δέκα κατ᾽ ἐνιαυτόν·
53 καὶ πᾶσι τοῖς προσβαίνουσιν ἀπὸ τῆς Βαβυλωνίας κτίσαι τὴν
πόλιν, ὑπάρχειν τὴν ἐλευθερίαν αὐτοῖς τε καὶ τοῖς ἐκγόνοις
54 αὐτῶν, καὶ πᾶσι τοῖς ἱερεῦσι τοῖς προσβαίνουσιν. Ἔγραψε
δὲ καὶ τὴν χορηγίαν καὶ τὴν ἱερατικὴν στολὴν ἐν τίνι λατρεύ-
55 ουσιν ἐν αὐτῇ. Καὶ τοῖς Λευίταις ἔγραψε δοῦναι τὴν χορηγίαν,
ἕως τῆς ἡμέρας ἧς ἐπιτελεσθῇ ὁ οἶκος καὶ Ἱερουσαλὴμ οἰκοδο-
56 μηθῆναι. Καὶ πᾶσι τοῖς φρουροῦσι τὴν πόλιν ἔγραψε δοῦναι
57 αὐτοῖς κλήρους καὶ ὀψώνια. Καὶ ἐξαπέστειλε πάντα τὰ σκεύη
ἃ ἐχώρισε Κύρος ἀπὸ Βαβυλῶνος· καὶ πάντα ὅσα εἶπε Κύρος
ποιῆσαι, καὶ αὐτὸς ἐπέταξε ποιῆσαι, καὶ ἐξαποστεῖλαι εἰς
Ἱερουσαλήμ.

58 Καὶ ὅτε ἐξῆλθεν ὁ νεανίσκος, ἄρας τὸ πρόσωπον εἰς τὸν
οὐρανὸν ἐναντίον Ἱερουσαλὴμ, εὐλόγησε τῷ βασιλεῖ τοῦ
59 οὐρανοῦ, λέγων, παρὰ σοῦ νίκη, καὶ παρὰ σοῦ ἡ σοφία,
60 καὶ σὴ ἡ δόξα, καὶ ἐγὼ σὸς οἰκέτης. Εὐλογητὸς εἶ, ὃς
ἔδωκάς μοι σοφίαν, καὶ σοὶ ὁμολογῶ, δέσποτα τῶν πατέρων.
61 Καὶ ἔλαβε τὰς ἐπιστολὰς, καὶ ἐξῆλθε, καὶ ἦλθεν εἰς
62 Βαβυλῶνα, καὶ ἀπήγγειλε τοῖς ἀδελφοῖς αὐτοῦ πᾶσι. Καὶ
εὐλόγησαν τὸν Θεὸν τῶν πατέρων αὐτῶν, ὅτι ἔδωκεν
63 αὐτοῖς ἄνεσιν καὶ ἄφεσιν, ἀναβῆναι καὶ οἰκοδομῆσαι τὴν
Ἱερουσαλὴμ καὶ τὸ ἱερὸν, οὗ ὠνομάσθη τὸ ὄνομα αὐτοῦ
ἐπ᾽ αὐτῷ· καὶ ἐκωθωνίζοντο μετὰ μουσικῶν καὶ χαρᾶς
ἡμέρας ἑπτά.

5 Μετὰ δὲ ταῦτα ἐξελέγησαν ἀναβῆναι ἀρχηγοὶ οἴκου πατριῶν
κατὰ φυλὰς αὐτῶν, καὶ αἱ γυναῖκες αὐτῶν, καὶ οἱ υἱοὶ αὐτῶν,
καὶ αἱ θυγατέρες, καὶ οἱ παῖδες αὐτῶν, καὶ αἱ παιδίσκαι, καὶ
2 τὰ κτήνη αὐτῶν. Καὶ Δαρεῖος συναπέστειλε μετ᾽ αὐτῶν ἱππεῖς
χιλίους, ἕως τοῦ ἀποκαταστῆσαι αὐτοὺς εἰς Ἱερουσαλὴμ μετ᾽
3 εἰρήνης, καὶ μετὰ μουσικῶν, τυμπάνων, καὶ αὐλῶν. Καὶ
πάντες οἱ ἀδελφοὶ αὐτῶν παίζοντες, καὶ ἐποίησεν αὐτοὺς συν-
αναβῆναι μετ᾽ ἐκείνων.

4 Καὶ ταῦτα τὰ ὀνόματα τῶν ἀνδρῶν τῶν ἀναβαινόντων κατὰ
πατριὰς αὐτῶν εἰς τὰς φυλὰς, ἐπὶ τὴν μεριδαρχίαν αὐτῶν.
5 Οἱ ἱερεῖς υἱοὶ Φινεὲς, υἱοὶ Ἀαρὼν, Ἰησοῦς ὁ τοῦ Ἰωσεδὲκ τοῦ
Σαραίου, καὶ Ἰωακὶμ ὁ τοῦ Ζοροβάβελ τοῦ Σαλαθιὴλ ἐκ τοῦ
6 οἴκου τοῦ Δαυὶδ, ἐκ τῆς γενεᾶς Φαρὲς, φυλῆς δὲ Ἰούδα, ὃς
ἐλάλησεν ἐπὶ Δαρείου τοῦ βασιλέως Περσῶν λόγους σοφοὺς
ἐν τῷ δευτέρῳ ἔτει τῆς βασιλείας αὐτοῦ, μηνὶ Νισὰν τοῦ πρώ-
7 του μηνός. Εἰσὶ δὲ οὗτοι οἱ ἐκ τῆς γῆς Ἰουδαίας ἀναβάντες
ἐκ τῆς αἰχμαλωσίας τῆς παροικίας, οὓς μετῴκισε Ναβουχοδο-
8 νόσορ βασιλεὺς Βαβυλῶνος εἰς Βαβυλῶνα. Καὶ ἐπέστρεψαν
εἰς Ἱερουσαλὴμ καὶ τὴν λοιπὴν Ἰουδαίαν ἕκαστος εἰς τὴν
ἰδίαν πόλιν, οἱ ἐλθόντες μετὰ Ζοροβάβελ, καὶ Ἰησοῦ,
Νεεμίου, Ζαραίου, Ῥησαίου, Ἐνηνέος, Μαρδοχαίου, Βεελσά-
ρου, Ἀσφαράσου, Ῥεελίου, Ῥοίμου, Βαανὰ, τῶν προηγουμέ-
νων αὐτῶν.

9 Ἀριθμὸς τῶν ἀπὸ τοῦ ἔθνους καὶ οἱ προηγούμενοι αὐτῶν· υἱοὶ
Φόρος, δύο χιλιάδες καὶ ἑκατὸν ἑβδομηκονταδύο· υἱοὶ Σαφὰτ,
τετρακόσιοι ἑβδομηκονταδύο.

10 Υἱοὶ Ἀρὲς, ἑπτακόσιοι πεντηκονταέξ.

altar every day, as they had a commandment to offer seventeen: 53 and that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away. 54 He wrote also concerning the charges, and the priests' vestments wherein they minister; 55 and likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up. 56 And he commanded to give to all that kept the city pensions and wages. 57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven, 59 and said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant. 60 Blessed art thou, who hast given me wisdom: and to thee I give thanks, O Lord of our fathers. 61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren. 62 And they praised the God of their fathers, because he had given them freedom and liberty 63 to go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle. 2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical *instruments*, tabrets and flutes. 3 And all their brethren played, and he made them go up together with them.

4 And these are the names of the men which went up, according to their families, among their tribes, after their several heads. 5 The priests, the sons of Phinees, the sons of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah; 6 who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month. 7 And these are they of Jewry that came up from the captivity, where they dwelt as strangers, whom Nabuchodonosor the king of Babylon had carried away unto Babylon. 8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, and Jesus, Nehemias, Zaraias, Reesaias, Enenius, Mardocheus, Beelsarus, Aspharasus, Reelius, Roimus, *and* Baana, their guides.

9 The number of them of the nation, and their governors: the sons of Phoros, two thousand an hundred seventy and two: the sons of Saphat, four hundred seventy and two:

10 The sons of Ares, seven hundred fifty and six:

11 The sons of Phaath Moab, among the sons of Jesus and Joab, two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four: the sons of Zathui, nine hundred seventy and five: the sons of Corbe, seven hundred and five: the sons of Bani, six hundred forty and eight:

13 The sons of Bebai, six hundred thirty and three: the sons of Argai, one thousand three hundred twenty and two:

14 The sons of Adonikan, six hundred thirty and seven: the sons of Bagoi, two thousand six hundred and six: the sons of Adin, four hundred fifty and four:

15 The sons of Ater, *son* of Ezekias, ninety and two: the sons of Cilan and Azenan, threescore and seven: the sons of Azarus, four hundred thirty and two:

16 The sons of Annis, an hundred and one: the sons of Arom, thirty-two: the sons of Bassai, three hundred twenty and three: the sons of Arsiphurith, an hundred and two:

17 The sons of Beterus, three thousand and five: the sons of Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and five: they of Anathoth, an hundred fifty and eight: they of Bethsamos, forty and two:

19 They of Kiriathiarius, twenty and five: they of Caphira and Beroth, seven hundred forty and three.

20 They of Chadias and Ammidoi, four hundred twenty and two: they of Cirama and Gabbes, six hundred twenty and one:

21 They of Macalon, an hundred twenty and two: they of Betolius, fifty and two: the sons of Nephis, an hundred fifty and six:

22 The sons of Calamolalus and Onus, seven hundred twenty and five: the sons of Jerechus, two hundred forty and five:

23 The sons of Sanaas, three thousand three hundred and one.

24 The priests: the sons of Jeddu, the son of Jesus, among the sons of Sanasib, eight hundred seventy and two: the sons of Emmeruth, two hundred fifty and two:

25 The sons of Phassaron, a thousand forty and seven: the sons of Carme, two hundred and seventeen.

26 The Levites: the sons of Jessue, and Cadmiel, and Banuas, and Sudias, seventy and four.

27 The holy singers: the sons of Asaph, an hundred twenty and eight.

28 The porters: the sons of Salum, the sons of Atar, the sons of Tolman, the sons of Dacobi, the sons of Ateta, the sons of Tobis, in all an hundred thirty and nine.

29 The servants of the temple: the sons of Esau, the sons of Asipha, the sons of Tabaoth, the sons of Ceras, the sons of Sud, the sons of Phaleas, the sons of Labana, the sons of Agraba,

30 The sons of Acud, the sons of Uta, the sons of Cetab, the sons of Agaba, the sons of Subai, the sons of Anan, the sons of Cathua, the sons of Geddur,

31 The sons of Jairus, the sons of Daisan, the sons of Noeba, the sons of Chaseba, the sons of Cazera, the sons of Ozia, the sons of Phinees, the sons of Azara, the sons of Bastai, the sons of Assana, the sons of Mani, the sons of Naphisi, the sons of Acuph, the sons of Achiba, the sons of Asub, the sons of Pharacim, the sons of Basalem,

Υἱοὶ Φαὰθ Μωὰβ εἰς τοὺς υἱοὺς Ἰησοῦ καὶ Ἰωὰβ, δισχίλιοι 11
ὀκτακόσιοι δεκαδύο.

Υἱοὶ Ἠλὰμ, χίλιοι διακόσιοι πεντηκοντατέσσαρες· υἱοὶ 12
Ζαθουΐ, ἐννακόσιοι ἑβδομηκονταπέντε· υἱοὶ Χορβὲ, ἑπτακόσιοι
πέντε· υἱοὶ Βανὶ, ἑξακόσιοι τεσσαρακονταοκτώ.

Υἱοὶ Βηβαὶ, ἑξακόσιοι τριακοντατρεῖς· υἱοὶ Ἀργαὶ, χίλιοι 13
τριακόσιοι εἰκοσιδύο.

Υἱοὶ Ἀδωνικὰν, ἑξακόσιοι τριακονταεπτά· υἱοὶ Βαγοΐ, 14
δισχίλιοι ἑξακόσιοι ἕξ· υἱοὶ Ἀδινοῦ, τετρακόσιοι πεντηκοντατέσσαρες·

Υἱοὶ Ἀτὴρ Ἐζεκίου, ἐννενηκονταδύο· υἱοὶ Κιλὰν, καὶ 15
Ἀζηνὰν, ἑξηκονταεπτά· υἱοὶ Ἀζαροῦ, τετρακόσιοι τριακονταδύο.

Υἱοὶ Ἀννὶς, ἑκατὸν εἷς· υἱοὶ Ἀρὸμ, τριακονταδύο· υἱοὶ 16
Βασσαὶ, τριακόσιοι εἰκοσιτρεῖς· υἱοὶ Ἀρσιφουρὶθ, ἑκατὸν δύο.

Υἱοὶ Βαιτηροὺς, τρισχίλιοι πέντε· υἱοὶ ἐκ Βαιθλωμῶν, ἑκατὸν 17
εἰκοσιτρεῖς.

Οἱ ἐκ Νετωφὰς, πεντηκονταπέντε· οἱ ἐξ Ἀναθὼθ, ἑκατὸν 18
πεντηκονταοκτώ· οἱ ἐκ Βαιθασμὼν, τεσσαρακονταδύο.

Οἱ ἐκ Καριαθιρὶ, εἰκοσιπέντε· οἱ ἐκ Καφείρας, καὶ Βηρὼγ, 19
ἑπτακόσιοι τεσσαρακοντατρεῖς.

Οἱ Χαδιασαὶ καὶ Ἀμμίδιοι, τετρακόσιοι εἰκοσιδύο· οἱ ἐκ 20
Κιραμᾶς καὶ Γαββῆς, ἑξακόσιοι εἴκοσι εἷς.

Οἱ ἐκ Μακαλὼν, ἑκατὸν εἰκοσιδύο· οἱ ἐκ Βετολίῳ, πεντη- 21
κονταδύο· υἱοὶ Νιφὶς, ἑκατὸν πεντηκονταέξ.

Υἱοὶ Καλαμωλάλου, καὶ Ὠνοὺς, ἑπτακόσιοι εἰκοσιπέντε· υἱοὶ 22
Ἱερεχοὺ, διακόσιοι τεσσαρακονταπέντε.

Υἱοὶ Σανάας, τρισχίλιοι τριακόσιοι εἷς. 23

Οἱ ἱερεῖς οἱ υἱοὶ Ἰεδδοὺ τοῦ Ἰησοῦ εἰς τοὺς υἱοὺς Σανασὶβ, 24
ὀκτακόσιοι ἑβδομηκονταδύο· υἱοὶ Ἐμμηροὺθ, διακόσιοι πεντηκονταδύο.

Υἱοὶ Φασσούρου, χίλιοι τεσσαρακονταεπτά· υἱοὶ Χαρμὶ, δια- 25
κόσιοι δεκαεπτά.

Οἱ Λευῖται οἱ υἱοὶ Ἰησοῦ, καὶ Καδοήλου, καὶ Βάννου, καὶ 26
Σουδίου, ἑβδομηκοντατέσσαρες.

Οἱ ἱεροψάλται υἱοὶ Ἀσὰρ, ἑκατὸν εἰκοσιοκτώ. 27

Οἱ θυρωροὶ υἱοὶ Σαλοὺμ, υἱοὶ Ἀτὰρ, υἱοὶ Τολμὰν, υἱοὶ 28
Δακοὺβ, υἱοὶ Ἀτητὰ, υἱοὶ Τωβὶς, πάντες ἑκατὸν τριακονταεννέα.

Οἱ ἱερόδουλοι, υἱοὶ Ἡσαὺ, υἱοὶ Ἀσιφὰ, υἱοὶ Ταβαὼθ, 29
υἱοὶ Κηρὰς, υἱοὶ Σουδὰ, υἱοὶ Φαλαίου, υἱοὶ Λαβανὰ, υἱοὶ
Ἀγραβὰ,

Υἱοὶ Ἀκοὺδ, υἱοὶ Οὐτὰ, υἱοὶ Κητὰβ, υἱοὶ Ἀκκαβὰ, υἱοὶ Συβαΐ, 30
υἱοὶ Ἀνὰν, υἱοὶ Καθουὰ, υἱοὶ Γεδδοὺρ,

Υἱοὶ Ἰαΐρου, υἱοὶ Δαισὰν, υἱοὶ Νοεβὰ, υἱοὶ Χασεβὰ, υἱοὶ 31
Καζηρὰ, υἱοὶ Ὀζίου, υἱοὶ Φινοὲ, υἱοὶ Ἀσαρὰ, υἱοὶ Βασθαΐ, υἱοὶ
Ἀσσανὰ, υἱοὶ Μανὶ, υἱοὶ Ναφισὶ, υἱοὶ Ἀκοὺφ, υἱοὶ Ἀχιβὰ, υἱοὶ
Ἀσοὺβ, υἱοὶ Φαρακὲμ, υἱοὶ Βασαλὲμ,

32 Υἱοὶ Μεεδδὰ, υἱοὶ Κουθὰ, υἱοὶ Χαρέα, υἱοὶ Βαρχουὲ, υἱοὶ
Σερὰρ, υἱοὶ Θομοὶ, υἱοὶ Νασὶ, υἱοὶ Ἀτεφά·

33 Υἱοὶ παίδων Σαλωμὼν, υἱοὶ Ἀσσαπφιὼθ, υἱοὶ Φαριρὰ, υἱοὶ
Ἰειηλὶ, υἱοὶ Λοζὼν, υἱοὶ Ἰσδαὴλ, υἱοὶ Σαφυὶ,

34 Υἱοὶ Ἁγιὰ, υἱοὶ Φαχαρὲθ, υἱοὶ Σαβιὴ, υἱοὶ Σαρωθὶ, υἱοὶ Μι-
σαίας, υἱοὶ Γὰς, υἱοὶ Ἀδδοὺς, υἱοὶ Σουβὰ, υἱοὶ Ἀφεῤῥὰ, υἱοὶ
Βαρωδὶς, υἱοὶ Σαφὰγ, υἱοὶ Ἀλλώμ·

35 Πάντες οἱ ἱερόδουλοι, καὶ οἱ υἱοὶ τῶν παίδων Σαλωμὼν τρια-
κόσιοι ἑβδομηκονταδύο.

36 Οὗτοι ἀναβάντες ἀπὸ Θερμελὲθ, καὶ Θελερσὰς, ἡγούμενος
37 αὐτῶν Χαρααθαλὰν, καὶ Ἀαλάρ. Καὶ οὐκ ἠδύναντο ἀπαγγεῖλαι
τὰς πατριὰς αὐτῶν καὶ γενεὰς, ὡς ἐκ τοῦ Ἰσραήλ εἰσιν· υἱοὶ
Δαλὰν τοῦ υἱοῦ τοῦ Βαενὰν, υἱοὶ Νεκωδὰν, ἑξακόσιοι πεντη-
κονταδύο.

38 Καὶ ἐκ τῶν ἱερέων οἱ ἐμποιούμενοι ἱερωσύνης, καὶ οὐχ εὑρέ-
θησαν, υἱοὶ Ὀβδία, υἱοὶ Ἀκβὼς, υἱοὶ Ἰαδδοὺ τοῦ λαβόντος Αὐ-
γίαν γυναῖκα τῶν θυγατέρων Φαηζελδαίου, καὶ ἐκλήθη ἐπὶ τῷ
ὀνόματι αὐτοῦ.

39 Καὶ τούτων ζητηθείσης τῆς γενικῆς γραφῆς ἐν τῷ κατα-
λοχισμῷ καὶ μὴ εὑρεθείσης, ἐχωρίσθησαν τοῦ ἱερατεύειν.
40 Καὶ εἶπεν αὐτοῖς Νεεμίας καὶ Ἀτθαρίας, μὴ μετέχειν τῶν
ἁγίων ἕως ἀναστῇ ἀρχιερεὺς ἐνδεδυμένος τὴν δήλωσιν καὶ τὴν
ἀλήθειαν.

41 Οἱ δὲ πάντες Ἰσραὴλ ἦσαν ἀπὸ δωδεκαετοῦς καὶ ἐπάνω
χωρὶς παίδων καὶ παιδισκῶν, μυριάδες τέσσαρες δισχίλιοι
42 τριακόσιοι ἑξήκοντα. Παῖδες τούτων καὶ παιδίσκαι, ἑπτα-
κισχίλιοι τριακόσιοι τριακονταεπτά· ψάλται καὶ ψαλτῳδοὶ,
43 διακόσιοι τεσσαρακονταπέντε· Κάμηλοι τετρακόσιοι τριακοντα-
πέντε, καὶ ἵπποι ἑπτακισχίλιοι τριακονταὲξ, ἡμίονοι διακόσιοι
τεσσαρακονταπέντε, ὑποζύγια πεντακισχίλια πεντακόσια εἰ-
κοσιπέντε.

44 Καὶ ἐκ τῶν ἡγουμένων κατὰ τὰς πατριὰς ἐν τῷ παραγίνεσθαι
αὐτοὺς εἰς τὸ ἱερὸν τοῦ Θεοῦ τὸ ἐν Ἱερουσαλὴμ, ηὔξαντο ἐγεῖραι
45 τὸν οἶκον ἐπὶ τοῦ τόπου αὐτοῦ κατὰ τὴν αὐτῶν δύναμιν, καὶ δοῦ-
ναι εἰς τὸ ἱερὸν γαζοφυλάκιον τῶν ἔργων, χρυσίου μνᾶς χιλίας
καὶ ἀργυρίου μνᾶς πεντακισχιλίας, καὶ στολὰς ἱερατικὰς ἑκατόν.
46 Καὶ κατῳκίσθησαν οἱ ἱερεῖς, καὶ οἱ Λευῖται, καὶ οἱ ἐκ τοῦ λαοῦ
αὐτοῦ ἐν Ἱερουσαλὴμ καὶ τῇ χώρᾳ, οἵ τε ἱεροψάλται, καὶ οἱ
θυρωροὶ, καὶ πᾶς Ἰσραὴλ ἐν ταῖς κώμαις αὐτῶν.

47 Ἐνστάντος δὲ τοῦ ἑβδόμου μηνὸς, καὶ ὄντων τῶν υἱῶν
Ἰσραὴλ ἑκάστου ἐν τοῖς ἰδίοις, συνήχθησαν ὁμοθυμαδὸν
εἰς τὸ εὐρύχωρον τοῦ πρώτου πυλῶνος τοῦ πρὸς τῇ
48 ἀνατολῇ. Καὶ καταστὰς Ἰησοῦς ὁ τοῦ Ἰωσεδὲκ καὶ οἱ
ἀδελφοὶ αὐτοῦ οἱ ἱερεῖς, καὶ Ζοροβάβελ ὁ τοῦ Σαλαθιὴλ
καὶ οἱ τούτου ἀδελφοὶ, ἡτοίμασαν τὸ θυσιαστήριον τοῦ
49 Θεοῦ Ἰσραὴλ, προσενέγκαι ἐπ᾿ αὐτοῦ ὁλοκαυτώσεις, ἀκο-
λούθως τοῖς ἐν τῇ Μωσέως βίβλῳ τοῦ ἀνθρώπου τοῦ Θεοῦ
διηγορευμένοις.

50 Καὶ ἐπισυνήχθησαν αὐτοῖς ἐκ τῶν ἄλλων ἐθνῶν τῆς γῆς,

[32] The sons of Meedda, the sons of Coutha, the sons of Charea, the sons of Barcue, the sons of Serar, the sons of Thomoi, the sons of Nasith, the sons of Atipha.

[33] The sons of the servants of Solomon: the sons of Azaphioth, the sons of Pharira, the sons of Jeieli, the sons of Lozon, the sons of Isdael, the sons of Saphui,

[34] The sons of Hagia, the sons of Phacareth, the sons of Sabi, the sons of Sarothi, the sons of Misaias, the sons of Gas, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Saphag, the sons of Allom.

[35] All the ministers of the temple, and the sons of the servants of Solomon, were three hundred seventy and two.

[36] These came up from Thermeleth and Thelersas, Charaathalan leading them, and Aalar; [37] they could not shew their families or their stock, how they were of Israel: the sons of Dalan, the son of Baenan, the sons of Necodan, six hundred fifty and two.

[38] And of the priests that usurped the office of the priesthood, and were not found: the sons of Obdia, the sons of Acbos, the sons of Jaddus, who married Augia one of the daughters of Phaezeldæus, and was named after his name.

[39] And when the description of the kindred of these men was sought in the register, and was not found, they were removed from executing the office of the priesthood: [40] for unto them said Nehemias and Attharias, that they should not be partakers of the holy things, till there arose up an high priest clothed with doctrine and truth.

[41] So of Israel, from them of twelve years old and upward, beside menservants and womenservants, they were all in number forty thousand, two thousand three hundred and sixty. [42] Their menservants and handmaids were seven thousand three hundred thirty and seven: the singing men and singing women, two hundred forty and five: [43] four hundred thirty and five camels, seven thousand thirty and six horses, two hundred forty and five mules, five thousand five hundred twenty and five beasts used to the yoke:

[44] And certain of the chief of their families, when they came to the temple of God that is in Jerusalem, vowed to set up the house again in his own place according to their ability, [45] and to give into the holy treasury of the works a thousand pounds of gold, five thousand of silver, and an hundred priestly vestments. [46] And so dwelt the priests and the Levites and the people in Jerusalem, and in the country, the singers also and the porters; and all Israel in their villages.

[47] But when the seventh month was at hand, and when the children of Israel were every man in his own place, they came altogether with one consent into the open place of the first gate which is toward the east. [48] Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and made ready the altar of the God of Israel, [49] to offer burnt sacrifices upon it, according as it is expressly commanded in the book of Moses the man of God.

[50] And there were gathered unto them out of the other nations of the land, and they

erected the altar upon his own place, be-
cause all the nations of the land were at
enmity with them, and oppressed them;
and they offered sacrifices according to the
time, and burnt offerings to the Lord both
morning and evening. 51 Also they held the
feast of tabernacles, as it is commanded in
the law, and *offered* sacrifices daily, as was
meet: 52 and after that, the continual obla-
tions, and the sacrifice of the sabbaths, and
of the new moons, and of all holy feasts.
53 And all they that had made any vow to
God began to offer sacrifices to God from
the first day of the seventh month, although
the temple of the Lord was not yet built.
54 And they gave unto the masons and
carpenters money, meat, and drink, with
cheerfulness. 55 Unto them of Zidon also
and Tyre they gave carrs, that they should
bring cedar trees from Libanus, which
should be brought by floats to the haven
of Joppe, according as it was commanded
them by Cyrus king of the Persians.
56 And in the second year and second
month after his coming to the temple of
God at Jerusalem began Zorobabel the son
of Salathiel, and Jesus the son of Josedec,
and their brethren, and the priests, and the
Levites, and all they that were come unto
Jerusalem out of the captivity: 57 and they
laid the foundation of the house of God in
the first day of the second month, in the
second year after they were come to Jewry
and Jerusalem. 58 And they appointed the
Levites from twenty years old over the
works of the Lord. Then stood up Jesus,
and his sons and brethren, and Cadmiel his
brother, and the sons of Emadabun, with
the sons of Joda the son of Eliadud, with
their sons and brethren, all Levites, with
one accord setters forward of the business,
labouring to advance the works in the
house of the Lord. So the builders built
the temple of the Lord.
59 And the priests stood arrayed in their
vestments with musical instruments and
trumpets; and the Levites the sons of Asaph
had cymbals, 60 singing songs of thanksgiv-
ing, and praising the Lord, according as
David the king of Israel had ordained.
61 And they sung *with* loud voices songs to
the praise of the Lord, because his mercy
and glory is for ever in all Israel. 62 And
all the people sounded trumpets, and
shouted with a loud voice, singing songs of
thanksgiving unto the Lord for the rearing
up of the house of the Lord.
63 Also of the priests and Levites, and of
the chief of their families, the ancients who
had seen the former house came to the
building of this with weeping and great
crying. 64 But many with trumpets and
joy shouted with loud voice, 65 insomuch
that the trumpets might not be heard for
the weeping of the people; yet the multitude
sounded marvellously, so that it was heard
afar off.
66 Wherefore when the enemies of the
tribe of Juda and Benjamin heard it, they
came to know what the noise of trumpets
*should mean.* 67 And they perceived that
they that were of the captivity did build
the temple unto the Lord God of Israel.
68 So they went to Zorobabel and Jesus, and
to the chief of the families, and said unto

καὶ κατώρθωσαν τὸ θυσιαστήριον ἐπὶ τοῦ τόπου αὐτῶν,
ὅτι ἐν ἔχθρᾳ ἦσαν αὐτοῖς, καὶ κατίσχυσαν αὐτοὺς πάντα
τὰ ἔθνη τὰ ἐπὶ τῆς γῆς· καὶ ἀνέφερον θυσίας κατὰ τὸν
καιρὸν, καὶ ὁλοκαυτώματα Κυρίῳ τὸ πρωϊνὸν καὶ τὸ δειλινόν.
Καὶ ἠγάγοσαν τὴν τῆς σκηνοπηγίας ἑορτὴν, ὡς ἐπιτέτακται 51
ἐν τῷ νόμῳ, καὶ θυσίας καθ᾽ ἡμέραν, ὡς προσῆκον ἦν· καὶ 52
μετὰ ταῦτα προσφορὰς ἐνδελεχισμοῦ, καὶ θυσίας σαββάτων
καὶ νουμηνιῶν καὶ ἑορτῶν πασῶν ἡγιασμένων.

Καὶ ὅσοι ηὔξαντο εὐχὴν τῷ Θεῷ ἀπὸ τῆς νουμηνίας τοῦ 53
ἑβδόμου μηνὸς, ἤρξαντο προσφέρειν θυσίας τῷ Θεῷ, καὶ ὁ ναὸς
τοῦ Θεοῦ οὔπω ᾠκοδόμητο.

Καὶ ἔδωκαν ἀργύριον τοῖς λατόμοις καὶ τέκτοσι, καὶ ποτὰ 54
καὶ βρωτὰ, καὶ χάῤῥα τοῖς Σιδωνίοις καὶ Τυρίοις εἰς τὸ παρ- 55
άγειν αὐτοὺς ἐκ τοῦ Λιβάνου ξύλα κέδρινα, διαφέρειν σχεδίας
εἰς τὸν Ἰόππης λιμένα, κατὰ τὸ πρόσταγμα τὸ γραφὲν αὐτοῖς
παρὰ Κύρου τοῦ Περσῶν βασιλέως.

Καὶ τῷ δευτέρῳ ἔτει παραγενόμενος εἰς τὸ ἱερὸν τοῦ Θεοῦ εἰς 56
Ἱερουσαλὴμ μηνὸς δευτέρου, ἤρξατο Ζοροβάβελ ὁ τοῦ Σαλα-
θιὴλ, καὶ Ἰησοῦς ὁ τοῦ Ἰωσεδὲκ, καὶ οἱ ἀδελφοὶ αὐτῶν, καὶ οἱ
ἱερεῖς οἱ Λευῖται, καὶ πάντες οἱ παραγενόμενοι ἐκ τῆς αἰχμα-
λωσίας εἰς Ἱερουσαλὴμ, καὶ ἐθεμελίωσαν τὸν ναὸν τοῦ Θεοῦ 57
τῇ νουμηνίᾳ τοῦ δευτέρου μηνὸς τοῦ δευτέρου ἔτους, ἐν τῷ ἐλθεῖν
εἰς τὴν Ἰουδαίαν καὶ Ἱερουσαλήμ. Καὶ ἔστησαν τοὺς Λευίτας 58
ἀπὸ εἰκοσαετοῦς ἐπὶ τῶν ἔργων τοῦ Κυρίου· καὶ ἔστη Ἰησοῦς,
καὶ οἱ υἱοὶ, καὶ οἱ ἀδελφοὶ, καὶ Καδμιὴλ ὁ ἀδελφὸς, καὶ οἱ υἱοὶ
Ἠμαδαβοὺν, καὶ οἱ υἱοὶ Ἰωδὰ τοῦ Ἠλιαδοὺδ σὺν τοῖς υἱοῖς καὶ
ἀδελφοῖς, πάντες οἱ Λευῖται ὁμοθυμαδὸν ἐργοδιῶκται, ποιοῦντες
εἰς τὰ ἔργα ἐν τῷ οἴκῳ τοῦ Κυρίου· καὶ ᾠκοδόμησαν οἱ οἰκοδόμοι
τὸν ναὸν τοῦ Κυριου.

Καὶ ἔστησαν οἱ ἱερεῖς ἐστολισμενοι μετὰ μουσικῶν καὶ 59
σαλπίγγων, καὶ οἱ Λευῖται υἱοὶ Ἀσὰφ ἔχοντες τὰ κύμβαλα 60
ὑμνοῦντες τῷ Κυρίῳ, καὶ εὐλογοῦντες κατὰ Δαυὶδ βασιλέα
τοῦ Ἰσραήλ.

Καὶ ἐφώνησαν δι᾽ ὕμνων εὐλογοῦντες τῷ Κυρίῳ, ὅτι ἡ 61
χρηστότης αὐτοῦ καὶ ἡ δόξα εἰς τοὺς αἰῶνας ἐν παντὶ Ἰσραήλ.
Καὶ πᾶς ὁ λαὸς ἐσάλπισαν καὶ ἐβόησαν φωνῇ μεγάλῃ, ὑμνοῦν- 62
τες τῷ Κυρίῳ ἐπὶ τῇ ἐγέρσει τοῦ οἴκου Κυρίου.

Καὶ ἤλθοσαν ἐκ τῶν ἱερεων τῶν Λευιτῶν καὶ τῶν προκαθη- 63
μένων κατὰ τὰς πατριὰς αὐτῶν, οἱ πρεσβύτεροι οἱ ἑωρακότες τὸν
πρὸ τούτου οἶκον, πρὸς τὴν τουτου οἰκοδομὴν μετὰ κλαυθμοῦ
καὶ κραυγῆς μεγάλης, καὶ πολλοὶ διὰ σαλπιγγων καὶ χαρᾶς 64
μεγάλῃ τῇ φωνῇ, ὥστε τὸν λαὸν μὴ ἀκούειν τῶν σαλπίγγων 65
διὰ τὸν κλαυθμὸν τοῦ λαοῦ· ὁ γὰρ ὄχλος ἦν ὁ σαλπίζων με-
γάλως, ὥστε μακρόθεν ἀκούεσθαι.

Καὶ ἀκούσαντες οἱ ἐχθροὶ τῆς φυλῆς Ἰούδα καὶ Βενιαμὶν, ἦλ- 66
θοσαν ἐπιγνῶναι τίς ἡ φωνὴ τῶν σαλπίγγων. Καὶ ἐπέγνωσαν 67
ὅτι οἱ ἐκ τῆς αἰχμαλωσίας οἰκοδομοῦσι τὸν ναὸν τῷ Κυρίῳ Θεῷ
Ἰσραήλ. Καὶ προσελθόντες τῷ Ζοροβάβελ, καὶ Ἰησοῦ, καὶ 68
τοῖς ἡγουμένοις τῶν πατριῶν, λέγουσιν αὐτοῖς, συνοικοδομή-

69 σωμεν ὑμῖν. Ὁμοίως γὰρ ὑμῖν ἀκούομεν τοῦ Κυρίου ὑμῶν,
καὶ αὐτῷ ἐπιθύομεν ἀφ᾽ ἡμερῶν Ἀσβακαφὰς βασιλέως Ἀσσυ-
ρίων, ὃς μετήγαγεν ἡμᾶς ἐνταῦθα.

70 Καὶ εἶπεν αὐτοῖς Ζοροβάβελ καὶ Ἰησοῦς καὶ οἱ ἡγούμενοι
τῶν πατριῶν τοῦ Ἰσραὴλ, οὐχ ἡμῖν καὶ ὑμῖν τοῦ οἰκοδομῆσαι
71 τὸν οἶκον Κυρίῳ Θεῷ ἡμῶν. Ἡμεῖς γὰρ μόνοι οἰκοδομήσωμεν
τῷ Κυρίῳ τοῦ Ἰσραὴλ, ἀκολούθως οἷς προσέταξεν ἡμῖν Κῦρος
72 ὁ βασιλεὺς Περσῶν. Τὰ δὲ ἔθνη τῆς γῆς ἐπικοιμώμενα τοῖς ἐν
73 τῇ Ἰουδαίᾳ καὶ πολιορκοῦντες, εἶργον τοῦ οἰκοδομεῖν, καὶ βου-
λὰς δημαγωγοῦντες, καὶ συστάσεις ποιούμενοι, ἀπεκώλυσαν τοῦ
ἀποτελεσθῆναι τὴν οἰκοδομὴν πάντα τὸν χρόνον τῆς ζωῆς τοῦ
βασιλέως Κύρου· καὶ εἴρχθησαν τῆς οἰκοδομῆς ἔτη δύο ἕως τῆς
Δαρείου βασιλείας.

6 Ἐν δὲ τῷ δευτέρῳ ἔτει τῆς Δαρείου βασιλείας, ἐπροφήτευσεν
Ἀγγαῖος καὶ Ζαχαρίας ὁ τοῦ Ἀδδὼ οἱ προφῆται ἐπὶ τοὺς
Ἰουδαίους τοὺς ἐν τῇ Ἰουδαίᾳ καὶ Ἱερουσαλὴμ, ἐπὶ τῷ ὀνόματι
Κυρίου Θεοῦ Ἰσραὴλ ἐπ᾽ αὐτούς.

2 Τότε στὰς Ζοροβάβελ ὁ τοῦ Σαλαθιὴλ καὶ Ἰησοῦς ὁ τοῦ
Ἰωσεδὲκ, ἤρξαντο οἰκοδομεῖν τὸν οἶκον τοῦ Κυρίου τὸν ἐν
Ἱερουσαλὴμ, συνόντων τῶν προφητῶν τοῦ Κυρίου, βοηθούντων
3 αὐτοῖς. Ἐν αὐτῷ τῷ χρόνῳ παρῆν πρὸς αὐτοὺς Σισίννης ὁ
ἔπαρχος Συρίας καὶ Φοινίκης, καὶ Σαθραβουζάνης καὶ οἱ
4 συνεταῖροι, καὶ εἶπαν αὐτοῖς, τίνος ὑμῖν συντάξαντος τὸν
οἶκον τοῦτον οἰκοδομεῖτε, καὶ τὴν στέγην ταύτην καὶ τὰ ἄλλα
πάντα ἐπιτελεῖτε; καὶ τίνες εἰσὶν οἰκοδόμοι οἱ ταῦτα
ἐπιτελοῦντες;

5 Καὶ ἔσχοσαν χάριν, ἐπισκοπῆς γενομένης ἐπὶ τὴν αἰχμαλω-
6 σίαν, παρὰ τοῦ Κυρίου οἱ πρεσβύτεροι τῶν Ἰουδαίων, καὶ οὐκ
ἐκωλύθησαν τῆς οἰκοδομῆς, μέχρις οὗ ἀποσημανθῆναι Δαρείῳ
περὶ αὐτῶν, καὶ προσφωνηθῆναι.

7 ἈΝΤΙΓΡΑΦΟΝ ἘΠΙΣΤΟΛΗΣ ἫΣ ἜΓΡΑΨΕ ΔΑΡΕΙΩ,
ΚΑΙ ἈΠΕΣΤΕΙΛΑΝ. Σισίννης ὁ ἔπαρχος Συρίας καὶ Φοι-
νίκης, καὶ Σαθραβουζάνης, καὶ οἱ συνεταῖροι οἱ ἐν Συρίᾳ καὶ
8 Φοινίκῃ ἡγεμόνες, βασιλεῖ Δαρείῳ χαίρειν. Πάντα γνωστὰ
ἔστω τῷ κυρίῳ ἡμῶν τῷ βασιλεῖ, ὅτι παραγενόμενοι εἰς τὴν
χώραν τῆς Ἰουδαίας, καὶ ἐλθόντες εἰς Ἱερουσαλὴμ τὴν πόλιν,
κατελάβομεν τῆς αἰχμαλωσίας τοὺς πρεσβυτέρους τῶν Ἰου-
9 δαίων ἐν Ἱερουσαλὴμ τῇ πόλει οἰκοδομοῦντας οἶκον τῷ Κυρίῳ
μέγαν, καινὸν διὰ λίθων ξυστῶν πολυτελῶν, ξύλων τιθεμένων ἐν
10 τοῖς τοίχοις, καὶ τὰ ἔργα ἐκεῖνα ἐπὶ σπουδῆς γινόμενα, καὶ
εὐοδούμενον τὸ ἔργον ἐν ταῖς χερσὶν αὐτῶν, καὶ ἐν πάσῃ δόξῃ
καὶ ἐπιμελείᾳ συντελούμενον.

11 Τότε ἐπυνθανόμεθα τῶν πρεσβυτέρων τούτων, λέγοντες, τίνος
ὑμῖν προστάξαντος οἰκοδομεῖτε τὸν οἶκον τοῦτον, καὶ τὰ ἔργα
12 ταῦτα θεμελιοῦτε; Ἐπηρωτήσαμεν οὖν αὐτοὺς, εἵνεκεν τοῦ
γνωρίσαι σοι, καὶ γράψαι σοι τοὺς ἀνθρώπους τοὺς ἀφηγου-
μένους, καὶ τὴν ὀνοματογραφίαν ᾐτοῦμεν αὐτοὺς τῶν προ-
13 καθηγουμένων. Οἱ δὲ ἀπεκρίθησαν ἡμῖν, λέγοντες, ἐσμὲν
παῖδες τοῦ Κυρίου τοῦ κτίσαντος τὸν οὐρανὸν καὶ τὴν γῆν·
14 καὶ ᾠκοδόμητο οἶκος ἔμπροσθεν ἐτῶν πλειόνων διὰ βασιλέως

them, We will build together with you. [69] For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of Azbazareth the king of the Assyrians, who brought us hither.

[70] Then Zorobabel and Jesus and the chief of the families of Israel said unto them, It is not for us and you to build together an house unto the Lord our God. [71] We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us. [72] But the heathen of the land lying heavy upon the inhabitants of Judea, and holding them strait, hindered their building; [73] and by their secret plots, and popular persuasions and commotions, they hindered the finishing of the building all the time that king Cyrus lived: so they were hindered from building for the space of two years, until the reign of Darius.

Now in the second year of the reign of Darius, Aggeus and Zacharias the son of Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, which was upon them.

[2] Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, *and* helping them. [3] At the same time came unto them Sisinnes the governor of Syria and Phenice, with Sathrabuzanes and his companions, and said unto them, [4] By whose appointment do ye build this house and this roof, and perform all the other things? and who are the workmen that perform these things?

[5] Nevertheless the elders of the Jews obtained favour, because the Lord had visited the captivity; [6] and they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

[7] The copy of the letters which Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and sent unto Darius; To king Darius, greeting: [8] Let all things be known unto our lord the king, that being come into the country of Judea, and entered into the city of Jerusalem, we found in the city of Jerusalem the ancients of the Jews that were of the captivity [9] building an house unto the Lord, great *and* new, of hewn and costly stones, and the timber already laid upon the walls. [10] And those works are done with great speed, and the work goeth on prosperously in their hands, and with all glory and diligence is it made.

[11] Then asked we these elders, saying, By whose commandment build ye this house, and lay the foundations of these works? [12] Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men. [13] So they gave us this answer, We are the servants of the Lord which made heaven and earth. [14] And as for this house, it was builded many years

ago by a king of Israel great and strong, and was finished. [15] But when our fathers provoked God unto wrath, and sinned against the Lord of Israel which is in heaven, he gave them over into the power of Nabuchodonosor king of Babylon, king of the Chaldees; [16] who pulled down the house, and captives it, and carried away the people burned unto Babylon.

[17] But in the first year that king Cyrus reigned over the country of Babylon, Cyrus the king wrote to build this house. [18] And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to Zorobabel, *that is,* to Sanabassarus the ruler, [19] with commandment that he should carry away the same vessels, and put them in the temple at Jerusalem; and that the temple of the Lord should be built in that place. [20] Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem; and from that time to this being still building, it is not yet finished.

[21] Now therefore, if it seem good unto the king, let search be made among the records of king Cyrus: [22] and if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

[23] Then commanded king Darius to seek among the records at Babylon: and so at Ecbatana the palace, which is in the country of Media, there was found a roll wherein these things were recorded. [24] In the first year of the reign of Cyrus, king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice with continual fire: [25] whose height shall be sixty cubits, and the breadth sixty cubits, with three rows of hewn stones, and one row of new wood of that country; and the expences thereof to be given out of the house of king Cyrus: [26] and that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

[27] And also he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place. [28] I have commanded also to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished: [29] and out of the tribute of Celosyria and Phenice, a portion carefully to be given these men for the sacrifices of the Lord, *that is,* to Zorobabel the governor, for bullocks, and rams, and lambs; [30] and also corn, salt, wine, and oil, and that continually every year without further question, according as the priests that be in Jerusalem shall

τοῦ Ἰσραὴλ μεγάλου καὶ ἰσχυροῦ, καὶ ἐπετελέσθη. Καὶ ἐπεὶ 15
οἱ πατέρες ἡμῶν παραπικράναντες ἥμαρτον εἰς τὸν Κύριον τοῦ
Ἰσραὴλ τὸν οὐράνιον, παρέδωκεν αὐτοὺς εἰς χεῖρας Ναβουχοδο-
νόσορ βασιλέως Βαβυλῶνος βασιλέως τῶν Χαλδαίων. Τόν τε 16
οἶκον καθελόντες ἐνεπύρισαν, καὶ τὸν λαὸν ᾐχμαλώτευσαν εἰς
Βαβυλῶνα.

Ἐν δὲ τῷ πρώτῳ ἔτει βασιλεύοντος Κύρου χώρας Βαβυλω- 17
νίας, ἔγραψεν ὁ βασιλεὺς Κύρος τὸν οἶκον τοῦτον οἰκοδομῆσαι·
Καὶ τὰ ἱερὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ, ἃ ἐξήνεγκε Ναβου- 18
χοδονόσορ ἐκ τοῦ οἴκου τοῦ ἐν Ἱερουσαλὴμ, καὶ ἀπηρείσατο
αὐτὰ ἐν τῷ αὐτοῦ ναῷ, πάλιν ἐξήνεγκεν αὐτὰ Κύρος ὁ βασιλεὺς
ἐκ τοῦ ναοῦ τοῦ ἐν Βαβυλωνίᾳ, καὶ παρεδόθη Σαβανασσάρῳ
Ζοροβάβελ τῷ ἐπάρχῳ, καὶ ἐπετάγη αὐτῷ, καὶ ἀπήνεγκε 19
πάντα τὰ σκεύη ταῦτα ἀποθεῖναι ἐν τῷ ναῷ τῷ ἐν Ἱερουσαλὴμ,
καὶ τὸν ναὸν τοῦ Κυρίου οἰκοδομηθῆναι ἐπὶ τοῦ τόπου. Τότε 20
ὁ Σαβανάσσαρος παραγενόμενος ἐνεβάλετο τοὺς θεμελίους τοῦ
οἴκου Κυρίου τοῦ ἐν Ἱερουσαλὴμ, καὶ ἀπ᾽ ἐκείνου μέχρι τοῦ νῦν
οἰκοδομούμενος οὐκ ἔλαβε συντέλειαν.

Νῦν οὖν εἰ κρίνεται, βασιλεῦ, ἐπισκεπήτω ἐν τοῖς βασι- 21
λικοῖς βιβλιοφυλακίοις τοῦ Κύρου, καὶ ἐὰν εὑρίσκητε, μετὰ 22
τῆς γνώμης Κύρου τοῦ βασιλέως γενομένην τὴν οἰκοδομὴν τοῦ
οἴκου Κυρίου τοῦ ἐν Ἱερουσαλὴμ, καὶ κρίνηται τῷ κυρίῳ βασιλεῖ
ἡμῶν, προσφωνησάτω ἡμῖν περὶ τούτων.

Τότε ὁ βασιλεὺς Δαρεῖος προσέταξεν ἐπισκέψασθαι ἐν τοῖς 23
βιβλιοφυλακίοις τοῖς κειμένοις ἐν Βαβυλῶνι· καὶ εὑρέθη ἐν
Ἐκβατάνοις τῇ βάρει τῇ ἐν Μηδίᾳ χώρᾳ τόπος εἷς, ἐν ᾧ
ὑπομνημάτιστο τάδε. Ἔτους πρώτου βασιλεύοντος Κύρου, 24
βασιλεὺς Κύρος προσέταξε τὸν οἶκον τοῦ Κυρίου τὸν ἐν
Ἱερουσαλὴμ οἰκοδομῆσαι, ὅπου ἐπιθύουσι διὰ πυρὸς ἐνδελεχοῦς,
οὗ τὸ ὕψος πηχῶν ἑξήκοντα, πλάτος πηχῶν ἑξήκοντα διὰ 25
δόμων λιθίνων ξυστῶν τριῶν, καὶ δόμου ξυλίνου ἐγχωρίου
καινοῦ ἑνὸς, καὶ τὸ δαπάνημα δοθῆναι ἐκ τοῦ οἴκου Κύρου
τοῦ βασιλέως. Καὶ τὰ ἱερὰ σκεύη τοῦ οἴκου Κυρίου τά τε 26
χρυσᾶ καὶ ἀργυρᾶ, ἃ ἐξήνεγκε Ναβουχοδονόσορ ἐκ τοῦ οἴκου
τοῦ ἐν Ἱερουσαλὴμ, καὶ ἀπήνεγκεν εἰς Βαβυλῶνα, ἀποκαταστα-
θῆναι εἰς τὸν οἶκον τὸν ἐν Ἱερουσαλὴμ, οὗ ἦν κείμενα, ὅπως
τεθῇ ἐκεῖ.

Προσέταξε δὲ ἐπιμεληθῆναι Σισίννῃ ἐπάρχῳ Συρίας καὶ 27
Φοινίκης, καὶ Σαθραβουζάνῃ, καὶ τοῖς συνεταίροις, καὶ τοῖς
ἀποτεταγμένοις ἐν Συρίᾳ καὶ Φοινίκῃ ἡγεμόσιν ἀπέχεσθαι τοῦ
τόπου, ἐᾶσαι δὲ τὸν παῖδα Κυρίου Ζοροβάβελ, ἔπαρχον δὲ τῆς
Ἰουδαίας, καὶ τοὺς πρεσβυτέρους τῶν Ἰουδαίων, τὸν οἶκον τοῦ
Κυρίου ἐκεῖνον οἰκοδομεῖν ἐπὶ τοῦ τόπου. Καὶ ἐγὼ δὲ ἐπέταξα 28
ὁλοσχερῶς οἰκοδομῆσαι, καὶ ἀτενίσαι ἵνα συμποιῶσι τοῖς ἐκ τῆς
αἰχμαλωσίας τῆς Ἰουδαίας, μέχρι τοῦ ἐπιτελεσθῆναι τὸν οἶκον
τοῦ Κυρίου· καὶ ἀπὸ τῆς φορολογίας κοίλης Συρίας καὶ 29
Φοινίκης ἐπιμελῶς σύνταξιν δίδοσθαι τούτοις τοῖς ἀνθρώποις
εἰς θυσίαν τῷ Κυρίῳ, Ζοροβάβελ ἐπάρχῳ εἰς ταύρους, καὶ
κριοὺς, καὶ ἄρνας, ὁμοίως δὲ καὶ πυρὸν, καὶ ἅλα, καὶ οἶνον, καὶ 30
ἔλαιον ἐνδελεχῶς κατ᾽ ἐνιαυτὸν, καθὼς ἂν οἱ ἱερεῖς οἱ ἐν Ἱερου-
σαλὴμ ὑπαγορεύσωσιν ἀναλίσκεσθαι καθ᾽ ἡμέραν, ἀναμφισβη-

31 τήτως, ὅπως προσφέρωνται σπονδαὶ τῷ Θεῷ τῷ ὑψίστῳ ὑπὲρ
τοῦ βασιλέως καὶ τῶν παίδων, καὶ προσεύχωνται περὶ τῆς
32 αὐτῶν ζωῆς· καὶ προστάξαι ἵνα ὅσοι ἐὰν παραβῶσί τι τῶν
γεγραμμένων καὶ ἀκυρώσωσι, ληφθῆναι ξύλον ἐκ τῶν ἰδίων
αὐτοῦ, καὶ ἐπ᾽ αὐτοῦ κρεμασθῆναι, καὶ τὰ ὑπάρχοντα αὐτοῦ
εἶναι βασιλικά.

33 Διὰ ταῦτα καὶ ὁ Κύριος, οὗ τὸ ὄνομα αὐτοῦ ἐπικέκληται
ἐκεῖ, ἀφανίσαι πάντα βασιλέα καὶ ἔθνος, ὃς ἐκτενεῖ τὴν χεῖρα
αὐτοῦ κωλῦσαι ἢ κακοποιῆσαι τὸν οἶκον Κυρίου ἐκεῖνον τὸν ἐν
34 Ἱερουσαλήμ. Ἐγὼ βασιλεὺς Δαρεῖος δεδογμάτικα ἐπιμελῶς
κατὰ ταῦτα γίνεσθαι.

7 Τότε Σισίννης ἔπαρχος κοίλης Συρίας καὶ Φοινίκης, καὶ
Σαθραβουζάνης, καὶ οἱ συνεταῖροι κατακολουθήσαντες τοῖς ὑπὸ
2 τοῦ βασιλέως Δαρείου προσταγεῖσιν, ἐπεστάτουν τῶν ἱερῶν
ἔργων ἐπιμελέστερον συνεργοῦντες τοῖς πρεσβυτέροις τῶν
3 Ἰουδαίων καὶ ἱεροστάταις. Καὶ εὔοδα ἐγίνετο τὰ ἱερὰ ἔργα,
προφητευόντων Ἀγγαίου καὶ Ζαχαρίου τῶν προφητῶν.

4 Καὶ συνετέλεσαν ταῦτα διὰ προστάγματος Κυρίου Θεοῦ
Ἰσραήλ· καὶ μετὰ τῆς γνώμης τοῦ Κύρου καὶ Δαρείου καὶ
5 Ἀρταξέρξου βασιλέων Περσῶν, συνετελέσθη ὁ οἶκος ὁ ἅγιος
ἕως τρίτης καὶ εἰκάδος μηνὸς Ἄδαρ, τοῦ ἕκτου ἔτους βασιλέως
Δαρείου.

6 Καὶ ἐποίησαν οἱ υἱοὶ Ἰσραὴλ, καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται
καὶ οἱ λοιποὶ οἱ ἐκ τῆς αἰχμαλωσίας οἱ προστεθέντες, ἀκο-
7 λούθως τοῖς ἐν τῇ Μωυσέως βίβλῳ. Καὶ προσήνεγκαν εἰς
τὸν ἐγκαινισμὸν τοῦ ἱεροῦ τοῦ Κυρίου ταύρους ἑκατὸν, κριοὺς
8 διακοσίους, ἄρνας τετρακοσίους, χιμάρους ὑπὲρ ἁμαρτίας παντὸς
τοῦ Ἰσραὴλ δώδεκα πρὸς ἀριθμὸν, ἐκ τῶν φυλάρχων τοῦ
9 Ἰσραὴλ δώδεκα. Καὶ ἔστησαν οἱ ἱερεῖς καὶ οἱ Λευῖται κατὰ
φυλὰς ἐστολισμένοι ἐπὶ τῶν ἔργων Κυρίου Θεοῦ Ἰσραὴλ ἀκο-
λούθως τῇ Μωυσέως βίβλῳ, καὶ οἱ θυρωροὶ ἐφ᾽ ἑκάστου
πυλῶνος.

10 Καὶ ἠγάγοσαν οἱ υἱοὶ Ἰσραὴλ τῶν ἐκ τῆς αἰχμαλωσίας τὸ
πάσχα ἐν τῇ τεσσαρεσκαιδεκάτῃ τοῦ πρώτου μηνὸς, ὅτε ἡγνί-
11 σθησαν οἱ ἱερεῖς καὶ οἱ Λευῖται, ἅμα καὶ πάντες οἱ υἱοὶ τῆς
αἰχμαλωσίας, ὅτι ἡγνίσθησαν· ὅτι οἱ Λευῖται ἅμα πάντες
ἡγνίσθησαν.

12 Καὶ ἔθυσαν τὸ πάσχα πᾶσι τοῖς υἱοῖς τοῖς αἰχμαλωσίας, καὶ
13 τοῖς ἀδελφοῖς αὐτῶν τοῖς ἱερεῦσι, καὶ ἑαυτοῖς. Καὶ ἐφάγοσαν
οἱ υἱοὶ Ἰσραὴλ οἱ ἐκ τῆς αἰχμαλωσίας, πάντες οἱ χωρισθέντες
ἀπὸ τῶν βδελυγμάτων τῶν ἐθνῶν τῆς γῆς, ζητοῦντες τὸν Κύριον.
14 Καὶ ἠγάγοσαν τὴν ἑορτὴν τῶν ἀζύμων ἑπτὰ ἡμέρας εὐφραινό-
15 μενοι ἔναντι Κυρίου, ὅτι μετέστρεψε τὴν βουλὴν τοῦ βασιλέως
Ἀσσυρίων ἐπ᾽ αὐτοὺς, κατισχῦσαι τὰς χεῖρας αὐτῶν ἐπὶ τὰ
ἔργα Κυρίου Θεοῦ Ἰσραήλ.

8 Καὶ μεταγενέστερος τούτων ἐστὶ, βασιλεύοντος Ἀρταξέρξου
τοῦ Περσῶν βασιλέως, προσέβη Ἔσδρας Ἀζαραίου, τοῦ Ζεχρίου,
2 τοῦ Χελκίου, τοῦ Σαλήμου, τοῦ Σαδδούκου, τοῦ Ἀχιτὼβ, τοῦ
Ἀμαρίου, τοῦ Ὀζίου, τοῦ Βοκκὰ, τοῦ Ἀβισαῒ, τοῦ Φινεὲς, τοῦ
3 Ἐλεάζαρ, τοῦ Ἀαρὼν, τοῦ ἱερέως τοῦ πρώτου· οὗτος Ἔσδρας

signify to be daily spent: 31 that offerings
may be made to the most high God for the
king and for his children, and that they
may pray for their lives. 32 And he com-
manded that whosoever should transgress,
yea, or make light of any thing *herein*
written, out of his own house should a
tree be taken, and he thereon be hanged,
and all his goods seized for the king.

33 The Lord therefore, whose name is
there called upon, utterly destroy every
king and nation, that stretcheth out his
hand to hinder or endamage that house
of the Lord in Jerusalem. 34 I Darius the
king have ordained that according unto
these things it be done with diligence.

Then Sisinnes the governor of Celosyria
and Phenice, and Sathrabuzanes, with their
companions, following the commandments
of king Darius, 2 did very carefully oversee
the holy works, assisting the ancients of the
Jews and governors of the temple. 3 And
so the holy works prospered, when Aggeus
and Zacharias the prophets prophesied.

4 And they finished these things by the
commandment of the Lord God of Israel;
and with the consent of Cyrus, Darius, and
Artaxerxes, kings of Persia, 5 the holy house
was finished in the three and twentieth
day of the month Adar, in the sixth year
of king Darius.

6 And the children of Israel, the priests,
and the Levites, and others that were of the
captivity, that were added unto them, did
according to the things *written* in the book
of Moses. 7 And to the dedication of the
temple of the Lord they offered an hundred
bullocks, two hundred rams, four hundred
lambs; 8 and twelve goats for the sin of all
Israel, according to the number of the chief
of the tribes of Israel. 9 The priests also and
the Levites stood arrayed in their vestments,
according to their kindreds, in the service
of the Lord God of Israel, according to the
book of Moses: and the porters at every gate.

10 And the children of Israel that were of
the captivity held the passover the four-
teenth day of the first month, after that the
priests and the Levites were sanctified,
11 together with all the children of the cap-
tivity; for they were sanctified, because the
Levites were all sanctified together.

12 And so they offered the passover for all
them of the captivity, and for their brethren
the priests, and for themselves. 13 And the
children of Israel that came out of the cap-
tivity did eat, even all they that had sepa-
rated themselves from the abominations of
the people of the land, and sought the Lord.
14 And they kept the feast of unleavened
bread seven days, making merry before the
Lord, 15 for that he had turned the counsel
of the king of Assyria toward them, to
strengthen their hands in the works of the
Lord God of Israel.

And after these things, when Artaxerxes
the king of the Persians reigned, came
Esdras *the son* of Azaraias, the son of
Zechrias, the son of Helchias, the son of
Salum, 2 the son of Sadduc, the son of
Achitob, the son of Amarias, the son of
Ozias, the son of Boccas, the son of Abisai,
the son of Phinees, the son of Eleazar, the
son of Aaron the chief priest. 3 This Esdras

went up from Babylon, as a scribe, being very ready in the law of Moses, that was given by the God of Israel. 4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of Israel, of the priests, of the Levites, of the holy singers, porters, and ministers of the temple, unto Jerusalem, 6 in the seventh year of the reign of Artaxerxes, in the fifth month, this was the king's seventh year; for they went from Babylon in the first day of the first month, and came to Jerusalem, according to the prosperous journey which the Lord gave to him. 7 For Esdras had very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught all Israel the ordinances and judgments.

8 Now the copy of the commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth;

9 King Artaxerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting: 10 Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites, being within our realm, as are willing and desirous, should go with thee unto Jerusalem. 11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven friends the counsellors; 12 that they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord; 13 and carry the gifts unto the Lord of Israel to Jerusalem, which I and my friends have vowed, and all the gold and silver that in the country of Babylon can be found, to the Lord in Jerusalem, 14 with that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams, and lambs, and things thereunto appertaining; 15 to the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou and thy brethren will do with the silver and gold, that do, according to the will of thy God. 17 And the holy vessels of the Lord, which are given thee for the use of the temple of thy God, which is in Jerusalem, thou shalt set before thy God in Jerusalem. 18 And whatsoever thing else thou shalt remember for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall send for, they should give it him with speed, 20 to the sum of an hundred talents of silver, likewise also of wheat even to an hundred cors, and an hundred pieces of wine, and other things in abundance. 21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons. 22 I command you also, that ye require no tax, nor any other imposition, of any of the priests, or Levites, or holy singers, or

*ἀνέβη ἐκ Βαβυλῶνος ὡς γραμματεὺς εὐφυὴς ὢν ἐν τῷ Μωυσέως*
*νόμῳ τῷ ἐκδεδομένῳ ὑπὸ τοῦ Θεοῦ τοῦ Ἰσραήλ. Καὶ ἔδωκεν* 4
*αὐτῷ ὁ βασιλεὺς δόξαν, εὑρόντος χάριν ἐνώπιον αὐτοῦ ἐπὶ πάντα*
*τὰ ἀξιώματα αὐτοῦ.*

*Καὶ συνανέβησαν ἐκ τῶν υἱῶν Ἰσραὴλ, καὶ τῶν ἱερέων, καὶ* 5
*Λευιτῶν, καὶ ἱεροψαλτῶν, καὶ θυρωρῶν, καὶ ἱεροδούλων εἰς*
*Ἱερουσαλὴμ, ἔτους ἑβδόμου βασιλεύοντος Ἀρταξέρξου ἐν τῷ* 6
*πέμπτῳ μηνί· οὗτος ἐνιαυτὸς ἕβδομος τῷ βασιλεῖ· ἐξελθόντες*
*γὰρ ἐκ Βαβυλῶνος τῇ νουμηνίᾳ τοῦ πρώτου μηνὸς, παρεγέ-*
*νοντο εἰς Ἱερουσαλὴμ κατὰ τὴν δοθεῖσαν αὐτοῖς εὐοδίαν*
*παρὰ τοῦ Κυρίου ἐπ' αὐτῷ. Ὁ γὰρ Ἔσδρας πολλὴν ἐπι-* 7
*στήμην περιεῖχεν εἰς τὸ μηδὲν παραλιπεῖν τῶν ἐκ τοῦ νόμου*
*Κυρίου καὶ ἐκ τῶν ἐντολῶν, διδάξαι πάντα τὸν Ἰσραὴλ δικαιώ-*
*ματα καὶ κρίματα.*

*Προσπεσόντος δὲ τοῦ γραφέντος προστάγματος παρὰ Ἀρτα-* 8
*ξέρξου βασιλέως πρὸς Ἔσδραν τὸν ἱερέα καὶ ἀναγνώστην τοῦ*
*νόμου Κυρίου, οὗ ἐστιν ἀντίγραφον τὸ ὑποκείμενον·*

*Βασιλεὺς Ἀρταξέρξης Ἔσδρᾳ τῷ ἱερεῖ καὶ ἀναγνώστῃ τοῦ* 9
*νόμου Κυρίου χαίρειν. Καὶ τὰ φιλάνθρωπα ἐγὼ κρίνας προσ-* 10
*έταξα τοὺς βουλομένους ἐκ τοῦ ἔθνους τῶν Ἰουδαίων αἱρετί-*
*ζοντας, καὶ τῶν ἱερέων καὶ τῶν Λευιτῶν, καὶ τῶνδε ἐν τῇ*
*ἡμετέρᾳ βασιλείᾳ, συμπορεύεσθαί σοι εἰς Ἱερουσαλήμ. Ὅσοι* 11
*οὖν ἐνθυμοῦνται, συνεξορμάσθωσαν καθάπερ δέδοκται ἐμοί τε,*
*καὶ τοῖς ἑπτὰ φίλοις συμβουλευταῖς, ὅπως ἐπισκέψωνται τὰ* 12
*κατὰ τὴν Ἰουδαίαν καὶ Ἱερουσαλὴμ ἀκολούθως ᾧ ἔχει ἐν τῷ*
*νόμῳ Κυρίου, καὶ ἀπενεγκεῖν δῶρα τῷ Κυρίῳ τοῦ Ἰσραὴλ, ἃ* 13
*ηὐξάμην ἐγώ τε καὶ οἱ φίλοι, εἰς Ἱερουσαλήμ· καὶ πᾶν χρυσίον*
*καὶ ἀργύριον ὃ ἐὰν εὑρεθῇ ἐν τῇ χώρᾳ τῆς Βαβυλωνίας τῷ*
*Κυρίῳ εἰς Ἱερουσαλὴμ, σὺν τῷ δεδωρημένῳ ὑπὸ τοῦ ἔθνους εἰς* 14
*τὸ ἱερὸν τοῦ Κυρίου Θεοῦ αὐτῶν τὸ ἐν Ἱερουσαλὴμ, συναχθῆναι*
*τό, τε χρυσίον καὶ τὸ ἀργύριον εἰς ταύρους καὶ κριοὺς καὶ*
*ἄρνας, καὶ τὰ τούτοις ἀκόλουθα, ὥστε προσενεγκεῖν θυσίας* 15
*τῷ Κυρίῳ ἐπὶ τὸ θυσιαστήριον τοῦ Κυρίου Θεοῦ αὐτῶν τὸ ἐν*
*Ἱερουσαλήμ.*

*Καὶ πάντα ὅσα ἐὰν βούλῃ μετὰ τῶν ἀδελφῶν σου ποιῆσαι* 16
*χρυσίῳ καὶ ἀργυρίῳ, ἐπιτέλει κατὰ τὸ θέλημα τοῦ Θεοῦ σου.*
*Καὶ τὰ ἱερὰ σκεύη τοῦ Κυρίου τὰ διδόμενά σοι εἰς τὴν* 17
*χρείαν τοῦ ἱεροῦ τοῦ Θεοῦ σου, δώσεις ἐκ τοῦ βασιλικοῦ* 18
*γαζοφυλακίου.*

*Κἀγὼ ἰδοὺ Ἀρταξέρξης βασιλεὺς προσέταξα τοῖς γαζοφύ-* 19
*λαξι Συρίας καὶ Φοινίκης, ἵνα ὅσα ἐὰν ἀποστείλῃ Ἔσδρας*
*ὁ ἱερεὺς καὶ ἀναγνώστης τοῦ νόμου τοῦ Θεοῦ τοῦ ὑψίστου,*
*ἐπιμελῶς διδῶσιν αὐτῷ ἕως ἀργυρίου ταλάντων ἑκατὸν, ὁμοίως* 20
*δὲ καὶ ἕως πυροῦ κόρων ἑκατὸν, καὶ οἴνου μετρητῶν ἑκατόν· καὶ*
*ἄλλα ἐκ πλήθους πάντα κατὰ τὸν τοῦ Θεοῦ νόμον ἐπιτελεσθήτω* 21
*ἐπιμελῶς τῷ Θεῷ τῷ ὑψίστῳ, ἕνεκεν τοῦ μὴ γενέσθαι ὀργὴν εἰς*
*τὴν βασιλείαν τοῦ βασιλέως καὶ τῶν υἱῶν αὐτοῦ. Καὶ ὑμῖν δὲ* 22
*λέγεται ὅπως πᾶσι τοῖς ἱερεῦσι, καὶ τοῖς Λευίταις, καὶ ἱεροψάλ-*
*ταις, καὶ θυρωροῖς, καὶ ἱεροδούλοις, καὶ πραγματικοῖς τοῦ ἱεροῦ*

τούτου μηδὲ μία φορολογία, μηδὲ ἄλλη ἐπιβουλὴ γίνηται, καὶ
μηδένα ἔχειν ἐξουσίαν ἐπιβαλεῖν τι τούτοις.
23 Καὶ σὺ, Ἔσδρα, κατὰ τὴν σοφίαν τοῦ Θεοῦ, ἀνάδειξον
κριτὰς καὶ δικαστὰς, ὅπως δικάζωσιν ἐν ὅλῃ Συρίᾳ καὶ Φοινίκῃ
πάντας τοὺς ἐπισταμένους τὸν νόμον τοῦ Θεοῦ σου, καὶ τοὺς μὴ
24 ἐπισταμένους διδάξεις. Καὶ πάντες ὅσοι ἂν παραβαίνωσι τὸν
νόμον τοῦ Θεοῦ σου καὶ τὸν βασιλικὸν, ἐπιμελῶς κολασθή-
σονται, ἐάν τε καὶ θανάτῳ, ἐάν τε καὶ τιμωρίᾳ ἢ ἀργυρικῇ ζημίᾳ,
ἢ ἀπαγωγῇ.
25 Καὶ εἶπεν Ἔσδρας ὁ γραμματεὺς, εὐλογητὸς μόνος Κύριος
ὁ Θεὸς τῶν πατέρων μου, ὁ δοὺς ταῦτα εἰς τὴν καρδίαν τοῦ
26 βασιλέως, δοξάσαι τὸν οἶκον αὐτοῦ τὸν ἐν Ἱερουσαλὴμ, καὶ
ἐμὲ ἐτίμησεν ἐναντίον τοῦ βασιλέως, καὶ τῶν συμβουλευόντων,
27 καὶ πάντων τῶν φίλων, καὶ μεγιστάνων αὐτοῦ. Καὶ ἐγὼ
εὐθαρσὴς ἐγενόμην κατὰ τὴν ἀντίληψιν Κυρίου τοῦ Θεοῦ μου,
καὶ συνήγαγον ἄνδρας ἐκ τοῦ Ἰσραὴλ ὥστε συναναβῆναί μοι.
28 Καὶ οὗτοι οἱ προηγούμενοι κατὰ τὰς πατριὰς αὐτῶν καὶ
τὰς μεριδαρχίας, οἱ ἀναβάντες μετ' ἐμοῦ ἐκ Βαβυλῶνος ἐν
29 τῇ βασιλείᾳ Ἀρταξέρξου τοῦ βασιλέως. Ἐκ τῶν υἱῶν
Φινεὲς, Γηρσών· ἐκ τῶν υἱῶν Ἰαθαμάρου, Γαμαλιήλ· ἐκ
30 τῶν υἱῶν Δαυὶδ, Λαττοὺς ὁ Σεχενίου· ἐκ τῶν υἱῶν Φόρος,
Ζαχαρίας, καὶ μετ' αὐτοῦ ἀπεγράφησαν ἄνδρες ἑκατὸν
31 πεντήκοντα· ἐκ τῶν υἱῶν Φαὰθ Μωὰβ, Ἐλιαωνίας Ζαραίου,
32 καὶ μετ' αὐτοῦ ἄνδρες διακόσιοι· ἐκ τῶν υἱῶν Ζαθόης,
Ζεχενίας Ἰεζήλου, καὶ μετ' αὐτοῦ ἄνδρες τριακόσιοι· ἐκ τῶν
υἱῶν Ἀδὶν, Ὠβὴθ Ἰωνάθου, καὶ μετ' αὐτοῦ ἄνδρες διακόσιοι
33 πεντήκοντα· ἐκ τῶν υἱῶν Ἠλὰμ, Ἰεσίας Γοθολίου, καὶ μετ'
34 αὐτοῦ ἄνδρες ἑβδομήκοντα· ἐκ τῶν υἱῶν Σαφατίου, Ζαραΐας
35 Μιχαήλου, καὶ μετ' αὐτοῦ ἄνδρες ἑβδομήκοντα· ἐκ τῶν υἱῶν
Ἰωὰβ, Ἀβαδίας Ἰεζήλου, καὶ μετ' αὐτοῦ ἄνδρες διακόσιοι
36 δεκαδύο. Ἐκ τῶν υἱῶν Βανίας, Σαλιμὼθ Ἰωσαφίου, καὶ μετ'
37 αὐτοῦ ἄνδρες ἑξήκοντα καὶ ἑκατόν· ἐκ τῶν υἱῶν Βαβὶ, Ζαχαρίας
38 Βηβαῒ, καὶ μετ' αὐτοῦ ἄνδρες εἰκοσιοκτώ· ἐκ τῶν υἱῶν Ἀστὰθ,
39 Ἰωάννης Ἀκατὰν, καὶ μετ' αὐτοῦ ἄνδρες ἑκατὸν δέκα· ἐκ τῶν
υἱῶν Ἀδωνικὰμ, οἱ ἔσχατοι· καὶ ταῦτα τὰ ὀνόματα αὐτῶν·
Ἐλιφαλὰ τοῦ Γεουὴλ, καὶ Σαμαίας, καὶ μετ' αὐτῶν ἄνδρες
40 ἑβδομήκοντα· ἐκ τῶν υἱῶν Βαγὼ, Οὐθὶ ὁ τοῦ Ἰσταλκούρου, καὶ
μετ' αὐτοῦ ἄνδρες ἑβδομήκοντα.
41 Καὶ συνήγαγον αὐτοὺς ἐπὶ τὸν λεγόμενον Θερὰν ποταμὸν,
καὶ παρενεβάλομεν ἡμέρας τρεῖς αὐτόθι, καὶ κατέμαθον αὐτούς.
42, 43 Καὶ ἐκ τῶν ἱερέων καὶ ἐκ τῶν Λευιτῶν οὐχ εὑρὼν ἐκεῖ, ἀπέ-
στειλα πρὸς Ἐλεάζαρον, καὶ Ἰδουῆλον, καὶ Μαιὰ, καὶ Μασμὰν,
44 καὶ Ἀλναθὰν, καὶ Σαμαίαν, καὶ Ἰώριβον, Νάθαν, Ἐννατὰν,
Ζαχαρίαν, καὶ Μοσόλλαμον τοὺς ἡγουμένους καὶ ἐπιστήμονας,
45 καὶ εἶπα αὐτοῖς ἐλθεῖν πρὸς Λοδδαῖον τὸν ἡγούμενον τὸν ἐν τῷ
46 τόπῳ τοῦ γαζοφυλακίου, ἐντειλάμενος αὐτοῖς διαλεχθῆναι Λοδ-
δαίῳ, καὶ τοῖς ἀδελφοῖς αὐτοῦ, καὶ τοῖς ἐν τῷ τόπῳ γαζοφύ-
λαξιν, ἀποστεῖλαι ἡμῖν τοὺς ἱερατεύσοντας ἐν τῷ οἴκῳ τοῦ
Κυρίου ἡμῶν.
47 Καὶ ἤγαγον ἡμῖν κατὰ τὴν κραταιὰν χεῖρα τοῦ Κυρίου ἡμῶν
ἄνδρας ἐπιστήμονας τῶν υἱῶν Μοολὶ τοῦ Λευὶ τοῦ Ἰσραὴλ,
Ἀσεβηβίαν, καὶ τοὺς υἱοὺς αὐτοῦ, καὶ τοὺς ἀδελφοὺς, ὄντας

porters, or ministers of the temple, or of
any that have doings in this temple, and that
man have authority to impose any thing
upon them.
23 And thou, Esdras, according to the wis-
dom of God ordain judges and justices, that
they may judge in all Syria and Phenice all
those that know the law of thy God; and
those that know it not thou shalt teach.
24 And whosoever shall transgress the law of
thy God, and of the king, shall be punished
diligently, whether it be by death, or other
punishment, by penalty of money, or by im-
prisonment.
25 Then said Esdras the scribe, Blessed be
the only Lord God of my fathers, who hath
put these things into the heart of the king,
to glorify his house that is in Jerusalem:
26 and hath honoured me in the sight of the
king, and his counsellors, and all his friends
and nobles. 27 Therefore was I encouraged by
the help of the Lord my God, and gathered
together men of Israel to go up with me.
28 And these are the chief according to
their families and several dignities, that
went up with me from Babylon in the reign
of king Artaxerxes: 29 of the sons of Phinees,
Gerson: of the sons of Ithamar, Gamaliel:
of the sons of David, Lettus the *son* of
Sechenias: 30 of the sons of Pharez, Zacha-
rias; and with him were counted an hun-
dred and fifty men: 31 of the sons of Pahath
Moab, Eliaonias, *the son* of Zaraias, and
with him two hundred men: 32 of the sons
of Zathoe, Sechenias the son of Jezelus, and
with him three hundred men: of the sons
of Adin, Obeth the son of Jonathan, and
with him two hundred and fifty men: 33 of
the sons of Elam, Josias *son* of Gotholias,
and with him seventy men: 34 of the sons of
Saphatias, Zaraias son of Michael, and with
him threescore and ten men: 35 of the sons
of Joab, Abadias son of Jezelus, and with
him two hundred and twelve men: 36 of the
sons of Bania, Salimoth son of Josaphias,
and with him an hundred and threescore
men: 37 of the sons of Babi, Zacharias son of
Bebai, and with him twenty and eight men:
38 of the sons of Astath, Johannes *son of*
Acatan, and with him an hundred and ten
men: 39 of the sons of Adonikam the last,
and these are the names of them, Eliphalet,
*son* of Geuel, and Samaias, and with them
seventy men: 40 of the sons of Bago, Uthi the
son of Istalcurus, and with him seventy men.
41 And these I gathered together to the
river called Theras, where we pitched our
tents three days: and then I surveyed them.
42 But when I had found there none of the
priests and Levites, 43 then sent I unto Elea-
zar, and Iduel, and Mæa, and Masman, 44 and
Alnathan, and Samaias, and Joribas, and
Nathan, Ennatan, Zacharias, and Mosolla-
mus, principal men and learned. 45 And I
bade them that they should go unto Loddeus
the captain, who was in the place of the
treasury: 46 and commanded them that they
should speak unto Loddeus, and to his
brethren, and to the treasurers in that
place, to send us such men as might execute
the priests' office in the house of the Lord.
47 And by the mighty hand of our Lord
they brought unto us skilful men of the
sons of Mooli the son of Levi, the son of
Israel, Asebebia, and his sons, and his

brethren, who were eighteen. [48] And Asebia, and Annuus, and Osaias his brother, of the sons of Channuneus, and their sons, were twenty men. [49] And of the servants of the temple whom David had ordained, and the principal men for the service of the Levites, to wit, the servants of the temple, two hundred and twenty, the catalogue of whose names were shewed.

[50] And there I vowed a fast unto the young men before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the cattle: [51] for I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries. [52] For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways. [53] And again we besought our Lord as touching these things, and found him favourable unto us.

[54] Then I separated twelve of the chief of the priests, Esebrias, and Samias, and ten men of their brethren with them: [55] and I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given. [56] And when I had weighed it, I delivered unto them six hundred and sixty talents of silver, and silver vessels of an hundred talents, and an hundred talents of gold, [57] and twenty golden vessels, and twelve vessels of brass, *even* of fine brass, glittering like gold.

[58] And I said unto them, Both ye are holy unto the Lord, and the vessels are holy, and the gold and the silver is a vow unto the Lord, the Lord of our fathers. [59] Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, into the chambers of the house of our God. [60] So the priests and the Levites, who had received the silver and the gold and the vessels that were in Jerusalem, brought them into the temple of the Lord.

[61] And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which was with us: and from the beginning of our journey the Lord delivered us from every enemy, and *so* we came to Jerusalem. [62] And when we had been there three days, the gold and silver that was weighed was delivered in the house of our Lord on the fourth day unto Marmothi the priest the son of Uria. [63] And with him was Eleazar the son of Phinees, and with them were Josabad the son of Jesu and Moeth the son of Sabban, Levites: all *was delivered them* by number and weight. [64] And all the weight of them was written up the same hour.

[65] Moreover they that were come out of the captivity offered sacrifice unto the Lord God of Israel, *even* twelve bullocks for all Israel, fourscore and sixteen rams, [66] threescore and twelve lambs, goats for a peace-offering, twelve; all of them a sacrifice to the Lord. [67] And they delivered the king's commandments unto the king's stewards, and to the governors of Celosyria and Phenice; and they honoured the people and the temple of God.

δέκα καὶ ὀκτώ· καὶ Ἀσεβίαν, καὶ Ἄννουον, καὶ Ὠσαίαν 48
ἀδελφὸν ἐκ τῶν υἱῶν Χανουναίου, καὶ οἱ υἱοὶ αὐτῶν εἴκοσι
ἄνδρες· καὶ ἐκ τῶν ἱεροδούλων ὧν ἔδωκε Δαυὶδ, καὶ οἱ ἡγού- 49
μενοι εἰς τὴν ἐργασίαν τῶν Λευιτῶν, ἱεροδούλους διακοσίους καὶ
εἴκοσι· πάντων ἐσημάνθη ἡ ὀνοματογραφία.

Καὶ ηὐξάμην ἐκεῖ νηστείαν τοῖς νεανίσκοις ἔναντι Κυρίου 50
ἡμῶν, ζητῆσαι παρ' αὐτοῦ εὐοδίαν ἡμῖν τε καὶ τοῖς συνοῦσιν
ἡμῖν, τέκνοις ἡμῶν, καὶ κτήνεσιν. Ἐνετράπην γὰρ αἰτῆσαι 51
τὸν βασιλέα, πεζούς τε καὶ ἱππεῖς, καὶ προπομπὴν ἕνεκεν
ἀσφαλείας τῆς πρὸς τοὺς ἐναντιουμένους ἡμῖν. Εἴπαμεν γὰρ 52
τῷ βασιλεῖ, ὅτι ἡ ἰσχὺς τοῦ Κυρίου ἡμῶν ἔσται μετὰ τῶν
ἐπιζητούντων αὐτὸν εἰς πᾶσαν ἐπανόρθωσιν. Καὶ πάλιν 53
ἐδεήθημεν τοῦ Κυρίου ἡμῶν πάντα ταῦτα, καὶ ἐτύχομεν
εὐιλάτου.

Καὶ ἐχώρισα τῶν φυλάρχων τῶν ἱερέων ἄνδρας δεκαδύο, καὶ 54
Ἐσερεβίαν καὶ Σαμίαν, καὶ μετ' αὐτῶν ἐκ τῶν ἀδελφῶν αὐτῶν
ἄνδρας δώδεκα. Καὶ ἔστησα αὐτοῖς τὸ ἀργύριον, καὶ τὸ χρυ- 55
σίον, καὶ τὰ ἱερὰ σκεύη τοῦ οἴκου τοῦ Κυρίου ἡμῶν, ἃ ἐδωρή-
σατο ὁ βασιλεὺς, καὶ οἱ σύμβουλοι αὐτοὺ, καὶ οἱ μεγιστᾶνες,
καὶ πᾶς Ἰσραήλ. Καὶ στήσας παρέδωκα αὐτοῖς ἀργυρίου 56
τάλαντα ἑξακόσια πεντήκοντα, καὶ σκεύη ἀργυρᾶ ταλάντων
ἑκατὸν, καὶ χρυσίου τάλαντα ἑκατὸν, καὶ χρυσώματα εἴκοσι, 57
καὶ σκεύη χάλκεα ἀπὸ χρηστοῦ χαλκοῦ στίλβοντα χρυσοειδῆ
σκεύη δώδεκα.

Καὶ εἶπα αὐτοῖς, καὶ ὑμεῖς ἅγιοι ἐστὲ τῷ Κυρίῳ, καὶ τὰ 58
σκεύη τὰ ἅγια, καὶ τὸ χρυσίον, καὶ τὸ ἀργύριον, εὐχὴ τῷ
Κυρίῳ, Κυρίῳ τῶν πατέρων ἡμῶν. Ἀγρυπνεῖτε, καὶ φυλάσ- 59
σετε ἕως τοῦ παραδοῦναι ὑμᾶς αὐτὰ τοῖς φυλάρχοις τῶν ἱερέων
καὶ τῶν Λευιτῶν, καὶ τοῖς ἡγουμένοις τῶν πατριῶν τοῦ Ἰσραὴλ
ἐν Ἱερουσαλὴμ, ἐν τοῖς παστοφορίοις τοῦ οἴκου τοῦ Θεοῦ ἡμῶν.
Καὶ οἱ παραλαβόντες οἱ ἱερεῖς καὶ οἱ Λευῖται τὸ ἀργύριον, καὶ 60
τὸ χρυσίον, καὶ τὰ σκεύη τὰ ἐν Ἱερουσαλὴμ, εἰσήνεγκαν εἰς τὸ
ἱερὸν τοῦ Κυρίου.

Καὶ ἀναζεύξαντες ἀπὸ τοῦ ποταμοῦ Θερὰ τῇ δωδεκάτῃ τοῦ 61
πρώτου μηνὸς, ἕως εἰσήλθομεν εἰς Ἱερουσαλὴμ κατὰ τὴν κρα-
ταιὰν χεῖρα τοῦ Κυρίου ἡμῶν τὴν ἐφ' ἡμῖν· καὶ ἐῤῥύσατο ἡμᾶς
ἀπὸ τῆς εἰσόδου ἀπὸ παντὸς ἐχθροῦ, καὶ ἤλθομεν εἰς Ἱερου-
σαλήμ. Καὶ γενομένης αὐτόθι ἡμέρας τρίτης, τῇ ἡμέρᾳ τῇ 62
τετάρτῃ σταθὲν τὸ ἀργύριον καὶ τὸ χρυσίον παρεδόθη ἐν τῷ
οἴκῳ Κυρίου ἡμῶν Μαρμωθὶ Οὐρία ἱερεῖ. Καὶ μετ' αὐτοῦ 63
Ἐλεάζαρ ὁ τοῦ Φινεὲς, καὶ ἦσαν μετ' αὐτοῦ Ἰωσαβδὸς Ἰησοῦ,
καὶ Μωὲθ Σαβάννου· οἱ δὲ Λευῖται, πρὸς ἀριθμὸν καὶ ὁλκὴν
ἅπαντα. Καὶ ἐγράφη πᾶσα ἡ ὁλκὴ αὐτῶν αὐτῇ τῇ ὥρᾳ. 64

Οἱ δὲ παραγενόμενοι ἐκ τῆς αἰχμαλωσίας προσήνεγκαν 65
θυσίας τῷ Θεῷ τοῦ Ἰσραὴλ Κυρίῳ, ταύρους δώδεκα ὑπὲρ
παντὸς Ἰσραὴλ, κριοὺς ἐνενηκονταὲξ, ἄρνας ἑβδομηκονταδύο, 66
τράγους ὑπὲρ σωτηρίου δώδεκα, ἅπαντα θυσίαν τῷ Κυρίῳ.
Καὶ ἀπέδωκαν τὰ προστάγματα τοῦ βασιλέως τοῖς βασιλικοῖς 67
οἰκονόμοις καὶ τοῖς ἐπάρχοις κοίλης Συρίας καὶ Φοινίκης, καὶ
ἐδόξασαν τὸ ἔθνος, καὶ τὸ ἱερὸν τοῦ Κυρίου.

68 Καὶ τούτων τελεσθέντων, προσήλθοσάν μοι οἱ ἡγούμενοι,
69 λέγοντες, οὐκ ἐχώρισαν τὸ ἔθνος τοῦ Ἰσραὴλ καὶ οἱ ἄρχοντες
καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται τὰ ἀλλογενῆ ἔθνη τῆς γῆς καὶ τὰς
ἀκαθαρσίας αὐτῶν ἀπὸ τῶν ἐθνῶν τῶν Χαναναίων, καὶ Χετταίων,
καὶ Φερεζαίων, καὶ Ἰεβουσαίων, καὶ Μωαβιτῶν, καὶ Αἰγυπτίων,
70 καὶ Ἰδουμαίων. Συνῴκησαν γὰρ μετὰ τῶν θυγατέρων αὐτῶν
καὶ αὐτοὶ καὶ οἱ υἱοὶ αὐτῶν, καὶ ἐπεμίγη τὸ σπέρμα τὸ ἅγιον
εἰς τὰ ἀλλογενῆ ἔθνη τῆς γῆς, καὶ μετεῖχον οἱ προηγούμενοι
καὶ οἱ μεγιστᾶνες τῆς ἀνομίας ταύτης ἀπὸ τῆς ἀρχῆς τοῦ
πράγματος.

71 Καὶ ἅμα τῷ ἀκοῦσαί με ταῦτα, διέῤῥηξα τὰ ἱμάτια καὶ τὴν
ἱερὰν ἐσθῆτα, καὶ κατέτιλα τοῦ τριχώματος τῆς κεφαλῆς καὶ
72 τοῦ πώγωνος, καὶ ἐκάθισα σύννους καὶ περίλυπος. Καὶ
ἐπισυνήχθησαν πρὸς μὲ ὅσοι ποτὲ ἐπεκινοῦντο ἐπὶ τῷ ῥήματι
Κυρίου Θεοῦ τοῦ Ἰσραὴλ, ἐμοῦ πενθοῦντος ἐπὶ τῇ ἀνομίᾳ· καὶ
ἐκαθήμην περίλυπος ἕως τῆς δειλινῆς θυσίας.

73 Καὶ ἐξεγερθεὶς ἐκ τῆς νηστείας διεῤῥηγμένα ἔχων τὰ ἱμάτια
καὶ τὴν ἱερὰν ἐσθῆτα, κάμψας τὰ γόνατα, καὶ ἐκτείνας τὰς
74 χεῖρας πρὸς τὸν Κύριον· ἔλεγον, Κύριε, ᾔσχυμμαι καὶ ἐντέ-
75 τραμμαι κατὰ πρόσωπόν σου. Αἱ γὰρ ἁμαρτίαι ἡμῶν ἐπλεόνα-
σαν ὑπὲρ τὰς κεφαλὰς ἡμῶν, καὶ αἱ ἄγνοιαι ἡμῶν ὑπερήνεγκαν
76 ἕως τοῦ οὐρανοῦ, ἔτι ἀπὸ τῶν χρόνων τῶν πατέρων ἡμῶν, καὶ
77 ἐσμὲν ἐν μεγάλῃ ἁμαρτίᾳ ἕως τῆς ἡμέρας ταύτης. Καὶ διὰ
τὰς ἁμαρτίας ἡμῶν καὶ τῶν πατέρων ἡμῶν παρεδόθημεν σὺν
τοῖς ἀδελφοῖς ἡμῶν, καὶ σὺν τοῖς βασιλεῦσιν ἡμῶν, καὶ σὺν
τοῖς ἱερεῦσιν ἡμῶν, τοῖς βασιλεῦσι τῆς γῆς εἰς ῥομφαίαν καὶ
αἰχμαλωσίαν καὶ προνομὴν μετὰ αἰσχύνης μέχρι τῆς σήμερον
ἡμέρας.

78 Καὶ νῦν κατὰ πόσον τι ἐγενήθη ἡμῖν ἔλεος παρὰ τοῦ Κυρίου
Κυρίου, καταλειφθῆναι ἡμῖν ῥίζαν καὶ ὄνομα ἐν τῷ τόπῳ
79 ἁγιάσματός σου, καὶ τοῦ ἀνακαλύψαι φωστῆρα ἡμῖν ἐν τῷ οἴκῳ
Κυρίου τοῦ Θεοῦ ἡμῶν, δοῦναι ἡμῖν τροφὴν ἐν τῷ καιρῷ τῆς
80 δουλείας ἡμῶν; Καὶ ἐν τῷ δουλεύειν ἡμᾶς οὐκ ἐγκατελείφθη-
μεν ὑπὸ τοῦ Κυρίου ἡμῶν, ἀλλὰ ἐποίησεν ἡμᾶς ἐν χάριτι
81 ἐνώπιον τῶν βασιλέων Περσῶν, δοῦναι ἡμῖν τροφὴν, καὶ
δοξάσαι τὸ ἱερὸν τοῦ Κυρίου ἡμῶν, καὶ ἐγεῖραι τὴν ἔρημον
Σιὼν, δοῦναι ἡμῖν στερέωμα ἐν τῇ Ἰουδαίᾳ καὶ Ἱερουσαλήμ.

82 Καὶ νῦν τί ἐροῦμεν, Κύριε, ἔχοντες ταῦτα; παρέβημεν γὰρ
τὰ προστάγματά σου, ἃ ἔδωκας ἐν χειρὶ τῶν παίδων σου τῶν
83 προφητῶν, λέγων, ὅτι ἡ γῆ, εἰς ἣν εἰσέρχεσθε κληρονομῆσαι,
ἔστι γῆ μεμολυσμένη μολυσμῷ τῶν ἀλλογενῶν τῆς γῆς, καὶ
84 τῆς ἀκαθαρσίας αὐτῶν ἐνέπλησαν αὐτήν. Καὶ νῦν τὰς θυγα-
τέρας ὑμῶν μὴ συνοικήσητε τοῖς υἱοῖς αὐτῶν, καὶ τὰς θυγατέρας
85 αὐτῶν μὴ λάβητε τοῖς υἱοῖς ὑμῶν, καὶ οὐ ζητήσετε εἰρηνεῦσαι
τὰ πρὸς αὐτοὺς τὸν ἅπαντα χρόνον, ἵνα ἰσχύσαντες φάγητε τὰ
ἀγαθὰ τῆς γῆς, καὶ κατακληρονομήσητε τοῖς τέκνοις ὑμῶν ἕως
αἰῶνος.

86 Καὶ τὰ συμβαίνοντα πάντα ἡμῖν γίνεται διὰ τὰ ἔργα ἡμῶν
τὰ πονηρὰ, καὶ τὰς μεγάλας ἁμαρτίας ἡμῶν· σὺ γὰρ Κύριε
87 ὁ κουφίσας τὰς ἁμαρτίας ἡμῶν, ἔδωκας ἡμῖν τοιαύτην ῥίζαν·
πάλιν ἀνεκάμψαμεν παραβῆναι τὸν νόμον σου εἰς τὸ ἐπιμιγῆ-

68 Now when these things were done, the
rulers came unto me, and said, 69 The nation
of Israel, the princes, the priests and the
Levites, have not put away from them
the strange people of the land, nor their
pollutions from the Gentiles, *to wit*, the
Canaanites, Hittites, Pheresites, Jebusites,
and the Moabites, Egyptians, and Edomites.
70 For both they and their sons have mar-
ried with their daughters, and the holy
seed is mixed with the strange people of the
land; and from the beginning of this mat-
ter the rulers and the great men have been
partakers of this iniquity.

71 And as soon as I had heard these things,
I rent my clothes, and the holy garment,
and pulled off the hair from off my head
and beard, and sat me down sad and very
heavy. 72 So all they that were then moved
at the word of the Lord God of Israel
assembled unto me, whilst I mourned for
the iniquity: but I sat still full of heaviness
until the evening sacrifice.

73 Then rising up from the fast with my
clothes and the holy garment rent, and
bowing my knees, and stretching forth my
hands unto the Lord, 74 I said, O Lord, I am
confounded and ashamed before thy face;
75 for our sins are multiplied above our
heads, and our ignorances have reached up
unto heaven. 76 For ever since the time of
our fathers we *have been* and are in great
sin, even unto this day. 77 And for our sins
and our fathers' we with our brethren and
our kings and our priests were given up
unto the kings of the earth, to the sword,
and to captivity, and for a prey with shame,
unto this day.

78 And now in some measure hath mercy
been shewed unto us from thee, O Lord,
that there should be left us a root and a
name in the place of thy sanctuary; 79 and
to discover unto us a light in the house of
the Lord our God, and to give us food in
the time of our servitude. 80 Yea, when we
were in bondage, we were not forsaken of
our Lord; but he made us favoured before
the kings of Persia, so that they gave us
food; 81 yea, and honoured the temple of
our Lord, and raised up the desolate Sion,
so that they have given us a sure abiding
in Jewry and Jerusalem.

82 And now, O Lord, what shall we say,
having these things? for we have trans-
gressed thy commandments, which thou
gavest by the hand of thy servants the pro-
phets, saying, 83 That the land, which ye
enter into to possess as an heritage, is a
land polluted with the pollutions of the
strangers of the land, and they have filled
it with their uncleanness. 84 Therefore now
shall ye not join your daughters unto their
sons, neither shall ye take their daughters
unto your sons. 85 Moreover ye shall never
seek to have peace with them, that ye may
be strong, and eat the good things of the
land, and that ye may leave the inheritance
of the land unto your children for ever-
more.

86 And all that is befallen is done unto us
for our wicked works and great sins: for
thou, O Lord, didst make our sins light,
87 and didst give unto us such a root: but
we have turned back again to transgress
thy law, and to mingle ourselves with the

uncleanness of the nations of the land.
88 Mightest not thou be angry with us to
destroy us, till thou hadst left us neither
root, seed, nor name?

89 O Lord of Israel, thou art true: for we
are left a root this day. 90 Behold, now are
we before thee in our iniquities, for we can-
not stand any longer by reason of these
things before thee. 91 And as Esdras in his
prayer made his confession, weeping, and
lying flat upon the ground before the tem-
ple, there gathered unto him from Jerusalem
a very great multitude of men and women
and children: for there was great weeping
among the multitude.

92 Then Jechonias the son of Jeelus, one of
the children of Israel, called out and said,
O Esdras, we have sinned against the Lord;
we have married strange women of the na-
tions of the land, and now is all Israel aloft.
93 Let us make an oath to the Lord, that we
will put away all our wives, which we have
taken of the heathen, with their children,
94 like as thou hast decreed, and as many as
do obey the law of the Lord. 95 Arise, and
put into execution: for to thee doth this
matter appertain, and we will be with thee:
do valiantly. 96 So Esdras arose, and took an
oath of the chief of the priests and Levites
of all Israel to do after these things; and *so*
they sware.

Then Esdras rising from the court of the
temple went to the chamber of Joanan the
son of Eliasib, 2 and remained there, and did
eat no meat nor drink water, mourning for
the great iniquities of the multitude. 3 And
there was a proclamation in all Jewry and
Jerusalem to all them that were of the cap-
tivity, that they should be gathered together
at Jerusalem: 4 and that whosoever met not
there within two or three days, according as
the elders that bare rule appointed, their
cattle should be seized to the use of the
temple, and himself cast out from them
that were of the captivity.

5 And in three days were all they of the
tribe of Juda and Benjamin gathered toge-
ther at Jerusalem the twentieth day of the
ninth month. 6 And all the multitude sat
in the broad court of the temple, trembling
because of the present foul weather.

7 So Esdras arose up, and said unto them,
Ye have transgressed the law in marrying
strange wives, thereby to increase the sins of
Israel. 8 And now by confessing give glory
unto the Lord God of our fathers, 9 and do
his will, and separate yourselves from the
heathen of the land, and from the strange
women.

10 Then cried the whole multitude, and
said with a loud voice, Like as thou hast spo-
ken, so will we do. 11 But forasmuch as the
people are many, and it is foul weather, so
that we cannot stand without, and this is
not a work of a day or two, seeing our sin
in these things is spread far: 12 therefore let
the rulers of the multitude stay, and let all
them of our habitations that have strange
wives come at the time appointed, 13 and with
them the rulers and judges of every place,
till we turn away the wrath of the Lord from
us for this matter.

14 *Then* Jonathan *the son* of Azael and
Ezechias *the son* of Theocanus accordingly

ναι τῇ ἀκαθαρσίᾳ τῶν ἐθνῶν τῆς γῆς. Οὐχὶ ὠργίσθης ἡμῖν 88
ἀπολέσαι ἡμᾶς, ἕως τοῦ μὴ καταλιπεῖν ῥίζαν καὶ σπέρμα καὶ
ὄνομα ἡμῶν;

Κύριε τοῦ Ἰσραὴλ, ἀληθινὸς εἶ· κατελείφθημεν γὰρ ῥίζα 89
ἐν τῇ σήμερον. Ἰδοὺ νῦν ἐσμὲν ἐνώπιόν σου ἐν ταῖς ἀνομίαις 90
ἡμῶν· οὐ γάρ ἐστι στῆναι ἔτι ἔμπροσθέν σου ἐπὶ τούτοις.
Καὶ ὅτε προσευχόμενος Ἔσδρας ἀνθωμολογεῖτο κλαίων χαμαι- 91
πετὴς ἔμπροσθεν τοῦ ἱεροῦ, ἐπισυνήχθησαν πρὸς αὐτὸν ἀπὸ
Ἱερουσαλὴμ ὄχλος πολὺς σφόδρα, ἄνδρες, καὶ γυναῖκες, καὶ
νεανίαι· κλαυθμὸς γὰρ ἦν μέγας ἐν τῷ πλήθει.

Καὶ φωνήσας Ἰεχονίας Ἰεήλου τῶν υἱῶν Ἰσραὴλ, εἶπεν, 92
Ἔσδρα, ἡμεῖς ἡμάρτομεν εἰς τὸν Κύριον· συνῳκίσαμεν γυναῖ-
κας ἀλλογενεῖς ἐκ τῶν ἐθνῶν τῆς γῆς· καὶ νῦν ἐστιν ἐπάνω
πᾶς Ἰσραήλ. Ἐν τούτῳ γινέσθω ἡμῖν ὁρκωμοσία πρὸς τὸν 93
Κύριον, ἐκβαλεῖν πάσας τὰς γυναῖκας ἡμῶν τὰς ἐκ τῶν ἀλλο-
γενῶν σὺν τοῖς τέκνοις αὐτῶν, ὡς ἐκρίθη σοι, καὶ ὅσοι πειθ- 94
αρχοῦσι τοῦ νόμου Κυρίου. Ἀναστὰς ἐπιτέλει· πρὸς σὲ 95
γὰρ τὸ πρᾶγμα, καὶ ἡμεῖς μετὰ σοῦ ἰσχὺν ποιεῖν. Καὶ 96
ἀναστὰς Ἔσδρας ὥρκισε τοὺς φυλάρχους τῶν ἱερέων καὶ
Λευιτῶν παντὸς τοῦ Ἰσραὴλ, ποιῆσαι κατὰ ταῦτα· καὶ
ὤμοσαν.

Καὶ ἀναστὰς Ἔσδρας ἀπὸ τῆς αὐλῆς τοῦ ἱεροῦ, ἐπορεύθη 9
εἰς τὸ παστοφόριον Ἰωνὰν τοῦ Ἐλιασίβου. Καὶ αὐλισθεὶς 2
ἐκεῖ, ἄρτον οὐκ ἐγεύσατο οὐδὲ ὕδωρ ἔπιε, πενθῶν ἐπὶ τῶν
ἀνομιῶν τῶν μεγάλων τοῦ πλήθους. Καὶ ἐγένετο κήρυγμα ἐν 3
ὅλῃ τῇ Ἰουδαίᾳ καὶ Ἱερουσαλὴμ πᾶσι τοῖς ἐκ τῆς αἰχμαλω-
σίας, συναχθῆναι εἰς Ἱερουσαλήμ. Καὶ ὅσοι ἂν μὴ ἀπαντήσω- 4
σιν ἐν δυσὶν ἢ τρισὶν ἡμέραις, κατὰ τὸ κρίμα τῶν προκαθημέ-
νων πρεσβυτέρων, ἀνιερωθήσονται τὰ κτήνη αὐτῶν, καὶ αὐτὸς
ἀλλοτριωθήσεται ἀπὸ τοῦ πλήθους τῆς αἰχμαλωσίας.

Καὶ ἐπισυνήχθησαν πάντες οἱ ἐκ τῆς φυλῆς Ἰούδα καὶ 5
Βενιαμὶν ἐν τρισὶν ἡμέραις εἰς Ἱερουσαλήμ· οὗτος ὁ μὴν
ἔννατος, τῇ εἰκάδι τοῦ μηνός. Καὶ συνεκάθισαν πᾶν τὸ 6
πλῆθος ἐν τῷ εὐρυχώρῳ τοῦ ἱεροῦ, τρέμοντες διὰ τὸν ἐνεστῶτα
χειμῶνα.

Καὶ ἀναστὰς Ἔσδρας εἶπεν αὐτοῖς, ὑμεῖς ἠνομήσατε καὶ 7
συνῳκίσατε γυναιξὶν ἀλλογενέσι, τοῦ προσθεῖναι ἁμαρτίας τῷ
Ἰσραήλ. Καὶ νῦν δότε ὁμολογίαν δόξαν τῷ Κυρίῳ Θεῷ 8
τῶν πατέρων ἡμῶν, καὶ ποιήσατε τὸ θέλημα αὐτοῦ, καὶ 9
χωρίσθητε ἀπὸ τῶν ἐθνῶν τῆς γῆς, καὶ ἀπὸ τῶν γυναικῶν τῶν
ἀλλογενῶν.

Καὶ ἐφώνησεν ἅπαν τὸ πλῆθος, καὶ εἶπον μεγάλῃ τῇ 10
φωνῇ, οὕτως ὡς εἴρηκας, ποιήσομεν. Ἀλλὰ τὸ πλῆθος πολὺ 11
καὶ ὥρα χειμερινὴ, καὶ οὐκ ἰσχύομεν στῆναι αἴθριοι· καὶ τὸ
ἔργον οὐκ ἔστιν ἡμῖν ἡμέρας μιᾶς οὐδὲ δύο, ἐπὶ πλεῖον γὰρ
ἡμάρτομεν ἐν τούτοις. Στήτωσαν δὲ οἱ προηγούμενοι τοῦ 12
πλήθους, καὶ πάντες οἱ ἐκ τῶν κατοικιῶν ἡμῶν ὅσοι ἔχουσι
γυναῖκας ἀλλογενεῖς, παραγενηθήτωσαν λαβόντες χρόνον,
ἑκάστου δὲ τόπου τοὺς πρεσβυτέρους καὶ τοὺς κριτὰς, ἕως 13
τοῦ λῦσαι τὴν ὀργὴν Κυρίου ἀφʼ ἡμῶν τοῦ πράγματος τούτου.

Ἰωνάθας Ἀζαήλου, καὶ Ἐζεκίας Θεωκανοῦ ἐπεδέξαντο κατὰ 14

ταῦτα· καὶ Μοσόλλαμος, καὶ Λευὶς, καὶ Σαββαταῖος συν-
15 εβράβευσαν αὐτοῖς. Καὶ ἐποίησαν κατὰ πάντα ταῦτα οἱ ἐκ
16 τῆς αἰχμαλωσίας· καὶ ἐπελέξατο αὐτῷ Ἔσδρας ὁ ἱερεὺς
ἄνδρας ἡγουμένους τῶν πατριῶν αὐτῶν πάντας κατ᾽ ὄνομα, καὶ
συνεκλείσθησαν τῇ νουμηνίᾳ τοῦ μηνὸς τοῦ δεκάτου, ἐτάσαι
17 τὸ πρᾶγμα. Καὶ ἤχθη ἐπὶ πέρας τὰ κατὰ τοὺς ἄνδρας τοὺς
ἐπισυνέχοντας γυναῖκας ἀλλογενεῖς, ἕως τῆς νουμηνίας τοῦ
πρώτου μηνός.

18 Καὶ εὑρέθησαν τῶν ἱερέων οἱ ἐπισυναχθέντες ἀλλογενεῖς
19 γυναῖκας ἔχοντες, ἐκ τῶν υἱῶν Ἰησοῦ τοῦ Ἰωσεδὲκ, καὶ τῶν
ἀδελφῶν αὐτοῦ, Μαθήλας, καὶ Ἐλεάζαρος, καὶ Ἰώριβος, καὶ
20 Ἰωαδάνος. Καὶ ἐπέβαλον τὰς χεῖρας ἐκβαλεῖν τὰς γυναῖκας
αὐτῶν· καὶ εἰς ἐξιλασμὸν κριοὺς ὑπὲρ τῆς ἀγνοίας αὐτῶν.

21 Καὶ ἐκ τῶν υἱῶν Ἐμμὴρ, Ἀνανίας, καὶ Ζαβδαῖος, καὶ Μάνης,
22 καὶ Σαμαῖος, καὶ Ἱερεὴλ, καὶ Ἀζαρίας· καὶ ἐκ τῶν υἱῶν
Φαισοὺρ, Ἐλιωναῒς, Μασσίας, Ἰσμαῆλος, καὶ Ναθαναῆλος,
καὶ Ὠκόδηλος, καὶ Σαλόας.

23 Καὶ ἐκ τῶν Λευιτῶν, Ἰωζαβάδος, καὶ Σεμεῒς, καὶ Κώϊος
(οὗτός ἐστι Καλιτὰς), καὶ Παθαῖος, καὶ Ἰούδας, καὶ Ἰωνάς.
24, 25 Ἐκ τῶν ἱεροψαλτῶν, Ἐλιάσαβος, Βακχοῦρος. Ἐκ τῶν
θυρωρῶν, Σαλοῦμος, καὶ Τολβάνης.

26 Ἐκ τοῦ Ἰσραὴλ ἐκ τῶν υἱῶν Φόρος, Ἱερμὰς, καὶ Ἰεζίας,
καὶ Μελχίας, καὶ Μαῆλος, καὶ Ἐλεάζαρος, καὶ Ἀσεβίας, καὶ
27 Βαναίας. Ἐκ τῶν υἱῶν Ἠλὰ, Ματθανίας, Ζαχαρίας, καὶ
28 Ἰεζριῆλος, καὶ Ἰωαβδίος, καὶ Ἱερεμὼθ, καὶ Ἀϊδίας. Καὶ ἐκ
τῶν υἱῶν Ζαμὼθ, Ἐλιαδὰς, Ἐλιάσιμος, Ὀθονίας, Ἰαριμὼθ,
29 καὶ Σάβαθος, καὶ Ζεραλίας. Καὶ ἐκ τῶν υἱῶν Βηβαῒ, Ἰωάν-
30 νης, καὶ Ἀνανίας, καὶ Ἰωζάβδος, καὶ Ἀμαθίας. Ἐκ τῶν υἱῶν
Μανὶ, Ὠλαμὸς, Μαμοῦχος, Ἰεδαῖος, Ἰασούβος, καὶ Ἰασαῆλος,
31 καὶ Ἱερεμώθ. Καὶ ἐξ υἱῶν Ἀδδὶ, Νάαθος, καὶ Μοοσίας,
Λακκοῦνος, καὶ Ναΐδος, Ματθανίας, καὶ Σεσθὴλ, καὶ Βαλνούος,
32 καὶ Μανασσίας. Καὶ ἐκ τῶν υἱῶν Ἀνὰν, Ἐλιωνὰς, καὶ Ἀσαΐας,
33 καὶ Μελχίας, καὶ Σαββαῖος, καὶ Σίμων Χοσαμαίος. Καὶ ἐκ
τῶν υἱῶν Ἀσὸμ, Ἀλταναῖος, καὶ Ματταθίας, καὶ Σαβανναῖος,
34 καὶ Ἐλιφαλὰτ, καὶ Μανασσῆς, καὶ Σεμεΐ. Καὶ ἐκ τῶν υἱῶν
Βαανὶ, Ἱερεμίας, Μομδίος, Ἰσμαῆρος, Ἰουὴλ, Μαβδαῒ, καὶ
Πεδίας, καὶ Ἄνως, Ῥαβασίων, καὶ Ἐνάσιβος, καὶ Μαμνιτά-
ναιμος, Ἐλίασις, Βαννοὺς, Ἐλιαλὶ, Σομεῒς, Σελεμίας, Ναθα-
νίας· καὶ ἐκ τῶν υἱῶν Ἐζωρὰ, Σεσὶς, Ἐσρὶλ, Ἀζαῆλος,
35 Σαματὸς, Ζαμβρὶ, Ἰώσηφος. Καὶ ἐκ τῶν υἱῶν Ἐθμὰ, Μαζι-
τίας, Ζαβαδαίας, Ἡδαῒς, Ἰουὴλ, Βαναίας.

36 Πάντες οὗτοι συνῴκισαν γυναῖκας ἀλλογενεῖς, καὶ ἀπέλυσαν
αὐτὰς σὺν τέκνοις.

37 Καὶ κατῴκησαν οἱ ἱερεῖς, καὶ οἱ Λευῖται, καὶ οἱ ἐκ τοῦ Ἰσ-
ραὴλ ἐν Ἱερουσαλὴμ καὶ ἐν τῇ χώρᾳ τῇ νουμηνίᾳ τοῦ μηνὸς
τοῦ ἑβδόμου, καὶ οἱ υἱοὶ Ἰσραὴλ ἐν ταῖς κατοικίαις αὐτων.

38 Καὶ συνήχθη πᾶν τὸ πλῆθος ὁμοθυμαδὸν ἐπὶ τὸ εὐρύχωρον
39 τοῦ πρὸς ἀνατολὰς τοῦ ἱεροῦ πυλῶνος, καὶ εἶπεν Ἔσδρᾳ τῷ
ἱερεῖ καὶ ἀναγνώστῃ, κόμισαι τὸν νόμον Μωυσῆ, τὸν παρα-
40 δοθέντα ὑπὸ Κυρίου Θεοῦ Ἰσραήλ. Καὶ ἐκόμισεν Ἔσδρας
ὁ ἀρχιερεὺς τὸν νόμον παντὶ τῷ πλήθει ἀπὸ ἀνθρώπου ἕως
γυναικὸς, καὶ πᾶσι τοῖς ἱερεῦσιν, ἀκοῦσαι τοῦ νόμου νουμηνίᾳ

took this matter upon them: and Mosollam and Levis and Sabbatheus helped them. 15 And they that were of the captivity did according to all these things. 16 And Esdras the priest chose unto him the principal men of their families, all by name: and in the first day of the tenth month they sat together to examine the matter. 17 So their cause that held strange wives was brought to an end in the first day of the first month.

18 And of the priests that were come together, and had strange wives, there were found; 19 of the sons of Jesus the *son* of Josedec, and his brethren; Matthelas, and Eleazar, and Joribus, and Joadanus. 20 And they gave their hands to put away their wives, and to offer rams to make reconcilement for their errors.

21 And of the sons of Emmer: Ananias, and Zabdeus, and Manes, and Samæus, and Hiereel, and Azarias. 22 And of the sons of Phaisur; Elionais, Massias, Ismael, and Nathanael, and Ocodelus, and Saloas.

23 And of the Levites; Jozabad, and Semis, and Coïus, who was called Calitas, and Patheus, and Judas, and Jonas. 24 Of the holy singers: Eleasabus, Bacchurus. 25 Of the porters; Salumus, and Tolbanes.

26 Of them of Israel, of the sons of Phoros; Hiermas, and Jezias, and Melchias, and Maelus, and Eleazar, and Asebias, and Banæas. 27 Of the sons of Ela; Matthanias, Zacharias, and Jezrielus, and Joabdius, and Hieremoth, and Aïdias. 28 And of the sons of Zamoth; Eliadas, Eliasimus, Othonias, Jarimoth, and Sabatus, and Zeralias. 29 Of the sons of Bebai; Joannes, and Ananias, and Josabad, and Amatheis. 30 Of the sons of Mani; Olamus, Mamuchus, Jedeus, Jasubus, Jasael, and Hieremoth. 31 And of the sons of Addi; Naathus, and Moosias, Lacunus, and Naidus, Matthanias, and Sesthel, Balnuus, and Manasseas. 32 And of the sons of Annas; Elionas, and Asaias, and Melchias, and Sabbeus, and Simon Chosameus. 33 And of the sons of Asom; Altaneus, and Mattathias, and Sabanneus, Eliphalat, and Manasses, and Semei. 34 And of the sons of Baani: Jeremias, Momdis, Ismaerus, Juel, Mabdai, and Pedias, and Anos, Rabasion, and Enasibus, and Mamnitanaimus, Eliasis, Bannus, Eliali, Samis, Selemias, Nathanias: and of the sons of Ezora; Sesis, Esril, Azaelus, Samatus, Zambri, Josephus. 35 And of the sons of Ethma; Mazitias, Zabadaias, Edaïs, Juel, Banaias.

36 All these had taken strange wives, and they put them away with their children.

37 And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their habitations.

38 And the whole multitude came together with one accord into the broad place of the holy porch toward the east: 39 and they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel. 40 So Esdras the chief priest brought the law to the whole multitude from man to woman, and to all the priests, to hear the law in the

first day of the seventh month. 41 And he read in the broad court before the holy porch from morning unto midday, before both men and women; and all the multitude gave heed unto the law.

42 And Esdras the priest and reader of the law stood up upon a pulpit of wood which was made *for that purpose.* 43 And there stood up by him Mattathias, Sammus, Ananias, Azarias, Urias, Ezecias, Baalsamus, upon the right hand: 44 and upon his left hand Phaldaius, and Misael, Melchias, Lothasubus, Nabarias, Zacharias.

45 Then took Esdras the book of the law before the multitude: for he sat honourably in the first place in the sight of them all. 46 And when he opened the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty. 47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anniuth, Sarabias, Adinus, Jacubus, Sabateas, Auteas, Maiannas, and Calitas, Azarias, and Joazabdus, and Ananias, Phalias, the Levites, taught the law of the Lord, and read the law of the Lord to the multitude, making them withal to understand it.

49 Then spake Attharates unto Esdras the chief priest and reader, and to the Levites that taught the multitude, even to all, saying, 50 This day is holy unto the Lord; (for they all wept when they heard the law:) 51 go then, and eat the fat, and drink the sweet, and send part to them that have nothing: 52 for this day is holy unto the Lord: and be not sorrowful; for the Lord will bring you to honour.

53 So the Levites published all things to the people, saying, This day is holy to the Lord; be not sorrowful. 54 Then went they their way, every one to eat and drink and make merry, and to give part to them that had nothing, and to make great cheer; 55 because they understood the words wherein they were instructed, and for the which they had been assembled.

τοῦ ἑβδόμου μηνός. Καὶ ἀνεγίνωσκεν ἐν τῷ πρὸ τοῦ ἱεροῦ 41
πυλῶνος εὐρυχώρῳ, ἐξ ὄρθρου ἕως μέσης ἡμέρας, ἐνώπιον ἀν-
δρῶν τε καὶ γυναικῶν· καὶ ἐπέδωκαν πᾶν τὸ πλῆθος τὸν νοῦν
εἰς τὸν νόμον.

Καὶ ἔστη Ἔσδρας ὁ ἱερεὺς καὶ ἀναγνώστης τοῦ νόμου ἐπὶ 42
τοῦ ξυλίνου βήματος τοῦ κατασκευασθέντος. Καὶ ἔστησαν 43
παρ᾿ αὐτῷ Ματταθίας, Σαμμοὺς, Ἀνανίας, Ἀζαρίας, Οὐρίας,
Ἐζεκίας, Βαάλσαμος, ἐκ δεξιῶν· καὶ ἐξ εὐωνύμων Φαλδαῖος, 44
καὶ Μισαὴλ, Μελχίας, Λωθάσουβος, Ναβαρίας, Ζαχαρίας.

Καὶ ἀναλαβὼν Ἔσδρας τὸ βιβλίον ἐνώπιον τοῦ πλήθους, 45
προεκάθητο ἐπιδόξως ἐνώπιον πάντων. Καὶ ἐν τῷ λῦσαι τὸν 46
νόμον, πάντες ὀρθοὶ ἔστησαν· καὶ εὐλόγησεν Ἔσδρας τῷ
Κυρίῳ Θεῷ ὑψίστῳ Θεῷ σαβαὼθ παντοκράτορι. Καὶ ἐπε- 47
φώνησε πᾶν τὸ πλῆθος, ἀμήν· καὶ ἄραντες ἄνω τὰς χεῖρας,
προσπεσόντες ἐπὶ τὴν γῆν, προσεκύνησαν τῷ Κυρίῳ.

Ἰησοῦς, καὶ Ἀννιοὺθ, καὶ Σαραβίας, καὶ Ἰαδινὸς, καὶ Ἰά- 48
κουβος, Σαβαταῖος, Αὐταίας, Μαιάννας, καὶ Καλίτας, Ἀζαρίας,
καὶ Ἰώζαβδος, καὶ Ἀνανίας, Φαλίας, οἱ Λευῖται, ἐδίδασκον
τὸν νόμον τοῦ Κυρίου, καὶ πρὸς τὸ πλῆθος ἀνεγίνωσκον τὸν
νόμον τοῦ Κυρίου, ἐμφυσιοῦντες ἅμα τὴν ἀνάγνωσιν.

Καὶ εἶπεν Ἀτθαράτης Ἔσδρᾳ τῷ ἀρχιερεῖ καὶ ἀναγνώστῃ, 49
καὶ τοῖς Λευίταις τοῖς διδάσκουσι τὸ πλῆθος ἐπὶ πάντας, ἡ 50
ἡμέρα αὕτη ἐστὶν ἁγία τῷ Κυρίῳ· καὶ πάντες ἔκλαιον ἐν τῷ
ἀκοῦσαι τοῦ νόμου· βαδίσαντες οὖν φάγετε λιπάσματα, καὶ 51
πίετε γλυκάσματα, καὶ ἀποστείλατε ἀποστολὰς τοῖς μὴ ἔχου-
σιν· ἁγία γὰρ ἡ ἡμέρα τῷ Κυρίῳ· καὶ μὴ λυπεῖσθε, ὁ γὰρ 52
Κύριος δοξάσει ὑμᾶς.

Καὶ οἱ Λευῖται ἐκέλευον παντὶ τῷ δήμῳ, λέγοντες, ἡ ἡμέρα 53
αὕτη ἁγία, μὴ λυπεῖσθε. Καὶ ᾤχοντο πάντες φαγεῖν καὶ πιεῖν 54
καὶ εὐφραίνεσθαι, καὶ δοῦναι ἀποστολὰς τοῖς μὴ ἔχουσι, καὶ
εὐφρανθῆναι μεγάλως, ὅτι γὰρ ἐνεφυσιώθησαν ἐν τοῖς ῥήμασιν 55
οἷς ἐδιδάχθησαν, καὶ ἐπισυνήχθησαν.

# ΤΩΒΙΤ.

ΒΙΒΛΟΣ λόγων Τωβὶτ, τοῦ Τωβιὴλ, τοῦ Ἀνανιὴλ, τοῦ
Ἀδουὴλ, τοῦ Γαβαὴλ, ἐκ τοῦ σπέρματος Ἀσιὴλ, ἐκ τῆς φυλῆς
2 Νεφθαλὶ, ὃς ᾐχμαλωτεύθη ἐν ἡμέραις Ἐνεμεσσάρου τοῦ βασι-
λέως Ἀσσυρίων ἐκ Θίσβης, ἥ ἐστιν ἐκ δεξιῶν κυδίως τῆς
Νεφθαλὶ ἐν τῇ Γαλιλαίᾳ ὑπεράνω Ἀσήρ.

3 Ἐγὼ Τωβὶτ ὁδοῖς ἀληθείας ἐπορευόμην καὶ δικαιοσύνης
πάσας τὰς ἡμέρας τῆς ζωῆς μου· καὶ ἐλεημοσύνας πολλὰς
ἐποίησα τοῖς ἀδελφοῖς μου, καὶ τῷ ἔθνει, τοῖς προπορευθεῖσι
4 μετ' ἐμοῦ εἰς χώραν Ἀσσυρίων εἰς Νινευή. Καὶ ὅτι ἤμην ἐν
τῇ χώρᾳ μου ἐν τῇ γῇ Ἰσραὴλ, νεωτέρου μου ὄντος, πᾶσα φυλὴ
τοῦ Νεφθαλὶ τοῦ πατρός μου ἀπέστη ἀπὸ τοῦ οἴκου Ἱεροσο-
λύμων, τῆς ἐκλεγείσης ἀπὸ πασῶν τῶν φυλῶν Ἰσραὴλ, εἰς τὸ
θυσιάζειν πάσας τὰς φυλάς· καὶ ἡγιάσθη ὁ ναὸς τῆς κατα-
σκηνώσεως τοῦ ὑψίστου, καὶ ᾠκοδομήθη εἰς πάσας τὰς γενεὰς
τοῦ αἰῶνος.

5 Καὶ πᾶσαι αἱ φυλαὶ αἱ συναποστᾶσαι ἔθυον τῇ Βάαλ τῇ
6 δαμάλει, καὶ ὁ οἶκος Νεφθαλὶ τοῦ πατρός μου. Κἀγὼ μόνος
ἐπορευόμην πλεονάκις εἰς Ἱεροσόλυμα ἐν ταῖς ἑορταῖς, καθὼς
γέγραπται παντὶ τῷ Ἰσραὴλ, ἐν προστάγματι αἰωνίῳ, τὰς
ἀπαρχὰς, καὶ τὰς δεκάτας τῶν γεννημάτων, καὶ τὰς πρωτοκου-
ρίας ἔχων, καὶ ἐδίδουν αὐτὰς τοῖς ἱερεῦσι τοῖς υἱοῖς Ἀαρὼν
7 πρὸς τὸ θυσιαστήριον πάντων τῶν γεννημάτων. Τὴν δεκάτην
ἐδίδουν τοῖς υἱοῖς Λευὶ τοῖς θεραπεύουσιν εἰς Ἱερουσαλὴμ, καὶ
τὴν δευτέραν δεκάτην ἀπεπρατιζόμην, καὶ ἐπορευόμην καὶ
8 ἐδαπάνων αὐτὰ ἐν Ἱεροσολύμοις καθ' ἕκαστον ἐνιαυτὸν, καὶ
τὴν τρίτην ἐδίδουν οἷς καθήκει, καθὼς ἐνετείλατο Δεββώρα ἡ
μήτηρ τοῦ πατρός μου, διότι ὀρφανὸς κατελείφθην ὑπὸ τοῦ
πατρός μου.

9 Καὶ ὅτε ἐγενόμην ἀνὴρ, ἔλαβον Ἄνναν γυναῖκα ἐκ τοῦ
σπέρματος τῆς πατριᾶς ἡμῶν· καὶ ἐγέννησα ἐξ αὐτῆς Τωβίαν.
10 Καὶ ὅτε ᾐχμαλωτίσθημεν εἰς Νινευὴ, πάντες οἱ ἀδελφοί μου,
καὶ οἱ ἐκ τοῦ γένους μου ἤσθιον ἐκ τῶν ἄρτων τῶν ἐθνῶν·
11, 12 ἐγὼ δὲ συνετήρησα τὴν ψυχήν μου μὴ φαγεῖν, καθότι
13 ἐμεμνήμην τοῦ Θεοῦ ἐν ὅλῃ τῇ ψυχῇ μου. Καὶ ἔδωκεν
ὁ ὕψιστος χάριν καὶ μορφὴν ἐνώπιον Ἐνεμεσσάρου, καὶ ἤμην
αὐτοῦ ἀγοραστής.

14 Καὶ ἐπορευόμην εἰς τὴν Μηδίαν, καὶ παρεθέμην Γαβαήλῳ
τῷ ἀδελφῷ Γαβρία ἐν Ῥάγοις τῆς Μηδίας, ἀργυρίου τάλαντα
15 δέκα. Καὶ ὅτε ἀπέθανεν Ἐνεμεσσὰρ, ἐβασίλευσε Σενναχηρὶμ
ὁ υἱὸς αὐτοῦ ἀντ' αὐτοῦ, καὶ αἱ ὁδοὶ αὐτοῦ ἠκαταστάθησαν, καὶ
οὐκ ἔτι ἠδυνάσθην πορευθῆναι εἰς τὴν Μηδίαν.

The book of the words of Tobit, the *son* of Tobiel, the son of Ananiel, the son of Aduel, the son of Gabael, of the seed of Asael, of the tribe of Nephthali; [2] who in the time of Enemessar king of the Assyrians was led captive out of Thisbe, which is at the right hand of that city, which is called properly Nephthali in Galilee above Aser.

[3] I Tobit have walked all the days of my life in the way of truth and justice, and I did many alms-deeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians. [4] And when I was in mine own country, in the land of Israel, being but young, all the tribe of Nephthali my father fell from the house of Jerusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice *there*, and *where* the temple of the habitation of the most High was consecrated and built for all ages.

[5] Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed unto the heifer Baal. [6] But I alone went often to Jerusalem at the feasts, as it was ordained unto all the people of Israel by an everlasting decree, having the first-fruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron. [7] The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem: [8] and the third I gave unto them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father.

[9] Furthermore, when I was come to the age of a man, I married Anna of mine own kindred, and of her I begat Tobias. [10] And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the bread of the Gentiles. [11] But I kept myself from eating; [12] because I remembered God with all my heart. [13] And the most High gave me grace and favour before Enemessar, so that I was his purveyor.

[14] And I went into Media, and left in trust with Gabael, the brother of Gabrias, at Rages a city of Media, ten talents of silver. [15] Now when Enemessar was dead, Sennacherib his son reigned in his stead; whose estate was troubled, that I could not go into Media.

16 And in the time of Enemessar I gave many alms to my brethren, and gave my bread to the hungry, 17 and my clothes to the naked: and if I saw any of my nation dead, or cast about the walls of Nineve, I buried him. 18 And if the king Sennacherib had slain any, when he was come, and fled from Judea, I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and complained of me to the king, that I buried them, and hid myself; understanding that I was sought for to be put to death, I withdrew myself for fear. 20 Then all my goods were forcibly taken away, neither was there any thing left me, beside my wife Anna and my son Tobias. 21 And there passed not fifty days, before two of his sons killed him, and they fled into the mountains of Ararath; and Sarchedonus his son reigned in his stead; who appointed over his father's accounts, and over all his affairs, Achiacharus my brother Anael's son.

22 And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the signet, and steward, and overseer of the accounts: and Sarchedonus appointed him next unto him: and he was my brother's son.

Now when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is the holy feast of the seven weeks, there was a good dinner prepared me; and I sat down to eat. 2 And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee.

3 But he came again, and said, Father, one of our nation is strangled, and is cast out in the marketplace. 4 Then before I had tasted any meat, I started up, and took him up into a room until the going down of the sun. 5 Then I returned, and washed myself, and ate my meat in heaviness, 6 remembering that prophecy of Amos, as he said, Your feasts shall be turned into mourning, and all your mirth into lamentation. 7 Therefore I wept: and after the going down of the sun I went and made a grave, and buried him. 8 But my neighbours mocked me, and said, This man is not yet afraid to be put to death for this matter: who fled away; and yet, lo, he burieth the dead again.

9 The same night also I returned from the burial, and slept by the wall of my courtyard, being polluted, and my face was uncovered: 10 and I knew not that there were sparrows in the wall, and mine eyes being open, the sparrows muted warm dung into mine eyes, and a whiteness came in mine eyes; and I went to the physicians, but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais.

11 And my wife Anna did take women's works to do. 12 And when she had sent them home to the owners, they paid her wages, giving *her* also besides a kid. 13 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it not stolen? render it to the owners; for it is not lawful to eat any thing that is stolen.

Καὶ ἐν ταῖς ἡμέραις Ἐνεμεσσάρου ἐλεημοσύνας πολλὰς 16
ἐποίουν τοῖς ἀδελφοῖς μου· τοὺς ἄρτους μου ἐδίδουν τοῖς πει-
νῶσι, καὶ ἱμάτια τοῖς γυμνοῖς· καὶ εἴ τινα ἐκ τοῦ γένους μου 17
ἐθεώρουν τεθνηκότα καὶ ἐῤῥιμμένον ὀπίσω τοῦ τείχους Νινευῆ,
ἔθαπτον αὐτόν. Καὶ εἴ τινα ἀπέκτεννε Σενναχηρὶμ ὁ βασι- 18
λεὺς, ὅτε ἦλθε φεύγων ἐκ τῆς Ἰουδαίας, ἔθαψα αὐτοὺς κλέπτων·
πολλοὺς γὰρ ἀπέκτεινεν ἐν τῷ θυμῷ αὐτοῦ· καὶ ἐζητήθη ὑπὸ
τοῦ βασιλέως τὰ σώματα, καὶ οὐχ εὑρέθη.

Πορευθεὶς δὲ εἷς τῶν ἐν Νινευῆ, ὑπέδειξε τῷ βασιλεῖ περὶ 19
ἐμοῦ ὅτι θάπτω αὐτοὺς, καὶ ἐκρύβην· ἐπιγνοὺς δὲ ὅτι ζητοῦμαι
ἀποθανεῖν, φοβηθεὶς ἀνεχώρησα. Καὶ διηρπάγη πάντα τὰ 20
ὑπάρχοντά μου, καὶ οὐ κατελείφθη μοι οὐδὲν, πλὴν Ἄννας τῆς
γυναικός μου, καὶ Τωβίου τοῦ υἱοῦ μου. Καὶ οὐ διῆλθον 21
ἡμέρας πεντήκοντα, ἕως οὗ ἀπέκτειναν αὐτὸν οἱ δύο υἱοὶ αὐτοῦ·
καὶ ἔφυγον εἰς τὰ ὄρη Ἀραράθ· καὶ ἐβασίλευσε Σαχερδονὸς
υἱὸς αὐτοῦ ἀντ' αὐτοῦ, καὶ ἔταξεν Ἀχιάχαρον τὸν Ἀναὴλ υἱὸν
τοῦ ἀδελφοῦ μου ἐπὶ πᾶσαν τὴν ἐκλογιστίαν τῆς βασιλείας
αὐτοῦ, καὶ ἐπὶ πᾶσαν τὴν διοίκησιν.

Καὶ ἠξίωσεν Ἀχιάχαρος περὶ ἐμοῦ, καὶ ἦλθον εἰς Νινευῆ. 22
Ἀχιάχαρος δὲ ἦν ὁ οἰνοχόος, καὶ ἐπὶ τοῦ δακτυλίου, καὶ διοι-
κητὴς, καὶ ἐκλογιστὴς, καὶ κατέστησεν αὐτὸν ὁ Σαχερδονὸς ἐκ
δευτέρας, ἦν δὲ ἐξάδελφός μου.

Ὅτε δὲ κατῆλθον εἰς τὸν οἶκόν μου, καὶ ἀπεδόθη μοι Ἄννα 2
ἡ γυνή μου, καὶ Τωβίας ὁ υἱός μου, ἐν τῇ πεντηκοστῇ ἑορτῇ,
ἥν ἐστιν ἁγία ἑπτὰ ἑβδομάδων, ἐγενήθη ἄριστον καλόν μοι,
καὶ ἀνέπεσα τοῦ φαγεῖν. Καὶ ἐθεασάμην ὄψα πολλὰ, καὶ 2
εἶπα τῷ υἱῷ μου, βάδισον καὶ ἄγαγε ὃν ἂν εὕρῃς τῶν ἀδελ-
φῶν ἡμῶν ἐνδεῆ, ὃς μέμνηται τοῦ Κυρίου, καὶ ἰδοὺ μένω σε.

Καὶ ἐλθὼν εἶπε, πάτερ, εἷς ἐκ τοῦ γένους ἡμῶν ἐστραγγαλω- 3
μένος ἔῤῥιπται ἐν τῇ ἀγορᾷ. Κἀγὼ πρινὴ γεύσασθαί με, 4
ἀναπηδήσας ἀνειλόμην αὐτὸν εἴς τι οἴκημα ἕως οὗ ἔδυ ὁ ἥλιος.
Καὶ ἐπιστρέψας ἐλουσάμην, καὶ ἤσθιον τὸν ἄρτον μου ἐν 5
λύπῃ. Καὶ ἐμνήσθην τῆς προφητείας Ἀμὼς, καθὼς εἶπε, 6
στραφήσονται αἱ ἑορταὶ ὑμῶν εἰς πένθος, καὶ πᾶσαι αἱ εὐφρο-
σύναι ὑμῶν εἰς θρῆνον. Καὶ ἔκλαυσα· καὶ ὅτε ἔδυ ὁ ἥλιος, 7
ᾠχόμην, καὶ ὀρύξας ἔθαψα αὐτόν. Καὶ οἱ πλησίον ἐπε- 8
γέλων, λέγοντες, οὐκ ἔτι φοβεῖται φονευθῆναι περὶ τοῦ
πράγματος τούτου, καὶ ἀπέδρα, καὶ ἰδοὺ πάλιν θάπτει τοὺς
νεκρούς.

Καὶ ἐν αὐτῇ τῇ νυκτὶ ἀνέλυσα θάψας, καὶ ἐκοιμήθην μεμιαμ- 9
μένος παρὰ τὸν τοῖχον τῆς αὐλῆς, καὶ τὸ πρόσωπόν μου
ἀκάλυπτον ἦν. Καὶ οὐκ ᾔδειν ὅτι στρουθία ἐν τῷ τοίχῳ ἐστί· 10
καὶ τῶν ὀφθαλμῶν μου ἀνεῳγότων, ἀφώδευσαν τὰ στρουθία
θερμὸν εἰς τοὺς ὀφθαλμούς μου, καὶ ἐγενήθη λευκώματα ἐν
τοῖς ὀφθαλμοῖς μου, καὶ ἐπορεύθην πρὸς ἰατροὺς, καὶ οὐκ
ὠφέλησάν με· Ἀχιάχαρος δὲ ἔτρεφέ με ἕως οὗ ἐπορεύθην εἰς
τὴν Ἐλυμαΐδα.

Καὶ ἡ γυνή μου Ἄννα ἠριθεύετο ἐν τοῖς γυναικείοις, καὶ 11
ἀπέστελλε τοῖς κυρίοις. Καὶ ἀπέδωκαν αὐτῇ καὶ αὐτοὶ τὸν 12
μισθὸν, προσδόντες καὶ ἔριφον. Ὅτε δὲ ἦλθε πρὸς μὲ, ἤρξατο 13
κράζειν· καὶ εἶπα αὐτῇ, πόθεν τὸ ἐρίφιον; μὴ κλεψιμαῖόν
ἐστίν; ἀπόδος αὐτὸ τοῖς κυρίοις· οὐ γὰρ θεμιτόν ἐστι φαγεῖν

14 κλεψιμαῖον. Ἡ δὲ εἶπε, δῶρον δέδοταί μοι ἐπὶ τῷ μισθῷ·
καὶ οὐκ ἐπίστευον αὐτῇ· καὶ ἔλεγον ἀποδιδόναι αὐτὸ τοῖς
κυρίοις, καὶ ἠρυθρίων πρὸς αὐτήν· ἡ δὲ ἀποκριθεῖσα εἶπέ μοι,
ποῦ εἰσιν αἱ ἐλεημοσύναι σου, καὶ αἱ δικαιοσύναι σου; ἰδοὺ
γνωστὰ πάντα μετὰ σοῦ.

3 Καὶ λυπηθεὶς ἔκλαυσα, καὶ προσευξάμην μετ᾽ ὀδύνης, λέγων,
2 Δίκαιος εἶ Κύριε, καὶ πάντα τὰ ἔργα σου, καὶ πᾶσαι αἱ ὁδοί σου
ἐλεημοσύναι καὶ ἀλήθεια, καὶ κρίσιν ἀληθινὴν καὶ δικαίαν σὺ
3 κρίνεις εἰς τὸν αἰῶνα. Μνήσθητί μου, καὶ ἐπίβλεψον ἐπ᾽ ἐμέ·
μή με ἐκδικῇς ταῖς ἁμαρτίαις μου καὶ τοῖς ἀγνοήμασί μου, καὶ
4 τῶν πατέρων μου, ἃ ἥμαρτον ἐνώπιόν σου. Παρήκουσαν γὰρ
τῶν ἐντολῶν σου, καὶ ἔδωκας ἡμᾶς εἰς διαρπαγὴν καὶ αἰχμαλω-
σίαν καὶ θάνατον καὶ παραβολὴν ὀνειδισμοῦ πᾶσι τοῖς ἔθνεσιν
ἐν οἷς ἐσκορπίσμεθα.

5 Καὶ νῦν πολλαὶ αἱ κρίσεις σου εἰσὶ καὶ ἀληθιναὶ, ἐξ ἐμοῦ
ποιῆσαι περὶ τῶν ἁμαρτιῶν μου καὶ τῶν πατέρων μου, ὅτι οὐκ
ἐποιήσαμεν τὰς ἐντολάς σου, οὐ γὰρ ἐπορεύθημεν ἐν ἀληθείᾳ
6 ἐνώπιόν σου. Καὶ νῦν κατὰ τὸ ἀρεστὸν ἐνώπιόν σου ποίησον
μετ᾽ ἐμοῦ· ἐπίταξον ἀναλαβεῖν τὸ πνεῦμά μου, ὅπως ἀπολυθῶ,
καὶ γένωμαι γῆ, διότι λυσιτελεῖ μοι ἀποθανεῖν, ἢ ζῆν· ὅτι ὀνει-
δισμοὺς ψευδεῖς ἤκουσα, καὶ λύπη ἐστὶ πολλὴ ἐν ἐμοί· ἐπίταξον
ἀπολυθῆναί με τῆς ἀνάγκης ἤδη εἰς τὸν αἰώνιον τόπον, μὴ ἀπο-
στρέψῃς τὸ πρόσωπόν σου ἀπ᾽ ἐμοῦ.

7 Ἐν τῇ αὐτῇ ἡμέρᾳ συνέβη τῇ θυγατρὶ Ῥαγουὴλ Σάῤῥᾳ ἐν
Ἐκβατάνοις τῆς Μηδίας, καὶ ταύτην ὀνειδισθῆναι ὑπὸ παιδισκῶν
8 πατρὸς αὐτῆς, ὅτι ἦν δεδομένη ἀνδράσιν ἑπτὰ, καὶ Ἀσμοδαῖος
τὸ πονηρὸν δαιμόνιον ἀπέκτεινεν αὐτοὺς, πρινὴ γενέσθαι αὐτοὺς
μετ᾽ αὐτῆς ὡς ἐν γυναιξί· καὶ εἶπαν αὐτῇ, οὐ συνιεῖς ἀποπνί-
γουσά σου τοὺς ἄνδρας; ἤδη ἑπτὰ ἔσχες, καὶ ἑνὸς αὐτῶν οὐκ
9 ὠνομάσθης. Τί ἡμᾶς μαστιγοῖς; εἰ ἀπέθαναν, βάδιζε μετ᾽
10 αὐτῶν, μὴ ἴδοιμέν σου υἱὸν ἢ θυγατέρα εἰς τὸν αἰῶνα. Ταῦτα
ἀκούσασα ἐλυπήθη σφόδρα, ὥστε ἀπάγξασθαι· καὶ εἶπε, μία
μέν εἰμι τῷ πατρί μου· ἐὰν ποιήσω τοῦτο, ὄνειδος αὐτῷ ἔσται,
καὶ τὸ γῆρας αὐτοῦ κατάξω μετ᾽ ὀδύνης εἰς ᾅδου.

11 Καὶ ἐδεήθη πρὸς τῇ θυρίδι, καὶ εἶπεν, εὐλογητὸς εἶ Κύριε ὁ
Θεός μου, καὶ εὐλογητὸν τὸ ὄνομά σου τὸ ἅγιον καὶ ἔντιμον εἰς
τοὺς αἰῶνας· εὐλογήσαισάν σε πάντα τὰ ἔργα σου εἰς τὸν αἰῶνα.
12 Καὶ νῦν, Κύριε, τοὺς ὀφθαλμούς μου καὶ τὸ πρόσωπόν μου εἰς
13 σὲ δέδωκα. Εἶπον, ἀπολῦσαί με ἀπὸ τῆς γῆς, καὶ μὴ ἀκοῦσαί
14 με μηκέτι ὀνειδισμόν. Σὺ γινώσκεις, Κύριε, ὅτι καθαρά εἰμι
15 ἀπὸ πάσης ἁμαρτίας ἀνδρὸς, καὶ οὐκ ἐμόλυνα τὸ ὄνομά μου
οὐδὲ τὸ ὄνομα τοῦ πατρός μου ἐν τῇ γῇ τῆς αἰχμαλωσίας μου·
μονογενής εἰμι τῷ πατρί μου, καὶ οὐχ ὑπάρχει αὐτῷ παιδίον ὃ
κληρονομήσει αὐτὸν, οὐδὲ ἀδελφὸς ἐγγὺς, οὐδὲ ὑπάρχων αὐτῷ
υἱὸς, ἵνα συντηρήσω ἐμαυτὴν αὐτῷ γυναῖκα, ἤδη ἀπώλοντό μοι
ἑπτά· ἱνατί μοι ζῆν; καὶ εἰ μὴ δοκεῖ σοι ἀποκτεῖναί με, ἐπί-
ταξον ἐπιβλέψαι ἐπ᾽ ἐμὲ, καὶ μηκέτι ἐλεῆσαί με, καὶ ἀκοῦσαί
με ὀνειδισμόν.

16 Καὶ εἰσηκούσθη προσευχὴ ἀμφοτέρων ἐνώπιον τῆς δόξης τοῦ
17 μεγάλου, Ῥαφαὴλ καὶ ἀπεστάλη ἰάσασθαι τοὺς δύο, τοῦ Τωβὶτ

[14] But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I was abashed at her. But she replied upon me, Where are thine alms and thy righteous deeds? behold, thou and all thy works are known.

Then I being grieved did weep, and in my sorrow prayed, saying, [2] O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever. [3] Remember me, and look on me; punish me not for my sins and ignorances, and *the sins of* my fathers, who have sinned before thee: [4] for they obeyed not thy commandments: wherefore thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

[5] And now thy judgments are many and true: deal with me according to my sins and my fathers'; because we have not kept thy commandments, neither have walked in truth before thee. [6] Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be dissolved, and become earth: for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be delivered out of this distress, and go into the everlasting place: turn not thy face away from me.

[7] It came to pass the same day, that in Ecbatane a city of Media, Sara the daughter of Raguel was also reproached by her father's maids; [8] because that she had been married to seven husbands, whom Asmodeus the evil spirit had killed, before they had lain with her. Dost thou not know, said they, that thou hast strangled thine husbands? thou hast had already seven husbands, neither wast thou named after any of them. [9] Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter. [10] When she heard these things she was very sorrowful, so that she thought to have strangled herself; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

[11] Then she prayed toward the window, and said, Blessed art thou, O Lord my God, and thine holy and glorious name is blessed and honourable for ever: let all thy works praise thee for ever. [12] And now, O Lord, I set mine eyes and my face toward thee, [13] and say, Take me out of the earth, that I may hear no more the reproach. [14] Thou knowest, Lord, that I am pure from all sin with man, [15] and that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.

[16] So the prayers of them both were heard before the majesty of the great God. [17] And Raphael was sent to heal them both, that is,

to scale away the whiteness of Tobit's eyes,
and to give Sara the *daughter* of Raguel *for*
a wife to Tobias the son of Tobit: and to
bind Asmodeus the evil spirit; because she
belonged to Tobias by right of inheritance.
The self-same time came Tobit home, and
entered into his house, and Sara the daugh-
ter of Raguel came down from her upper
chamber.

In that day Tobit remembered the money
which he had committed to Gabael in Rages
of Media, 2 and said with himself, I have
wished for death; wherefore do I not call
for my son Tobias, that I may signify to
him *of the money* before I die?

3 And when he had called him, he said,
My son, when I am dead, bury me; and
despise not thy mother, but honour her all
the days of thy life, and do that which shall
please her, and grieve her not. 4 Remember,
my son, that she saw many dangers for thee,
*when thou wast* in her womb; and when she
is dead, bury her by me in one grave.

5 My son, be mindful of the Lord our
God all thy days, and let not thy will be set
to sin, or to transgress his commandments:
do uprightly all thy life long, and follow
not the ways of unrighteousness. 6 For if
thou deal truly, thy doings shall prosperously
succeed to thee, and to all them that live
justly. 7 Give alms of thy substance; and
when thou givest alms, let not thine eye be
envious, neither turn thy face from any
poor, and the face of God shall not be turned
away from thee. 8 If thou hast abundance,
give alms accordingly: if thou have but a
little, be not afraid to give according to
that little: 9 for thou layest up a good
treasure for thyself against the day of ne-
cessity. 10 Because that alms do deliver
from death, and suffereth not to come into
darkness. 11 For alms is a good gift unto all
that give it in the sight of the most High.

12 Beware of all whoredom, my son, and
chiefly take a wife of the seed of thy
fathers, and take not a strange woman to
wife, which is not of thy father's tribe: for
we are the children of the prophets, Noe,
Abraham, Isaac, and Jacob. Remember, my
son, that our fathers from the beginning,
even that they all married wives of their own
kindred, and were blessed in their children,
and their seed shall inherit the land.

13 Now therefore, my son, love thy bre-
thren, and despise not in thy heart thy
brethren, the sons and daughters of thy
people, in *not* taking a wife of them: for in
pride is destruction and much trouble, and
in lewdness is decay and great want: for
lewdness is the mother of famine. 14 Let
not the wages of any man, which hath
wrought for thee, tarry with thee, but give
him it out of hand: for if thou serve God,
he will also repay thee: be circumspect,
my son, in all things thou doest, and be
wise in all thy conversation. 15 Do that to
no man which thou hatest: drink not wine
to make thee drunken: neither let drunken-
ness go with thee in thy journey.

16 Give of thy bread to the hungry, and of
thy garments to them that are naked; and
according to thine abundance give alms;
and let not thine eye be envious, when thou
givest alms. 17 Pour out thy bread on the
burial of the just, but give nothing to the

λεπίσαι τὰ λευκώματα, καὶ Σάῤῥαν τὴν τοῦ Ῥαγουὴλ δοῦναι
Τωβίᾳ τῷ υἱῷ Τωβὶτ γυναῖκα, καὶ δῆσαι Ἀσμοδαῖον τὸ πονηρὸν
δαιμόνιον, διότι Τωβίᾳ ἐπιβάλλει κληρονομῆσαι αὐτήν. Ἐν αὐτῷ
τῷ καιρῷ ἐπιστρέψας Τωβὶτ εἰσῆλθεν εἰς τὸν οἶκον αὐτοῦ, καὶ
Σάῤῥα ἡ τοῦ Ῥαγουὴλ κατέβη ἐκ τοῦ ὑπερῴου αὐτῆς.

Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐμνήσθη Τωβὶτ περὶ τοῦ ἀργυρίου, οὗ 4
παρέθετο Γαβαὴλ ἐν Ῥάγοις τῆς Μηδίας. Καὶ εἶπεν ἐν ἑαυτῷ, 2
ἐγὼ ᾐτησάμην θάνατον, τί οὐ καλῶ Τωβίαν τὸν υἱόν μου, ἵνα
αὐτῷ ὑποδείξω, πρὶν ἀποθανεῖν με;

Καὶ καλέσας αὐτὸν, εἶπε, παιδίον, ἐὰν ἀποθάνω, θάψον με, 3
καὶ μὴ ὑπερίδῃς τὴν μητέρα σου· τίμα αὐτὴν πάσας τὰς ἡμέρας
τῆς ζωῆς σου, καὶ ποίει τὸ ἀρεστὸν αὐτῇ, καὶ μὴ λυπήσῃς αὐτήν.
Μνήσθητι, παιδίον, ὅτι πολλοὺς κινδύνους ἑώρακεν ἐπὶ σοὶ ἐν 4
τῇ κοιλίᾳ· ὅταν ἀποθάνῃ, θάψον αὐτὴν παρ' ἐμοὶ ἐν ἑνὶ τάφῳ.

Πάσας τὰς ἡμέρας, παιδίον, Κυρίου τοῦ Θεοῦ ἡμῶν μνη- 5
μόνευε, καὶ μὴ θελήσῃς ἁμαρτάνειν καὶ παραβῆναι τὰς ἐντολὰς
αὐτοῦ· δικαιοσύνην ποίει πάσας τὰς ἡμέρας τῆς ζωῆς σου, καὶ
μὴ πορευθῇς ταῖς ὁδοῖς τῆς ἀδικίας. Διότι ποιουντός σου τὴν 6
ἀλήθειαν, εὐοδίαι ἔσονται ἐν τοῖς ἔργοις σου, καὶ πᾶσι τοῖς
ποιοῦσι τὴν δικαιοσύνην. Ἐκ τῶν ὑπαρχόντων σοι ποίει ἐλεη- 7
μοσύνην, καὶ μὴ φθονεσάτω σου ὁ ὀφθαλμὸς ἐν τῷ ποιεῖν σε
ἐλεημοσύνην· μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ παντὸς
πτωχοῦ, καὶ ἀπὸ σοῦ οὐ μὴ ἀποστραφῇ τὸ πρόσωπον τοῦ Θεοῦ. 8
Ὡς σοὶ ὑπάρχοι κατὰ τὸ πλῆθος, ποίησον ἐξ αὐτῶν ἐλεημο-
σύνην· ἐὰν ὀλίγον σοι ὑπάρχῃ, κατὰ τὸ ὀλίγον μὴ φοβοῦ ποιεῖν
ἐλεημοσύνην. Θέμα γὰρ ἀγαθὸν θησαυρίζεις σεαυτῷ εἰς ἡμέραν 9
ἀνάγκης. Διότι ἐλεημοσύνη ἐκ θανάτου ῥύεται, καὶ οὐκ ἐᾷ 10
εἰσελθεῖν εἰς τὸ σκότος. Δῶρον γὰρ ἀγαθόν ἐστιν ἐλεημοσύνη 11
πᾶσι τοῖς ποιοῦσιν αὐτὴν ἐνώπιον τοῦ ὑψίστου.

Πρόσεχε σεαυτῷ, παιδίον, ἀπὸ πάσης πορνείας, καὶ γυναῖκα 12
πρῶτον λάβε ἀπὸ τοῦ σπέρματος τῶν πατέρων σου· μὴ λάβῃς
γυναῖκα ἀλλοτρίαν, ἣ οὐκ ἔστιν ἐκ τῆς φυλῆς τοῦ πατέρος σου,
διότι υἱοὶ προφητῶν ἐσμέν, Νῶε, Ἀβραὰμ, Ἰσαὰκ, Ἰακώβ. Οἱ
πατέρες ἡμῶν ἀπὸ τοῦ αἰῶνος, μνήσθητι, παιδίον, ὅτι αὐτοὶ
πάντες ἔλαβον γυναῖκας ἐκ τῶν ἀδελφῶν αὐτῶν, καὶ εὐλογήθη-
σαν ἐν τοῖς τέκνοις αὐτῶν, καὶ τὸ σπέρμα αὐτῶν κληρονομήσει
γῆν.

Καὶ νῦν, παιδίον, ἀγάπα τοὺς ἀδελφούς σου, καὶ μὴ ὑπερ- 13
ηφανεύου τῇ καρδίᾳ σου ἀπὸ τῶν ἀδελφῶν σου, καὶ τῶν υἱῶν
καὶ θυγατέρων τοῦ λαοῦ σου, λαβεῖν σεαυτῷ ἐξ αὐτῶν γυναῖκα·
διότι ἐν τῇ ὑπερηφανίᾳ ἀπώλεια καὶ ἀκαταστασία πολλὴ, καὶ
ἐν τῇ ἀχρειότητι ἐλάττωσις καὶ ἔνδεια μεγάλη· ἡ γὰρ ἀχρειότης
μήτηρ ἐστὶ τοῦ λιμοῦ. Μισθὸς παντὸς ἀνθρώπου ὃς ἐὰν ἐργά- 14
σηται, παρὰ σοὶ μὴ αὐλισθήτω, ἀλλ' ἀπόδος αὐτῷ παρ' αὐτίκα·
ἐὰν δουλεύσῃς τῷ Θεῷ, ἀποδοθήσεταί σοι· πρόσεχε σεαυτῷ,
παιδίον, ἐν πᾶσι τοῖς ἔργοις σου, καὶ ἴσθι πεπαιδευμένος ἐν πάσῃ
ἀναστροφῇ σου. Καὶ ὃ μισεῖς, μηδενὶ ποιήσῃς· οἶνον εἰς μέθην 15
μὴ πίῃς, καὶ μὴ πορευθήτω μετὰ σοῦ μέθη ἐν τῇ ὁδῷ σου.

Ἐκ τοῦ ἄρτου σου δίδου πεινῶντι, καὶ ἐκ τῶν ἱματίων σου 16
τοῖς γυμνοῖς· πᾶν ὃ ἐὰν περισσεύσῃ σοι, ποίει ἐλεημοσύνην, καὶ
μὴ φθονεσάτω σου ὁ ὀφθαλμὸς ἐν τῷ ποιεῖν σε ἐλεημοσύνην.
Ἔκχεον τοὺς ἄρτους σου ἐπὶ τὸν τάφον τῶν δικαίων, καὶ μὴ 17

18 δῷς τοῖς ἁμαρτωλοῖς. Συμβουλίαν παρὰ παντὸς φρονίμου ζή-
τησον, καὶ μὴ καταφρονήσῃς ἐπὶ πάσης συμβουλίας χρησίμης.
19 Καὶ ἐν παντὶ καιρῷ εὐλόγει Κύριον τὸν Θεὸν, καὶ παρ' αὐτοῦ
αἴτησον, ὅπως αἱ ὁδοί σου εὐθεῖαι γένωνται, καὶ πᾶσαι αἱ τρίβοι
καὶ βουλαί σου εὐοδωθῶσι· διότι πᾶν ἔθνος οὐκ ἔχει βουλὴν,
ἀλλ' αὐτὸς ὁ Κύριος δίδωσι πάντα τὰ ἀγαθὰ, καὶ ὃν ἐὰν θέλῃ,
ταπεινοῖ καθὼς βούλεται· καὶ νῦν, παιδίον, μνημόνευε τῶν ἐν-
τολῶν μου, καὶ μὴ ἐξαλειφθήτωσαν ἐκ τῆς καρδίας σου.
20 Καὶ νῦν ὑποδεικνύω σοι τὰ δέκα τάλαντα τοῦ ἀργυρίου, ἃ
παρεθέμην Γαβαήλῳ τῷ τοῦ Γαβρία ἐν Ῥάγοις τῆς Μηδίας.
21 Καὶ μὴ φοβοῦ, παιδίον, ὅτι ἐπτωχεύσαμεν· ὑπάρχει σοι πολλὰ,
ἐὰν φοβηθῇς τὸν Θεὸν, καὶ ἀποστῇς ἀπὸ πάσης ἁμαρτίας, καὶ
ποιήσῃς τὸ ἀρεστὸν ἐνώπιον αὐτοῦ.
5 Καὶ ἀποκριθεὶς Τωβίας εἶπεν αὐτῷ, πάτερ, ποιήσω πάντα
2 ὅσα ἐντέταλσαί μοι. Ἀλλὰ πῶς δυνήσομαι λαβεῖν τὸ ἀργύ-
3 ριον, καὶ οὐ γινώσκω αὐτόν; Καὶ ἔδωκεν αὐτῷ τὸ χειρόγραφον,
καὶ εἶπεν αὐτῷ, ζήτησον σεαυτῷ ἄνθρωπον ὃς συμπορεύσεταί
σοι, καὶ δώσω αὐτῷ μισθὸν ἕως ζῶ, καὶ λάβε πορευθεὶς τὸ
ἀργύριον.
4 Καὶ ἐπορεύθη ζητῆσαι ἄνθρωπον, καὶ εὗρε Ῥαφαὴλ, ὃς ἦν
5 ἄγγελος, καὶ οὐκ ᾔδει· καὶ εἶπεν αὐτῷ, εἰ δύναμαι πορευθῆναι
μετὰ σοῦ ἐν Ῥάγοις τῆς Μηδίας, καὶ εἰ ἔμπειρος εἶ τῶν τόπων.
6 Καὶ εἶπεν αὐτῷ ὁ ἄγγελος, πορεύσομαι μετὰ σοῦ, καὶ τῆς ὁδοῦ
ἐμπειρῶ, καὶ παρὰ Γαβαὴλ τὸν ἀδελφὸν ἡμῶν ηὐλίσθην.
7 Καὶ εἶπεν αὐτῷ Τωβίας ὑπόμεινόν με, καὶ ἐρῶ τῷ πατρί.
8 Καὶ εἶπεν αὐτῷ, πορεύου, καὶ μὴ χρονίσῃς· καὶ εἰσελθὼν, εἶπε
τῷ πατρὶ, ἰδοὺ εὕρηκα ὃς συμπορεύσεταί μοι· ὁ δὲ εἶπε, φώνησον
αὐτὸν πρὸς μὲ, ἵνα ἐπιγνῶ ποίας φυλῆς ἐστι, καὶ εἰ πιστὸς τοῦ
9 πορευθῆναι μετὰ σοῦ. Καὶ ἐκάλεσεν αὐτόν· καὶ εἰσῆλθε, καὶ
ἠσπάσαντο ἀλλήλους.
10 Καὶ εἶπεν αὐτῷ Τωβὶτ, ἀδελφὲ, ἐκ ποίας φυλῆς καὶ ἐκ ποίας
11 πατριᾶς εἶ σύ; ὑπόδειξόν μοι. Καὶ εἶπεν αὐτῷ, φυλὴν καὶ
πατριὰν σὺ ζητεῖς; ἢ μίσθιον, ὃς συμπορεύσεται μετὰ τοῦ υἱοῦ
σου; καὶ εἶπεν αὐτῷ Τωβὶτ, βούλομαι, ἀδελφὲ, ἐπιγνῶναι τὸ
γένος σου, καὶ τὸ ὄνομα.
12 Ὁ δὲ εἶπεν, ἐγὼ Ἀζαρίας Ἀνανίου τοῦ μεγάλου, τῶν ἀδελ-
13 φῶν σου. Καὶ εἶπεν αὐτῷ, ὑγιαίνων ἔλθοις, ἀδελφέ· καὶ μή
μοι ὀργισθῇς, ὅτι ἐζήτησα τὴν φυλήν σου, καὶ τὴν πατριάν σου
ἐπιγνῶναι· καὶ σὺ τυγχάνεις ἀδελφός μου ἐκ τῆς καλῆς καὶ
ἀγαθῆς γενεᾶς· ἐπεγίνωσκον γὰρ ἐγὼ Ἀνανίαν καὶ Ἰωνάθαν
τοὺς υἱοὺς Σεμεΐ τοῦ μεγάλου, ὡς ἐπορευόμεθα κοινῶς εἰς Ἱερο-
σόλυμα προσκυνεῖν, ἀναφέροντες τὰ πρωτότοκα, καὶ τὰς δεκά-
τας τῶν γεννημάτων, καὶ οὐκ ἐπλανήθησαν ἐν τῇ πλάνῃ τῶν
14 ἀδελφῶν ἡμῶν· ἐκ ῥίζης καλῆς εἶ, ἀδελφέ. Ἀλλὰ εἰπόν μοι
τίνα σοι ἔσομαι μισθὸν διδόναι; δραχμὴν τῆς ἡμέρας, καὶ τὰ
15 δέοντά σοι ὡς καὶ τῷ υἱῷ μου, καὶ ἔτι προσθήσω σοι ἐπὶ τὸν
μισθὸν, ἐὰν ὑγιαίνοντες ἐπιστρέψητε.
16 Καὶ εὐδόκησαν οὕτως· καὶ εἶπε πρὸς Τωβίαν, ἕτοιμος γίνου
πρὸς τὴν ὁδὸν, καὶ εὐοδωθείητε· καὶ ἡτοίμασεν ὁ υἱὸς αὐτοῦ
τὰ πρὸς τὴν ὁδόν· καὶ εἶπεν αὐτῷ ὁ πατὴρ αὐτοῦ, πορεύου μετὰ
τοῦ ἀνθρώπου τούτου, ὁ δὲ ἐν τῷ οὐρανῷ οἰκῶν Θεὸς εὐοδώσει
τὴν ὁδὸν ὑμῶν, καὶ ὁ ἄγγελος αὐτοῦ συμπορευθήτω ὑμῖν· καὶ

wicked. 18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

19 Bless the Lord thy God alway, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every nation hath not counsel; but the Lord himself giveth all good things, and he humbleth whom he will, as he will; now therefore, my son, remember my commandments, neither let them be put out of thy mind.

20 And now I signify this to thee, that I committed ten talents to Gabael the *son* of Gabrias at Rages in Media. 21 And fear not, my son, that we are made poor: for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

Tobias then answered and said, Father, I will do all things which thou hast commanded me: 2 but how can I receive the money, seeing I know him not? 3 Then he gave him the handwriting, and said unto him, Seek thee a man which may go with thee, and I will give him wages whiles I yet live: and go and receive the money.

4 Therefore when he went to seek a man, he found Raphael that was an angel. 5 But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well? 6 To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael.

7 Then Tobias said unto him, Tarry for me, till I tell my father. 8 Then he said unto him, Go, and tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee. 9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art. 11 To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, *the son* of Ananias the great, and of thy brethren. 13 Then Tobit said, Thou art welcome, brother; be not now angry with me, because have enquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and Jonathas, sons of that great Samaias, as we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits; and they were not seduced with the error of our brethren: my brother, thou art of a good stock. 14 But tell me, what wages shall I give thee? *wilt thou* a drachm a day, and things necessary, as to mine own son? 15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 So they were well pleased. Then said he to Tobias, Prepare thyself for the journey, and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel

of God keep you company. So they went forth both, and the young man's dog with them.

17 But Anna his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us? 18 Be not greedy to add money to money: but let it be as refuse in respect of our child. 19 For that which the Lord hath given us to live with doth suffice us. 20 Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him. 21 For the good angel will keep him company, and his journey shall be prosperous, and he shall return safe. 22 Then she made an end of weeping.

And as they went on their journey, they came in the evening to the river Tigris, and they lodged there. 2 And when the young man went down to wash himself, a fish leaped out of the river, and would have devoured him. 3 Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and drew it to land. 4 To whom the angel said, Open the fish, and take the heart and the liver and the gall, and put them up safely. 5 So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane.

6 Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gall of the fish? 7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed. 8 As for the gall, *it is good* to anoint a man that hath whiteness in his eyes, and he shall be healed.

9 And when they were come near to Rages, 10 the angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife. 11 For to thee doth the right of her appertain, seeing thou only art of her kindred. 12 And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage chamber. 14 And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the others before: for a wicked spirit loveth her, which hurteth no one except those which come unto her: wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: for they have no other son to bury them.

15 Then the angel said to him, Dost thou not remember the precepts that thy father gave thee, that thou shouldest marry a wife

ἐξῆλθαν ἀμφότεροι ἀπελθεῖν, καὶ ὁ κύων τοῦ παιδαρίου μετ'
αὐτῶν.

Ἔκλαυσε δὲ Ἄννα ἡ μήτηρ αὐτοῦ, καὶ εἶπε πρὸς Τωβὶτ, τί 17
ἐξαπέστειλας τὸ παιδίον ἡμῶν; ἢ οὐχὶ ἡ ῥάβδος τῆς χειρὸς
ἡμῶν ἐστιν ἐν τῷ εἰσπορεύεσθαι αὐτὸν καὶ ἐκπορεύεσθαι ἐνώ-
πιον ἡμῶν; Ἀργύριον τῷ ἀργυρίῳ μὴ φθάσαι, ἀλλὰ περί- 18
ψημα τοῦ παιδίου ἡμῶν γένοιτο. Ὡς γὰρ δέδοται ἡμῖν ζῆν 19
παρὰ τοῦ Κυρίου, τοῦτο ἱκανὸν ἡμῖν ὑπάρχει. Καὶ εἶπεν αὐτῇ 20
Τωβὶτ, μὴ λόγον ἔχε ἀδελφὴ, ὑγιαίνων ἐλεύσεται, καὶ οἱ ὀφ-
θαλμοί σου ὄψονται αὐτόν. Ἄγγελος γὰρ ἀγαθὸς συμπορεύ- 21
σεται αὐτῷ, καὶ εὐοδωθήσεται ἡ ὁδὸς αὐτοῦ, καὶ ὑποστρέψει
ὑγιαίνων. Καὶ ἐπαύσατο κλαίουσα. 22

Οἱ δὲ πορευόμενοι τὴν ὁδὸν, ἦλθον ἑσπέρας ἐπὶ τὸν Τίγριν 6
ποταμὸν, καὶ ηὐλίζοντο ἐκεῖ. Τὸ δὲ παιδάριον κατέβη περι- 2
κλύσασθαι, καὶ ἀνεπήδησεν ἰχθὺς ἀπὸ τοῦ ποταμοῦ, καὶ
ἐβουλήθη καταπιεῖν τὸ παιδάριον. Ὁ δὲ ἄγγελος εἶπεν αὐτῷ, 3
ἐπιλαβοῦ τοῦ ἰχθύος· καὶ ἐκράτησε τὸν ἰχθὺν τὸ παιδάριον,
καὶ ἀνέβαλεν αὐτὸν ἐπὶ τὴν γῆν. Καὶ εἶπεν αὐτῷ ὁ ἄγγελος, 4
ἀνάτεμε τὸν ἰχθὺν, καὶ λαβὼν τὴν καρδίαν καὶ τὸ ἧπαρ καὶ
τὴν χολὴν, θὲς ἀσφαλῶς. Καὶ ἐποίησε τὸ παιδάριον ὡς εἶπεν 5
αὐτῷ ὁ ἄγγελος· τὸν δὲ ἰχθὺν ὀπτήσαντες, ἔφαγον· καὶ ὥδευον
ἀμφότεροι, ἕως οὗ ἤγγισαν ἐν Ἐκβατάνοις.

Καὶ εἶπε τὸ παιδάριον τῷ ἀγγέλῳ, Ἀζαρία ἀδελφὲ, τί ἐστιν 6
ἡ καρδία καὶ τὸ ἧπαρ καὶ ἡ χολὴ τοῦ ἰχθύος; Καὶ εἶπεν αὐτῷ, 7
ἡ καρδία καὶ τὸ ἧπαρ, ἐάν τινα ὀχλῇ δαιμόνιον ἢ πνεῦμα πονη-
ρὸν, ταῦτα δεῖ καπνίσαι ἐνώπιον ἀνθρώπου, ἢ γυναικὸς, καὶ
μηκέτι ὀχληθῇ. Ἡ δὲ χολὴ, ἐγχρῖσαι ἄνθρωπον ὃς ἔχει λευ- 8
κώματα ἐν τοῖς ὀφθαλμοῖς, καὶ ἰαθήσεται.

Ὡς δὲ προσήγγισαν τῇ Ῥάγῃ, εἶπεν ὁ ἄγγελος τῷ παι- 9, 10
δαρίῳ, ἀδελφὲ, σήμερον αὐλισθησόμεθα παρὰ Ῥαγουὴλ, καὶ
αὐτὸς συγγενής σου ἐστὶ, καὶ ἔστιν αὐτῷ θυγάτηρ ὀνόματι
Σάῤῥα· λαλήσω περὶ αὐτῆς, τοῦ δοθῆναί σοι αὐτὴν εἰς γυναῖκα,
καὶ ὅτι σοὶ ἐπιβάλλει ἡ κληρονομία αὐτῆς, καὶ σὺ μόνος εἶ ἐκ 11
τοῦ γένους αὐτῆς· Καὶ τὸ κοράσιον καλὸν καὶ φρόνιμόν ἐστι· 12
καὶ νῦν ἄκουσόν μου, καὶ λαλήσω τῷ πατρὶ αὐτῆς, καὶ ὅταν
ὑποστρέψωμεν ἐκ Ῥαγῶν, ποιήσομεν τὸν γάμον· διότι ἐπίστα-
μαι Ῥαγουὴλ ὅτι οὐ μὴ δῷ αὐτὴν ἀνδρὶ ἑτέρῳ κατὰ τὸν νόμον
Μωυσῆ, ἢ ὀφειλήσει θάνατον, ὅτι τὴν κληρονομίαν σοι καθήκει
λαβεῖν, ἢ πάντα ἄνθρωπον.

Τότε εἶπε τὸ παιδάριον τῷ ἀγγέλῳ, Ἀζαρία ἀδελφὲ, ἀκήκοα 13
ἐγὼ τὸ κοράσιον δεδόσθαι ἑπτὰ ἀνδράσι, καὶ πάντας ἐν τῷ
νυμφῶνι ἀπολωλότας· καὶ νῦν ἐγὼ μόνος εἰμὶ τῷ πατρὶ, καὶ 14
φοβοῦμαι μὴ εἰσελθὼν ἀποθάνω καθὼς καὶ οἱ πρότεροι, ὅτι
δαιμόνιον φιλεῖ αὐτὴν, ὃ οὐκ ἀδικεῖ οὐδένα πλὴν τῶν προσ-
αγόντων αὐτῇ· καὶ νῦν ἐγὼ φοβοῦμαι μὴ ἀποθάνω, καὶ κατάξω
τὴν ζωὴν τοῦ πατρός μου καὶ τῆς μητρός μου μετ' ὀδύνης ἐπ'
ἐμοὶ εἰς τὸν τάφον αὐτῶν, καὶ υἱὸς ἕτερος οὐκ ὑπάρχει αὐτοῖς
ὃς θάψει αὐτούς.

Εἶπε δὲ αὐτῷ ὁ ἄγγελος, οὐ μέμνησαι τῶν λόγων ὧν ἐνε- 15
τείλατό σοι ὁ πατήρ σου, ὑπὲρ τοῦ λαβεῖν σε γυναῖκα ἐκ τοῦ

γένους σου; καὶ νῦν ἄκουσόν μου, ἀδελφὲ, διότι σοι ἔσται εἰς
γυναῖκα, καὶ τοῦ δαιμονίου μηδένα λόγον ἔχε, ὅτι τὴν νύκτα
16 ταύτην δοθήσεταί σοι αὕτη εἰς γυναῖκα. Καὶ ἐὰν εἰσέλθῃς εἰς
τὸν νυμφῶνα, λήψῃ τέφραν θυμιαμάτων, καὶ ἐπιθήσεις ἀπὸ
17 τῆς καρδίας καὶ τοῦ ἥπατος τοῦ ἰχθύος, καὶ καπνίσεις, καὶ
ὀσφρανθήσεται τὸ δαιμόνιον, καὶ φεύξεται, καὶ οὐκ ἐπανελεύ-
σεται εἰς τὸν αἰῶνα τοῦ αἰῶνος· ὅταν δὲ προσπορεύῃ αὐτῇ,
ἐγέρθητε ἀμφότεροι, καὶ βοήσατε πρὸς τὸν ἐλεήμονα Θεὸν,
καὶ σώσει ὑμᾶς, καὶ ἐλεήσει· μὴ φοβοῦ, ὅτι σοὶ αὕτη ἡτοι-
μασμένη ἦν ἀπὸ τοῦ αἰῶνος, καὶ σὺ αὐτὴν σώσεις, καὶ πορεύ-
σεται μετὰ σοῦ, καὶ ὑπολαμβάνω ὅτι σοὶ ἔσται ἐξ αὐτῆς παιδία·
καὶ ὡς ἤκουσε Τωβίας ταῦτα, ἐφίλησεν αὐτὴν, καὶ ἡ ψυχὴ
αὐτοῦ ἐκολλήθη σφόδρα αὐτῇ· καὶ ἦλθεν εἰς Ἐκβάτανα.

7 Καὶ παρεγένετο εἰς τὴν οἰκίαν Ῥαγουήλ· καὶ Σάῤῥα δὲ
ὑπήντησεν αὐτῷ, καὶ ἐχαιρέτισεν αὐτὸν, καὶ αὐτὸς αὐτούς·
2 καὶ εἰσήγαγεν αὐτοὺς εἰς τὴν οἰκίαν. Καὶ εἶπε Ῥαγουὴλ
Ἔδνᾳ τῇ γυναικὶ αὐτοῦ, ὡς ὅμοιος ὁ νεανίσκος Τωβὶτ τῷ
ἀνεψιῷ μου;

3 Καὶ ἠρώτησεν αὐτοὺς Ῥαγουὴλ, πόθεν ἐστὲ, ἀδελφοί; καὶ
εἶπον αὐτῷ, ἐκ τῶν υἱῶν Νεφθαλὶ τῶν αἰχμαλώτων ἐν Νινευῇ.
4 Καὶ εἶπεν αὐτοῖς, γινώσκετε Τωβὶτ τὸν ἀδελφὸν ἡμῶν; οἱ δὲ
5 εἶπον, γινώσκομεν· καὶ εἶπεν αὐτοῖς, ὑγιαίνει; Οἱ δὲ εἶπαν,
6 καὶ ζῇ, καὶ ὑγιαίνει· καὶ εἶπε Τωβίας, πατήρ μου ἐστί. Καὶ
ἀνεπήδησε Ῥαγουὴλ, καὶ κατεφίλησεν αὐτὸν, καὶ ἔκλαυσε,
7 καὶ εὐλόγησεν αὐτὸν, καὶ εἶπεν αὐτῷ, ὁ τοῦ καλοῦ καὶ ἀγαθοῦ
ἀνθρώπου υἱός· καὶ ἀκούσας ὅτι Τωβὶτ ἀπώλεσε τοὺς ὀφθαλ-
μοὺς ἑαυτοῦ, ἐλυπήθη καὶ ἔκλαυσε.

8 Καὶ Ἔδνα ἡ γυνὴ αὐτοῦ καὶ Σάῤῥα ἡ θυγάτηρ αὐτοῦ ἔκλαυ-
σαν, καὶ ὑπεδέξαντο αὐτοὺς προθύμως· καὶ ἔθυσαν κριὸν προ-
βάτων, καὶ παρέθηκαν ὄψα πλείονα· εἶπε δὲ Τωβίας τῷ Ῥα-
φαὴλ, Ἀζαρία ἀδελφὲ, λάλησον ὑπὲρ ὧν ἔλεγες ἐν τῇ πορείᾳ,
καὶ τελεσθήτω τὸ πρᾶγμα.

9 Καὶ μετέδωκε τὸν λόγον τῷ Ῥαγουήλ· καὶ εἶπε Ῥαγουὴλ
10 πρὸς Τωβίαν, φάγε, πίε, καὶ ἡδέως γίνου, σοὶ γὰρ καθήκει
τὸ παιδίον μου λαβεῖν· πλὴν ὑποδείξω σοι τὴν ἀλήθειαν.
11 Ἔδωκα τὸ παιδίον μου ἑπτὰ ἀνδράσι, καὶ ὁπότε ἐὰν εἰσεπο-
ρεύοντο πρὸς αὐτὴν, ἀπέθνησκον ὑπὸ τὴν νύκτα· ἀλλὰ τὸ νῦν
ἔχον, ἡδέως γίνου· καὶ εἶπε Τωβίας, οὐ γεύομαι οὐδὲν ὧδε, ἕως
12 ἂν στήσητε καὶ σταθῆτε πρὸς μέ. Καὶ εἶπε Ῥαγουὴλ, κομίζου
αὐτὴν ἀπὸ τοῦ νῦν κατὰ τὴν κρίσιν· σὺ δὲ ἀδελφὸς εἶ αὐτῆς,
καὶ αὐτή σου ἐστίν· ὁ δὲ ἐλεήμων Θεὸς εὐοδώσει ὑμῖν τὰ
κάλλιστα.

13 Καὶ ἐκάλεσε Σάῤῥαν τὴν θυγατέρα αὐτοῦ, καὶ λαβὼν τῆς
χειρὸς αὐτῆς, παρέδωκεν αὐτὴν Τωβίᾳ γυναῖκα, καὶ εἶπεν, ἰδοὺ
κατὰ τὸν νόμον Μωυσέως κομίζου αὐτὴν, καὶ ἄπαγε πρὸς τὸν
14 πατέρα σου· καὶ εὐλόγησεν αὐτούς. Καὶ ἐκάλεσεν Ἔδναν τὴν
γυναῖκα αὐτοῦ· καὶ λαβὼν βιβλίον, ἔγραψε συγγραφὴν, καὶ
15 ἐσφραγίσατο. Καὶ ἤρξαντο ἐσθίειν.

16 Καὶ ἐκάλεσε Ῥαγουὴλ Ἔδναν τὴν γυναῖκα αὐτοῦ, καὶ εἶπεν

of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage. [16] And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it: [17] and the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her, and she shall go with thee. Moreover I suppose that she shall bear thee children. Now when Tobias had heard these things, he loved her, and his heart was effectually joined to her. And he came to Ecbatane.

And he came to the house of Raguel; and Sara met him: and saluted him, and he them; and she brought them into the house. [2] Then said Raguel to Edna his wife, How like is this young man to Tobit my cousin!

[3] And Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthali, which are captives in Nineve. [4] Then he said to them, Do ye know Tobit our kinsman? And they said, We know him. Then said he, Is he in good health? [5] And they said, He is both alive, and in good health: and Tobias said, He is my father. [6] Then Raguel leaped up, and kissed him, and wept, [7] and blessed him, and said unto him, *Thou art* the son of an honest and good man. But when he had heard that Tobit was blind, he was sorrowful, and wept.

[8] And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them cheerfully; and after that they had killed a ram of the flock, they set store of meat on the table. Then said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

[9] So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry: [10] for it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth. [11] I have given my daughter in marriage to seven men, who died that night they came in unto her: nevertheless for the present be merry. But Tobias said, I will eat nothing here, till we agree and swear one to another. [12] And Raguel said, Then take her from henceforth according to the manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

[13] Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after the law of Moses, and lead her away to thy father. And he blessed them; [14] and called Edna his wife, and took paper, and did write an instrument *of covenants*, and sealed it. [15] Then they began to eat.

[16] After Raguel called his wife Edna, and

said unto her, Sister, prepare another chamber, and bring her in thither. [17] Which when she had done as he had bidden her, she brought her thither: and she wept, and she received the tears of her daughter, and said unto her, [18] Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

And when they had supped, they brought Tobias in unto her. [2] And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke *therewith*. [3] The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him.

[4] And after that they were both shut in together, Tobias rose out of the bed, and said, Sister, arise, and let us pray that God would have pity on us. [5] Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed *is* thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures. [6] Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came mankind: thou hast said, It is not good that man should be alone; let us make unto him an aid like unto himself. [7] And now, O Lord, I take not this my sister for lust, but uprightly: *therefore* mercifully ordain that we may become aged together. [8] And she said with him, Amen.

[9] So they slept both that night. And Raguel arose, and went and made a grave, [10] saying, *I fear* lest he also be dead. [11] But when Raguel was come into his house, [12] he said unto his wife Edna, Send one of the maids, and let her see whether he be alive: if *he be* not, that we may bury him, and no man know it. [13] So the maid opened the door, and went in, and found them both asleep, [14] and came forth, and told them that he was alive.

[15] Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure and holy praise: therefore let thy saints praise thee with all thy creatures: and let all thine angels and thine elect praise thee for ever. [16] Thou art to be praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy. [17] Thou art to be praised, because thou hast had mercy of two that were the only begotten children of their fathers: grant them mercy, O Lord, and finish their life in health with joy and mercy. [18] Then Raguel bade his servants to fill the grave.

[19] And he kept the wedding feast fourteen days. [20] For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired; [21] and then he should take the half of his goods, and go in safety to his father; and should have the rest when I and my wife be dead.

Then Tobias called Raphael, and said unto him, [2] Brother Azarias, take with thee a servant, and two camels, and go to Rages of Media to Gabael, and bring me the

αὐτῇ, ἀδελφὴ ἑτοίμασον τὸ ἕτερον ταμεῖον, καὶ εἰσάγαγε
αὐτήν. Καὶ ἐποίησεν ὡς εἶπε· καὶ εἰσήγαγεν αὐτὴν ἐκεῖ, καὶ 17
ἔκλαυσε· καὶ ἀπεδέξατο τὰ δάκρυα τῆς θυγατρὸς αὐτῆς, καὶ
εἶπεν αὐτῇ, θάρσει τέκνον, ὁ Κύριος τοῦ οὐρανοῦ καὶ τῆς 18
γῆς δῴη σοι χάριν ἀντὶ τῆς λύπης σου ταύτης, θάρσει
θύγατερ.

Ὅτε δὲ συνετέλεσαν δειπνοῦντες, εἰσήγαγον Τωβίαν πρὸς 8
αὐτήν. Ὁ δὲ πορευόμενος ἐμνήσθη τῶν λόγων Ῥαφαὴλ, καὶ 2
ἔλαβε τὴν τέφραν τῶν θυμιαμάτων, καὶ ἐπέθηκε τὴν καρδίαν
τοῦ ἰχθύος καὶ τὸ ἧπαρ, καὶ ἐκάπνισεν. Ὅτε δὲ ὠσφράνθη τὸ 3
δαιμόνιον τῆς ὀσμῆς, ἔφυγεν εἰς τὰ ἀνώτατα Αἰγύπτου, καὶ
ἔδησεν αὐτὸ ὁ ἄγγελος.

Ὡς δὲ συνεκλείσθησαν ἀμφότεροι, ἀνέστη Τωβίας ἀπὸ τῆς 4
κλίνης, καὶ εἶπεν, ἀνάστηθι ἀδελφὴ, καὶ προσευξώμεθα ἵνα
ἐλεήσῃ ἡμᾶς ὁ Κύριος. Καὶ ἤρξατο Τωβίας λέγειν, εὐλογη- 5
τὸς εἶ ὁ Θεὸς τῶν πατέρων ἡμῶν, καὶ εὐλογητὸν τὸ ὄνομά σου
τὸ ἅγιον καὶ ἔνδοξον εἰς τοὺς αἰῶνας· εὐλογησάτωσάν σε οἱ
οὐρανοὶ, καὶ πᾶσαι αἱ κτίσεις σου. Σὺ ἐποίησας Ἀδὰμ, καὶ 6
ἔδωκας αὐτῷ βοηθὸν Εὔαν στήριγμα τὴν γυναῖκα αὐτοῦ· ἐκ
τούτων ἐγενήθη τὸ ἀνθρώπων σπέρμα· σὺ εἶπας, οὐ καλὸν
εἶναι τὸν ἄνθρωπον μόνον, ποιήσωμεν αὐτῷ βοηθὸν ὅμοιον
αὐτῷ. Καὶ νῦν, Κύριε, οὐ διὰ πορνείαν ἐγὼ λαμβάνω τὴν 7
ἀδελφήν μου ταύτην, ἀλλὰ ἐπ᾽ ἀληθείας ἐπίταξον ἐλεῆσαί
με, καὶ αὐτῇ συγκαταγηρᾶσαι. Καὶ εἶπε μετ᾽ αὐτοῦ, ἀμήν. 8

Καὶ ἐκοιμήθησαν ἀμφότεροι τὴν νύκτα· καὶ ἀναστὰς Ῥα- 9
γουὴλ ἐπορεύθη, καὶ ὤρυξε τάφον, λέγων, μὴ καὶ οὗτος ἀπο- 10
θάνῃ; Καὶ ἦλθε Ῥαγουὴλ εἰς τὴν οἰκίαν ἑαυτοῦ, καὶ 11, 12
εἶπεν Ἔδνᾳ τῇ γυναικὶ αὐτοῦ, ἀπόστειλον μίαν τῶν παιδισκῶν,
καὶ ἰδέτωσαν εἰ ζῇ. εἰ δὲ μὴ, ἵνα θάψωμεν αὐτὸν, καὶ μηδεὶς
γνῷ. Καὶ εἰσῆλθεν ἡ παιδίσκη ἀνοίξασα τὴν θύραν, καὶ 13
εὗρε τοὺς δύο καθεύδοντας, καὶ ἐξελθοῦσα ἀπήγγειλεν αὐτοῖς, 14
ὅτι ζῇ.

Καὶ εὐλόγησε Ῥαγουὴλ τὸν Θεὸν, λέγων, εὐλογητὸς εἶ σὺ 15
ὁ Θεὸς ἐν πάσῃ εὐλογίᾳ καθαρᾷ καὶ ἁγίᾳ· καὶ εὐλογείτωσάν
σε οἱ ἅγιοί σου, καὶ πᾶσαι αἱ κτίσεις σου, καὶ πάντες οἱ ἄγγε-
λοί σου, καὶ οἱ ἐκλεκτοί σου· εὐλογείτωσάν σε εἰς τοὺς
αἰῶνας. Εὐλογητὸς εἶ, ὅτι ηὔφρανάς με, καὶ οὐκ ἐγένετό 16
μοι καθὼς ὑπενόουν, ἀλλὰ κατὰ τὸ πολὺ ἔλεός σου ἐποίησας
μεθ᾽ ἡμῶν. Εὐλογητὸς εἶ, ὅτι ἠλέησας δύο μονογενεῖς· ποί- 17
ησον αὐτοῖς, δέσποτα, ἔλεος, συντέλεσον τὴν ζωὴν αὐτῶν ἐν
ὑγιείᾳ μετ᾽ εὐφροσύνης καὶ ἐλέους. Ἐκέλευσε δὲ τοῖς οἰκέταις 18
χῶσαι τὸν τάφον.

Καὶ ἐποίησεν αὐτοῖς γάμον ἡμερῶν δεκατεσσάρων. Καὶ 19, 20
εἶπεν αὐτῷ Ῥαγουὴλ, πρινὴ συντελεσθῆναι τὰς ἡμέρας τοῦ
γάμου, ἐνόρκως, μὴ ἐξελθεῖν αὐτὸν ἐὰν μὴ πληρωθῶσιν αἱ
δεκατέσσαρες ἡμέραι τοῦ γάμου, καὶ τότε λαβόντα τὸ ἥμισυ 21
τῶν ὑπαρχόντων αὐτοῦ πορεύεσθαι μεθ᾽ ὑγείας πρὸς τὸν πατέρα,
καὶ τὰ λοιπὰ ὅταν ἀποθάνω, καὶ ἡ γυνή μου.

Καὶ ἐκάλεσε Τωβίας τὸν Ῥαφαὴλ, καὶ εἶπεν αὐτῷ, 9
Ἀζαρία ἀδελφὲ, λάβε μετὰ σεαυτοῦ παῖδα καὶ δύο καμήλους, 2
καὶ πορεύθητι ἐν Ῥάγοις τῆς Μηδίας παρὰ Γαβαὴλ, καὶ κόμι-

3 σαί μοι τὰ ἀργύριον, καὶ αὐτὸν ἄγε μοι εἰς τόν γάμον, διότι
4 ὀμώμοκε Ῥαγουὴλ, μὴ ἐξελθεῖν με. Καὶ ὁ πατήρ μου ἀριθμεῖ
5 τὰς ἡμέρας, καὶ ἐὰν χρονίσω μέγα, ὀδυνηθήσεται λίαν. Καὶ
ἐπορεύθη Ῥαφαὴλ, καὶ ηὐλίσθη παρὰ Γαβαὴλ, καὶ ἔδωκεν
αὐτῷ τὸ χειρόγραφον· ὃς δὲ προήνεγκε τὰ θυλάκια ἐν ταῖς
σφραγῖσι, καὶ ἔδωκεν αὐτῷ.
6 Καὶ ὤρθρευσαν κοινῶς, καὶ ἦλθον εἰς τὸν γάμον· καὶ εὐλό-
γησε Τωβίας τὴν γυναῖκα αὐτοῦ.
10 Καὶ Τωβὶτ ὁ πατὴρ αὐτοῦ ἐλογίσατο ἑκάστης ἡμέρας· καὶ
2 ὡς ἐπληρώθησαν αἱ ἡμέραι τῆς πορείας, καὶ οὐκ ἤρχετο, εἶπε
μήποτε κατῄσχυνται; ἢ μήποτε ἀπέθανε Γαβαὴλ, καὶ οὐδεὶς
3, 4 αὐτῷ δίδωσι τὸ ἀργύριον; Καὶ ἐλυπεῖτο λίαν. Εἶπε δὲ
αὐτῷ ἡ γυνὴ, ἀπώλετο τὸ παιδίον, διότι κεχρόνικε· καὶ ἤρξατο
5 θρηνεῖν αὐτὸν, καὶ εἶπεν, οὐ μέλει μοι, τέκνον, ὅτι ἀφῆκά σε
τὸ φῶς τῶν ὀφθαλμῶν μου.
6 Καὶ Τωβὶτ λέγει αὐτῇ, σίγα, μὴ λόγον ἔχε, ὑγιαίνει.
7 Καὶ εἶπεν αὐτῷ, σίγα, μὴ πλάνα με, ἀπώλετο τὸ παιδίον μου·
καὶ ἐπορεύετο καθ' ἡμέραν εἰς τὴν ὁδὸν ἔξω, οἵας ἀπῆλθεν·
ἡμέρας τε ἄρτον οὐκ ἤσθιε, τὰς δὲ νύκτας οὐ διελίμπανε θρη-
νοῦσα Τωβίαν τὸν υἱὸν αὐτῆς, ἕως οὗ συνετελέσθησαν αἱ
δεκατέσσαρες ἡμέραι τοῦ γάμου, ἃς ὤμοσε Ῥαγουὴλ ποιῆσαι
8 αὐτὸν ἐκεῖ· εἶπε δὲ Τωβίας τῷ Ῥαγουὴλ, ἐξαπόστειλόν με,
ὅτι ὁ πατήρ μου καὶ ἡ μήτηρ μου οὐκέτι ἐλπίζουσιν ὄψεσθαί
9 με. Εἶπε δὲ αὐτῷ ὁ πενθερὸς, μεῖνον παρ' ἐμοὶ, κἀγὼ ἐξαπο-
στελῶ πρὸς τὸν πατέρα σου, καὶ δηλώσουσιν αὐτῷ τὰ κατά
10 σε. Καὶ Τωβίας λέγει, ἐξαπόστειλόν με πρὸς τὸν πατέρα
μου.
11 Ἀναστὰς δὲ Ῥαγουὴλ, ἔδωκεν αὐτῷ Σάῤῥαν τὴν γυναῖκα
αὐτοῦ, καὶ τὸ ἥμισυ τῶν ὑπαρχόντων, σώματα καὶ κτήνη καὶ
12 ἀργύριον, καὶ εὐλογήσας αὐτοὺς ἐξαπέστειλε, λέγων, εὐοδώσει
13 ὑμᾶς τέκνα ὁ Θεὸς τοῦ οὐρανοῦ πρὸ τοῦ με ἀποθανεῖν. Καὶ
εἶπε τῇ θυγατρὶ αὐτοῦ, τίμα τοὺς πενθερούς σου, αὐτοὶ νῦν
γονεῖς σου εἰσὶν, ἀκούσαιμί σου ἀκοὴν καλήν· καὶ ἐφίλησεν
αὐτήν· καὶ Ἔδνα εἶπε πρὸς Τωβίαν, ἀδελφὲ ἀγαπητὲ, ἀπο-
καταστῆσαι σε ὁ Κύριος τοῦ οὐρανοῦ, καὶ δῴη μοι ἰδεῖν σου
παιδία ἐκ Σάῤῥας τῆς θυγατρός μου, ἵνα εὐφρανθῶ ἐνώπιον
τοῦ Κυρίου· καὶ ἰδοὺ παρατίθεμαί σοι τὴν θυγατέρα μου ἐν
παρακαταθήκῃ, καὶ μὴ λυπήσῃς αὐτήν.
1 Μετὰ ταῦτα ἐπορεύετο καὶ Τωβίας εὐλογῶν τὸν Θεὸν, ὅτι
εὐώδωσε τὴν ὁδὸν αὐτοῦ· καὶ κατευλόγει Ῥαγουὴλ, καὶ Ἔδναν
τὴν γυναῖκα αὐτοῦ· καὶ ἐπορεύετο μέχρις οὗ ἐγγίσαι αὐτοὺς εἰς
Νινευή.
11 Καὶ εἶπε Ῥαφαὴλ πρὸς Τωβίαν, οὐ γινώσκεις, ἀδελφὲ,
2, 3 πῶς ἀφῆκας τὸν πατέρα σου; Προδράμωμεν ἔμπροσθεν τῆς
4 γυναικός σου, καὶ ἑτοιμάσωμεν τὴν οἰκίαν· λάβε δὲ παρὰ
χεῖρα τὴν χολὴν τοῦ ἰχθύος· καὶ ἐπορεύθησαν, καὶ συνῆλθεν
5 ὁ κύων ὄπισθεν αὐτῶν. Καὶ Ἄννα ἐκάθητο περιβλεπομένη εἰς
6 τὴν ὁδὸν τὸν παῖδα αὐτῆς. Καὶ προσενόησεν αὐτὸν ἐρχό-
μενον, καὶ εἶπε τῷ πατρὶ αὐτοῦ, ἰδοὺ ὁ υἱός μου ἔρχεται, καὶ
ὁ ἄνθρωπος ὁ πορευθεὶς μετ' αὐτοῦ.
7 Καὶ Ῥαφαὴλ εἶπεν, ἐπίσταμαι ἐγὼ, ὅτι ἀνοίξει τοὺς ὀφ-
8 θαλμοὺς ὁ πατήρ σου. Σὺ ἔγχρισον τὴν χολὴν εἰς τοὺς ὀφθαλ-

money, and bring him to the wedding.
3 For Raguel hath sworn that I shall not
depart. 4 But my father counteth the days;
and if I tarry long, he will be very sorry.
5 So Raphael went out, and lodged with
Gabael, and gave him the handwriting: who
brought forth bags which were sealed up,
and gave them to him.

6 And early in the morning they went
forth both together, and came to the wed-
ding: and Tobias blessed his wife.

Now Tobit his father counted every day:
and when the days of the journey were ex-
pired, and they came not, 2 then Tobit said,
Are they detained? or is Gabael dead, and
there is no man to give him the money?
3 Therefore he was very sorry. 4 Then his
wife said unto him, My son is dead, seeing
he stayeth long; and she began to bewail
him, and said, 5 Now I care for nothing, my
son, since I have let thee go, the light of
mine eyes.
6 To whom Tobit said, Hold thy peace,
take no care, for he is safe. 7 But she said,
Hold thy peace, and deceive me not; my son
is dead. And she went out every day into
the way which they went, and did eat no
meat in the daytime, and ceased not whole
nights to bewail her son Tobias, until the
fourteen days of the wedding were expired,
which Raguel had sworn that he should
spend there. Then Tobias said to Raguel,
8 Let me go, for my father and my mother
look no more to see me. 9 But his father
in law said unto him, Tarry with me, and I
will send to thy father, and they shall de-
clare unto him how things go with thee.
10 But Tobias said, No; but let me go to my
father.
11 Then Raguel arose, and gave him Sara
his wife, and half his goods, servants, and
cattle, and money: 12 and he blessed them,
and sent them away, saying, The God of
heaven give you a prosperous journey, my
children. 13 And he said to his daughter,
Honour thy father and thy mother in law,
which are now thy parents, that I may hear
good report of thee. And he kissed her.
Edna also said to Tobias, The Lord of
heaven restore thee, my dear brother, and
grant that I may see thy children of my
daughter Sara before I die, that I may
rejoice before the Lord: behold, I commit
my daughter unto thee, of special trust;
wherefore do not entreat her evil.

1 After these things Tobias went his way,
praising God that he had given him a pros-
perous journey, and blessed Raguel and
Edna his wife, and went on his way till they
drew near unto Nineve.

2 Then Raphael said to Tobias, Dost thou
not know, brother, how thou didst leave
thy father? 3 let us haste before thy wife,
and prepare the house; 4 and take in thine
hand the gall of the fish. So they went
their way, and the dog went after them.
5 Now Anna sat looking about toward the
way for her son. 6 And when she espied
him coming, she said to his father, Behold,
thy son cometh, and the man that went
with him.
7 Then said Raphael, I know, Tobias, that
thy father will open his eyes. 8 Therefore
anoint thou his eyes with the gall, and

being pricked therewith, he shall rub, and the whiteness shall fall away, and he shall see thee.

9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, Seeing I have seen thee, my son, from henceforth I am content to die. And they wept both. 10 Tobit also went forth toward the door, and stumbled: but his son ran unto him, 11 and took hold of his father: and he strake of the gall on his father's eyes, saying, Be of good hope, my father. 12 And when his eyes began to smart, he rubbed them; 13 and the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels: 15 for thou hast scourged, and hast taken pity *on me:* for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing, and praising God: and they which saw him go marvelled, because he had received his sight. 17 But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and *blessed be* thy father and thy mother. And there was joy among all his brethren which were at Nineve. 18 And Achiacharus, and Nasbas his brother's son, came: 19 and Tobias' wedding was kept seven days with great joy.

Then Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more. 2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought: 3 for he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him. 5 So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety. 6 Then he took them both apart, and said unto them, Bless God, praise him, and magnify him, and praise him for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, and honourably to shew forth the works of God; therefore be not slack to praise him. 7 It is good to keep close the secret of a king, but it is honourable to reveal the works of God. Do that which is good, and no evil shall touch you. 8 Prayer is good with fasting and alms and righteousness. A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold: 9 for alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life: 10 but they that sin are enemies to their own life.

11 Surely I will keep close nothing from you. For I said, It was good to keep close

*μοὺς αὐτοῦ, καὶ δηχθεὶς διατρίψει, καὶ ἀποβαλεῖται τὰ λευκώ-*
*ματα, καὶ ὄψεταί σε.*

*Καὶ προσδραμοῦσα Ἄννα ἐπέπεσεν ἐπὶ τὸν τράχηλον τοῦ* 9
*υἱοῦ αὐτῆς, καὶ εἶπεν αὐτῷ, εἶδόν σε παιδίον, ἀπὸ τοῦ νῦν ἀπο-*
*θανοῦμαι· καὶ ἔκλαυσαν ἀμφότεροι. Καὶ Τωβὶτ ἐξήρχετο* 10
*πρὸς τὴν θύραν, καὶ προσέκοπτεν· ὁ δὲ υἱὸς αὐτοῦ προσέδραμεν*
*αὐτῷ, καὶ ἐπελάβετο τοῦ πατρὸς αὐτοῦ, καὶ προσέπασε τὴν* 11
*χολὴν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ πατρὸς αὐτοῦ, λέγων, θάρσει*
*πάτερ. Ὡς δὲ συνεδήχθησαν, διέτριψε τοὺς ὀφθαλμοὺς αὐτοῦ,* 12
*καὶ ἐλεπίσθη ἀπὸ τῶν κάνθων τῶν ὀφθαλμῶν αὐτοῦ τὰ λευ-* 13
*κώματα· καὶ ἰδὼν τὸν υἱὸν αὐτοῦ ἐπέπεσεν ἐπὶ τὸν τράχηλον*
*αὐτοῦ,*

*Καὶ ἔκλαυσε, καὶ εἶπεν, εὐλογητὸς εἶ ὁ Θεὸς, καὶ εὐλογητὸν* 14
*τὸ ὄνομά σου εἰς τοὺς αἰῶνας, καὶ εὐλογημένοι πάντες οἱ ἅγιοί*
*σου ἄγγελοι, ὅτι ἐμαστίγωσας καὶ ἠλέησάς με· ἰδοὺ βλέπω* 15
*Τωβίαν τὸν υἱόν μου· καὶ εἰσῆλθεν ὁ υἱὸς αὐτοῦ χαίρων, καὶ*
*ἀπήγγειλε τῷ πατρὶ αὐτοῦ τὰ μεγαλεῖα τὰ γενόμενα αὐτῷ ἐν*
*τῇ Μηδίᾳ.*

*Καὶ ἐξῆλθε Τωβὶτ εἰς συνάντησιν τῇ νύμφῃ αὐτοῦ χαίρων* 16
*καὶ εὐλογῶν τὸν Θεὸν πρὸς τῇ πύλῃ Νινευή· καὶ ἐθαύμαζον οἱ*
*θεωροῦντες αὐτὸν πορευόμενον, ὅτι ἔβλεψε. Καὶ Τωβὶτ ἐξ-* 17
*ωμολογεῖτο ἐνώπιον αὐτοῦ, ὅτι ἠλέησεν αὐτοὺς ὁ Θεός· καὶ ὡς*
*ἤγγισε Τωβὶτ Σάῤῥᾳ τῇ νύμφῃ αὐτοῦ, κατευλόγησεν αὐτὴν,*
*λέγων, ἔλθοις ὑγιαίνουσα θύγατερ· εὐλογητὸς ὁ Θεὸς, ὃς ἤγαγέ*
*σε πρὸς ἡμᾶς, καὶ ὁ πατήρ σου καὶ ἡ μήτηρ σου· καὶ ἐγένετο*
*χαρὰ πᾶσι τοῖς ἐν Νινευὴ ἀδελφοῖς αὐτοῦ. Καὶ παρεγένετο* 18
*Ἀχιάχαρος, καὶ Νασβὰς ὁ ἐξάδελφος αὐτοῦ, καὶ ἤχθη ὁ γάμος* 19
*Τωβία μετ᾽ εὐφροσύνης ἡμέρας ἑπτά.*

*Καὶ ἐκάλεσε Τωβὶτ Τωβίαν τὸν υἱὸν αὐτοῦ, καὶ εἶπεν αὐτῷ·* 12
*ὅρα, τέκνον, μισθὸν τῷ ἀνθρώπῳ τῷ συνελθόντι σοι· καὶ προσ-*
*θεῖναι αὐτῷ δεῖ. Καὶ εἶπε, πάτερ, οὐ βλάπτομαι δοὺς αὐτῷ* 2
*τὸ ἥμισυ ὧν ἐνήνοχα, ὅτι με ἀγήοχέ σοι ὑγιῆ, καὶ τὴν γυναῖκά* 3
*μου ἐθεράπευσε, καὶ τὸ ἀργύριόν μου ἤνεγκε, καὶ σὲ ὁμοίως*
*ἐθεράπευσε.*

*Καὶ εἶπεν ὁ πρεσβύτης, δικαιοῦται αὐτῷ. Καὶ ἐκάλεσε* 4, 5
*τὸν ἄγγελον, καὶ εἶπεν αὐτῷ, λάβε τὸ ἥμισυ πάντων ὧν ἐνηνό-*
*χατε, καὶ ὕπαγε ὑγιαίνων. Τότε καλέσας τοὺς δύο κρυπτῶς,* 6
*εἶπεν αὐτοῖς, εὐλογεῖτε τὸν Θεὸν, καὶ αὐτῷ ἐξομολογεῖσθε, καὶ*
*μεγαλωσύνην δίδοτε αὐτῷ, καὶ ἐξομολογεῖσθε αὐτῷ ἐνώπιον*
*πάντων τῶν ζώντων περὶ ὧν ἐποίησε μεθ᾽ ὑμῶν· ἀγαθὸν τὸ*
*εὐλογεῖν τὸν Θεὸν, καὶ ὑψοῦν τὸ ὄνομα αὐτοῦ, τοὺς λόγους τῶν*
*ἔργων τοῦ Θεοῦ ἐντίμως ὑποδεικνύοντες· καὶ μὴ ὀκνεῖτε ἐξ-*
*ομολογεῖσθαι αὐτῷ. Μυστήριον βασιλέως καλὸν κρύψαι, τὰ* 7
*δὲ ἔργα τοῦ Θεοῦ ἀνακαλύπτειν ἐνδόξως· ἀγαθὸν ποιήσατε, καὶ*
*κακὸν οὐχ εὑρήσει ὑμᾶς. Ἀγαθὸν προσευχὴ μετὰ νηστείας* 8
*καὶ ἐλεημοσύνης καὶ δικαιοσύνης· ἀγαθὸν τὸ ὀλίγον μετὰ*
*δικαιοσύνης, ἢ πολὺ μετὰ ἀδικίας· καλὸν ποιῆσαι ἐλεημοσύνην*
*ἢ θησαυρίσαι χρυσίον. Ἐλεημοσύνη γὰρ ἐκ θανάτου ῥύεται,* 9
*καὶ αὕτη ἀποκαθαριεῖ πᾶσαν ἁμαρτίαν· οἱ ποιοῦντες ἐλεημοσύ-*
*νας καὶ δικαιοσύνας πλησθήσονται ζωῆς. Οἱ δὲ ἁμαρτάνοντες* 10
*πολέμιοί εἰσι τῆς ἑαυτῶν ζωῆς.*

*Οὐ μὴ κρύψω ἀφ᾽ ὑμῶν πᾶν ῥῆμα· εἴρηκα δὴ, μυστήριον* 11

βασιλέως κρύψαι καλὸν, τὰ δὲ ἔργα τοῦ Θεοῦ ἀνακαλύπτειν
12 ἐνδόξως. Καὶ νῦν ὅτε προσηύξω σὺ καὶ ἡ νύμφη σου Σάῤῥα,
ἐγὼ προσήγαγον τὸ μνημόσυνον τῆς προσευχῆς ὑμῶν ἐνώπιον
τοῦ ἁγίου· καὶ ὅτε ἔθαπτες τοὺς νεκροὺς, ὡσαύτως συμπαρ-
13 ήγμην σοι. Καὶ ὅτε οὐκ ὤκνησας ἀναστῆναι καὶ καταλιπεῖν
τὸ ἄριστόν σου, ὅπως ἀπελθὼν περιστείλῃς τὸν νεκρὸν, οὐκ
14 ἔλαθές με ἀγαθοποιῶν, ἀλλὰ σὺν σοὶ ἤμην. Καὶ νῦν ἀπέ-
στειλέ με ὁ Θεὸς ἰάσασθαί σε καὶ τὴν νύμφην σου Σάῤῥαν.
15 Ἐγώ εἰμι Ῥαφαὴλ, εἷς ἐκ τῶν ἑπτὰ ἁγίων ἀγγέλων οἳ προσ-
αναφέρουσι τὰς προσευχὰς τῶν ἁγίων, καὶ εἰσπορεύονται
ἐνώπιον τῆς δόξης τοῦ ἁγίου.

16 Καὶ ἐταράχθησαν οἱ δύο, καὶ ἔπεσον ἐπὶ πρόσωπον, ὅτι
17 ἐφοβήθησαν. Καὶ εἶπεν αὐτοῖς, μὴ φοβεῖσθε, εἰρήνη ὑμῖν
18 ἔσται· τὸν δὲ Θεὸν εὐλογεῖτε εἰς τὸν αἰῶνα, ὅτι οὐ τῇ ἐμαυτοῦ
χάριτι, ἀλλὰ τῇ θελήσει τοῦ Θεοῦ ἡμῶν ἦλθον, ὅθεν εὐλογεῖτε
19 αὐτὸν εἰς τὸν αἰῶνα. Πάσας τὰς ἡμέρας ὠπτανόμην ὑμῖν, καὶ
20 οὐκ ἔφαγον οὐδὲ ἔπιον, ἀλλὰ ὅρασιν ὑμεῖς ἐθεωρεῖτε. Καὶ
νῦν ἐξομολογεῖσθε τῷ Θεῷ, διότι ἀναβαίνω πρὸς τὸν ἀποστεί-
λαντά με, καὶ γράψατε πάντα τὰ συντελεσθέντα εἰς βιβλίον.
21, 22 Καὶ ἀνέστησαν, καὶ οὐκ ἔτι εἶδον αὐτόν. Καὶ ἐξωμολο-
γοῦντο τὰ ἔργα τὰ μεγάλα καὶ θαυμαστὰ αὐτοῦ, ὡς ὤφθη
αὐτοῖς ὁ ἄγγελος Κυρίου.

13 Καὶ Τωβὶτ ἔγραψε προσευχὴν εἰς ἀγαλλίασιν, καὶ εἶπεν,
Εὐλογητὸς ὁ Θεὸς ὁ ζῶν εἰς τοὺς αἰῶνας, καὶ ἡ βασιλεία
2 αὐτοῦ, ὅτι αὐτὸς μαστιγοῖ καὶ ἐλεεῖ, κατάγει εἰς ᾅδην καὶ
3 ἀνάγει, καὶ οὐκ ἔστιν ὃς ἐκφεύξεται τὴν χεῖρα αὐτοῦ. Ἐξομο-
λογεῖσθε αὐτῷ οἱ υἱοὶ Ἰσραὴλ ἐνώπιον τῶν ἐθνῶν, ὅτι αὐτὸς
4 διέσπειρεν ἡμᾶς ἐν αὐτοῖς. Ἐκεῖ ὑποδείξατε τὴν μεγαλωσύνην
αὐτοῦ, ὑψοῦτε αὐτὸν ἐνώπιον παντὸς ζῶντος, καθότι αὐτὸς
Κύριος ἡμῶν, καὶ Θεὸς αὐτὸς πατὴρ ἡμῶν εἰς πάντας τοὺς
5 αἰῶνας. Καὶ μαστιγώσει ἡμᾶς ἐν ταῖς ἀδικίαις ἡμῶν, καὶ
πάλιν ἐλεήσει, καὶ συνάξει ἡμᾶς ἐκ πάντων τῶν ἐθνῶν, οὗ ἐὰν
σκορπισθῆτε ἐν αὐτοῖς.

6 Ἐὰν ἐπιστρέψητε πρὸς αὐτὸν ἐν ὅλῃ τῇ καρδίᾳ ὑμῶν, καὶ ἐν
ὅλῃ τῇ ψυχῇ ὑμῶν, ποιῆσαι ἐνώπιον αὐτοῦ ἀλήθειαν, τότε
ἐπιστρέψει πρὸς ὑμᾶς, καὶ οὐ μὴ κρύψει τὸ πρόσωπον αὐτοῦ
ἀφ᾿ ὑμῶν· καὶ θεάσασθε ἃ ποιήσει μεθ᾿ ὑμῶν, καὶ ἐξομολογή-
σασθε αὐτῷ ἐν ὅλῳ τῷ στόματι ὑμῶν, καὶ εὐλογήσατε τὸν
Κύριον τῆς δικαιοσύνης, καὶ ὑψώσατε τὸν βασιλέα τῶν αἰώνων·
ἐγὼ ἐν τῇ γῇ τῆς αἰχμαλωσίας μου ἐξομολογοῦμαι αὐτῷ, καὶ
δεικνύω τὴν ἰσχὺν καὶ τὴν μεγαλωσύνην αὐτοῦ ἔθνει ἁμαρτωλῶν·
ἐπιστρέψατε ἁμαρτωλοὶ, καὶ ποιήσατε δικαιοσύνην ἐνώπιον
αὐτοῦ· τίς γινώσκει εἰ θελήσει ὑμᾶς, καὶ ποιήσει ἐλεημοσύ-
νην ὑμῖν;

7 Τὸν Θεόν μου ὑψῶ, καὶ ἡ ψυχή μου τῷ βασιλεῖ τοῦ οὐρανοῦ,
8 καὶ ἀγαλλιάσεται τὴν μεγαλωσύνην αὐτοῦ. Λεγέτωσαν πάντες,
καὶ ἐξομολογείσθωσαν αὐτῷ ἐν Ἱεροσολύμοις.

9 Ἱεροσόλυμα πόλις ἁγίου, μαστιγώσει ἐπὶ τὰ ἔργα τῶν υἱῶν
10 σου, καὶ πάλιν ἐλεήσει τοὺς υἱοὺς τῶν δικαίων. Ἐξομολογοῦ
τῷ Κυρίῳ ἀγαθῶς, καὶ εὐλόγει τὸν βασιλέα τῶν αἰώνων, ἵνα
πάλιν ἡ σκηνὴ αὐτοῦ οἰκοδομηθῇ ἐν σοὶ μετὰ χαρᾶς· καὶ

the secret of a king, but that it was honourable to reveal the works of God. 12 Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise. 13 And when thou didst not delay to rise up, and leave thy dinner, to go and cover the dead, thy good deed was not hid from me: but I was with thee. 14 And now God hath sent me to heal thee and Sara thy daughter in law. 15 I am Raphael, one of the seven holy angels, which present the prayers of the saints, and which go in and out before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces: for they feared. 17 But he said unto them, Fear not, for it shall go well with you; praise God therefore. 18 For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever. 19 All these days I did appear unto you; but I did neither eat nor drink, but ye did see a vision. 20 Now therefore give God thanks: for I go up to him that sent me; but write all things which are done in a book. 21 And when they arose, they saw him no more. 22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

Then Tobit wrote a prayer of rejoicing, and said,

Blessed be God that liveth for ever, and blessed be his kingdom. 2 For he doth scourge, and hath mercy: he leadeth down to hell, and bringeth up again: neither is there any that can avoid his hand. 3 Confess him before the Gentiles, ye children of Israel: for he hath scattered us among them. 4 There declare his greatness, and extol him before all the living: for he is our Lord, and he is the God our Father for ever. 5 And he will scourge us for our iniquities, and will have mercy again, and will gather us out of all nations, among whom he hath scattered us.

6 If ye turn to him with your whole heart, and with your whole mind, and deal uprightly before him, then will he turn unto you, and will not hide his face from you. Therefore see what he will do with you, and confess him with your whole mouth, and praise the Lord of might, and extol the everlasting King. In the land of my captivity do I praise him, and declare his might and majesty to a sinful nation. O ye sinners, turn and do justice before him: who can tell if he will accept you, and have mercy on you?

7 I will extol my God, and my soul shall praise the King of heaven, and shall rejoice in his greatness. 8 Let all men speak, and let all praise him for *his* righteousness.

9 O Jerusalem, the holy city, he will scourge thee for thy children's works, and will have mercy again on the sons of the righteous. 10 Give praise to the Lord, *for he is* good: and praise the everlasting King, that his tabernacle may be builded in thee again with

joy, and let him make joyful there in thee those that are captives, and love in thee for ever those that are miserable.

11 Many nations shall come from far to the name of the Lord God with gifts in their hands, even gifts to the King of heaven; all generations shall praise thee with great joy. 12 Cursed *are* all they which hate thee, and blessed shall all be which love thee for ever. 13 Rejoice and be glad for the children of the just: for they shall be gathered together, and shall bless the Lord of the just. 14 O blessed *are* they which love thee, *for* they shall rejoice in thy peace: blessed *are* they which have been sorrowful for all thy scourges; for they shall rejoice for thee, when they have seen all thy glory, and shall be glad for ever.

15 Let my soul bless God the great King. 16 For Jerusalem shall be built up with sapphire, and emerald, and precious stone: thy walls and towers and battlements with pure gold. 17 And the streets of Jerusalem shall be paved with beryl and carbuncle and stone of Ophir. 18 And all her streets shall say, Alleluia; and they shall praise him, saying, Blessed be God, which hath extolled *it* for ever.

So Tobit made an end of praising God. 2 And he was eight and fifty years old when he lost his sight, which was restored to him after eight years: and he gave alms, and he increased in the fear of the Lord God, and praised him.

3 And when he was very aged, he called his son, and the sons of his son, and said to him, My son, take thy children; for, behold, I am aged, and am ready to depart out of this life. 4 Go into Media, my son, for I surely believe those things which Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media; and that our brethren shall lie scattered in the earth from that good land: and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time; 5 and that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterward they shall return from *all* places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it with a glorious building, as the prophets have spoken thereof.

6 And all nations shall turn, and fear the Lord God truly, and shall bury their idols. 7 So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.

8 And now, my son, depart out of Nineve, because that those things which the prophet Jonas spake shall surely come to pass. 9 But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee. 10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. Remember, my son, how Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was saved, but

εὐφράναι ἐν σοὶ τοὺς αἰχμαλώτους, καὶ ἀγαπῆσαι ἐν σοὶ τοὺς
ταλαιπώρους, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος.

Ἔθνη πολλὰ μακρόθεν ἥξει πρὸς τὸ ὄνομα Κυρίου τοῦ Θεοῦ, 11
δῶρα ἐν χερσὶν ἔχοντες, καὶ δῶρα τῷ βασιλεῖ τοῦ οὐρανοῦ·
γενεαὶ γενεῶν δώσουσί σοι ἀγαλλίαμα. Ἐπικατάρατοι πάντες 12
οἱ μισοῦντές σε, εὐλογημένοι ἔσονται πάντες οἱ ἀγαπῶντές σε
εἰς τὸν αἰῶνα. Χάρηθι καὶ ἀγαλλίασαι ἐπὶ τοῖς υἱοῖς τῶν 13
δικαίων, ὅτι συναχθήσονται καὶ εὐλογήσουσι τὸν Κύριον τῶν
δικαίων. Ὦ μακάριοι οἱ ἀγαπῶντές σε, χαρήσονται ἐπὶ τῇ 14
εἰρήνῃ σου· μακάριοι ὅσοι ἐλυπήθησαν ἐπὶ πάσαις ταῖς μάστιξί
σου, ὅτι ἐπὶ σοὶ χαρήσονται θεασάμενοι πᾶσαν τὴν δόξαν σου,
καὶ εὐφρανθήσονται εἰς τὸν αἰῶνα.

Ἡ ψυχή μου εὐλογείτω τὸν Θεὸν τὸν βασιλέα τὸν μέγαν, 15
ὅτι οἰκοδομηθήσεται Ἱερουσαλὴμ σαπφείρῳ καὶ σμαράγδῳ, 16
καὶ λίθῳ ἐντίμῳ τὰ τείχη σου, καὶ οἱ πύργοι, καὶ οἱ προμαχῶνες
ἐν χρυσίῳ καθαρῷ, καὶ αἱ πλατεῖαι Ἱερουσαλὴμ ἐν βηρύλλῳ, 17
καὶ ἄνθρακι, καὶ λίθῳ ἐκ Σουφεὶρ ψηφολογηθήσονται. Καὶ 18
ἐροῦσι πᾶσαι αἱ ῥύμαι αὐτῆς ἀλληλούϊα καὶ αἴνεσιν, λέγοντες,
εὐλογητὸς ὁ Θεὸς, ὃς ὕψωσε πάντας τοὺς αἰῶνας.

Καὶ ἐπαύσατο ἐξομολογούμενος Τωβίτ. Καὶ ἦν ἐτῶν πεντη- 14
κονταοκτὼ, ὅτε ἀπώλεσε τὰς ὄψεις, καὶ μετὰ ἔτη ὀκτὼ ἀνέβλεψε· 2
καὶ ἐποίει ἐλεημοσύνας· καὶ προσέθετο φοβεῖσθαι Κύριον τὸν
Θεὸν, καὶ ἐξωμολογεῖτο αὐτῷ.

Μεγάλως δὲ ἐγήρασε· καὶ ἐκάλεσε τὸν υἱὸν αὐτοῦ, καὶ τοὺς 3
υἱοὺς αὐτοῦ, καὶ εἶπεν αὐτῷ, τέκνον, λάβε τοὺς υἱούς σου, ἰδοὺ
γεγήρακα, καὶ πρὸς τὸ ἀποτρέχειν ἐκ τοῦ ζῆν εἰμι. Ἄπελθε 4
εἰς τὴν Μηδίαν, τέκνον, ὅτι πέπεισμαι ὅσα ἐλάλησεν Ἰωνὰς
ὁ προφήτης περὶ Νινευὴ, ὅτι καταστραφήσεται· ἐν δὲ τῇ Μηδίᾳ
ἔσται εἰρήνη μᾶλλον ἕως καιροῦ· καὶ ὅτι οἱ ἀδελφοὶ ἡμῶν ἐν
τῇ γῇ σκορπισθήσονται ἀπὸ τῆς ἀγαθῆς γῆς· καὶ Ἱεροσόλυμα
ἔσται ἔρημος, καὶ ὁ οἶκος τοῦ Θεοῦ ἐν αὐτῇ κατακαήσεται, καὶ
ἔρημος ἔσται μέχρι χρόνου. Καὶ πάλιν ἐλεήσει αὐτοὺς ὁ Θεὸς, 5
καὶ ἐπιστρέψει αὐτοὺς εἰς τὴν γῆν, καὶ οἰκοδομήσουσι τὸν
οἶκον, οὐχ οἷος ὁ πρότερος, ἕως πληρωθῶσι καιροὶ τοῦ αἰῶνος·
καὶ μετὰ ταῦτα ἐπιστρέψουσιν ἐκ τῶν αἰχμαλωσιῶν, καὶ οἰκοδο-
μήσουσιν Ἱερουσαλὴμ ἐντίμως· καὶ ὁ οἶκος τοῦ Θεοῦ ἐν αὐτῇ
οἰκοδομηθήσεται ἐνδόξως, καθὼς ἐλάλησαν περὶ αὐτῆς οἱ
προφῆται.

Καὶ πάντα τὰ ἔθνη ἐπιστρέψουσιν ἀληθινῶς φοβεῖσθαι 6
Κύριον τὸν Θεὸν, καὶ κατορύξουσι τὰ εἴδωλα αὐτῶν, καὶ 7
εὐλογήσουσι πάντα τὰ ἔθνη Κύριον· καὶ ὁ λαὸς αὐτοῦ ἐξομο-
λογήσεται τῷ Θεῷ· καὶ ὑψώσει Κύριος τὸν λαὸν αὐτοῦ, καὶ
χαρήσονται πάντες οἱ ἀγαπῶντες Κύριον τὸν Θεὸν ἐν ἀληθείᾳ
καὶ δικαιοσύνῃ, ποιοῦντες ἔλεος τοῖς ἀδελφοῖς ἡμῶν.

Καὶ νῦν, τέκνον, ἄπελθε ἀπὸ Νινευὴ, ὅτι πάντως ἔσται ἃ 8
ἐλάλησεν ὁ προφήτης Ἰωνάς. Σὺ δὲ τήρησον τὸν νόμον καὶ 9
τὰ προστάγματα, καὶ γενοῦ φιλελεήμων καὶ δίκαιος, ἵνα σοι
καλῶς ᾖ. Καὶ θάψον με καλῶς, καὶ τὴν μητέρα σου μετ' 10
ἐμοῦ, καὶ μηκέτι αὐλισθῆτε εἰς Νινευή· τέκνον, ἴδε τί ἐποίησεν
Ἀμὰν Ἀχιαχάρῳ τῷ θρέψαντι αὐτὸν, ὡς ἐκ τοῦ φωτὸς ἤγαγεν
αὐτὸν εἰς τὸ σκότος, καὶ ὅσα ἀνταπέδωκεν αὐτῷ· καὶ Ἀχία-
χαρον μὲν ἔσωσεν, ἐκείνῳ δὲ τὸ ἀνταπόδομα ἀπεδόθη, καὶ αὐτὸς

κατέβη εἰς τὸ σκότος. Μανασσῆς ἐποίησεν ἐλεημοσύνην, καὶ
ἐσώθη ἐκ παγίδος θανάτου ἧς ἔπηξεν αὐτῷ· Ἀμὰν δὲ ἐνέπεσεν
εἰς τὴν παγίδα, καὶ ἀπώλετο.

11 Καὶ νῦν, παιδία, ἴδετε τί ἐλεημοσύνη ποιεῖ, καὶ δικαιοσύνη
ῥύεται· καὶ ταῦτα αὐτοῦ λέγοντος, ἐξέλιπεν ἡ ψυχὴ αὐτοῦ ἐπὶ
τῆς κλίνης· ἦν δὲ ἐτῶν ἑκατὸν πεντηκονταοκτώ· καὶ ἔθαψαν
12 αὐτὸν ἐνδόξως. Καὶ ὅτε ἀπέθανεν Ἄννα, ἔθαψεν αὐτὴν μετὰ
τοῦ πατρὸς αὐτοῦ.

Ἀπῆλθε δὲ Τωβίας μετὰ τῆς γυναικὸς αὐτοῦ καὶ τῶν υἱῶν
13 αὐτοῦ εἰς Ἐκβάτανα πρὸς Ῥαγουὴλ τὸν πενθερὸν αὐτοῦ, καὶ
ἐγήρασεν ἐντίμως· καὶ ἔθαψε τοὺς πενθεροὺς αὐτοῦ ἐνδόξως, καὶ
ἐκληρονόμησε τὴν οὐσίαν αὐτῶν, καὶ Τωβὶτ τοῦ πατρὸς αὐτοῦ.
14 Καὶ ἀπέθανεν ἐτῶν ἑκατὸν εἰκοσιεπτὰ ἐν Ἐκβατάνοις τῆς
15 Μηδίας. Καὶ ἤκουσε πριν ἢ ἀποθανεῖν αὐτὸν, τὴν ἀπώλειαν
Νινευὴ, ἣν ᾐχμαλώτισε Ναβουχοδονόσορ, καὶ Ἀσύηρος, καὶ
ἐχάρη πρὸ τοῦ ἀποθανεῖν ἐπὶ Νινευή.

the other had his reward: for he went down into darkness. Manasses gave alms, and escaped the snares of death which they had set for him: but Aman fell into the snare, and perished.

[11] Wherefore now, my son, consider what alms doeth, and how righteousness doth deliver. When he had said these things, he gave up the ghost in the bed, being an hundred and eight and fifty years old; and he buried him honourably. [12] And when Anna his mother was dead, he buried her with his father.

But Tobias departed with his wife and children to Ecbatane to Raguel his father in law, [13] where he became old with honour; and he buried his father and mother in law honourably, and he inherited their substance, and his father Tobit's. [14] And he died at Ecbatane in Media, being an hundred and seven and twenty years old. [15] But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.

# ΙΟΥΔΙΘ.

ΕΤΟΥΣ δωδεκάτου τῆς βασιλείας Ναβουχοδονόσορ, ὃς ἐβασί-
λευσεν Ἀσσυρίων ἐν Νινευὴ τῇ πόλει τῇ μεγάλῃ, ἐν ταῖς
2 ἡμέραις Ἀρφαξὰδ, ὃς ἐβασίλευσε Μήδων ἐν Ἐκβατάνοις, καὶ
ᾠκοδόμησεν ἐπ' Ἐκβατάνων, καὶ κύκλῳ τείχη ἐκ λίθων λελα-
ξευμένων, εἰς πλάτος πηχῶν τριῶν, καὶ εἰς μῆκος πηχῶν ἕξ, καὶ
ἐποίησε τὸ ὕψος τοῦ τείχους πηχῶν ἑβδομήκοντα, καὶ τὸ πλάτος
3 αὐτοῦ πηχῶν πεντήκοντα, καὶ τοὺς πύργους αὐτοῦ ἔστησεν
ἐπὶ ταῖς πύλαις αὐτῆς πηχῶν ἑκατὸν, καὶ τὸ πλάτος αὐτῆς
4 ἐθεμελίωσεν εἰς πήχεις ἑξήκοντα. Καὶ ἐποίησε τὰς πύλας
αὐτῆς πύλας διεγειρομένας εἰς ὕψος πηχῶν ἑβδομήκοντα, καὶ τὸ
πλάτος αὐτῶν πήχεις τεσσαράκοντα εἰς ἐξόδους δυνάμεων δυνα-
τῶν αὐτοῦ, καὶ διατάξεις τῶν πεζῶν αὐτοῦ.
5 Καὶ ἐποίησε πόλεμον ἐν ταῖς ἡμέραις ἐκείναις ὁ βασιλεὺς
Ναβουχοδονόσορ πρὸς βασιλέα Ἀρφαξὰδ ἐν τῷ πεδίῳ τῷ
6 μεγάλῳ, τοῦτό ἐστιν ἐν τοῖς ὁρίοις Ῥαγαῦ. Καὶ συνήντησαν
πρὸς αὐτὸν πάντες οἱ κατοικοῦντες τὴν ὀρεινὴν, καὶ πάντες οἱ
κατοικοῦντες τὸν Εὐφράτην, καὶ τὸν Τίγριν, καὶ τὸν Ὑδάσπην,
καὶ πεδίῳ Εἰριὼχ ὁ βασιλεὺς Ἐλυμαίων· καὶ συνῆλθον ἔθνη
πολλὰ σφόδρα εἰς παράταξιν υἱῶν Χελεούλ.
7 Καὶ ἀπέστειλε Ναβουχοδονόσορ ὁ βασιλεὺς Ἀσσυρίων ἐπὶ
πάντας τοὺς κατοικοῦντας τὴν Περσίδα, καὶ ἐπὶ πάντας τοὺς

In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane, [2] and built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits: [3] and set the towers thereof upon the gates of it, an hundred cubits *high*, and the breadth thereof in the foundation threescore cubits: [4] and he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen:

[5] Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau. [6] And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris, and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Cheleul, assembled themselves to the battle.

[7] Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those

that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast, 8 and to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom, 9 and to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chellus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem, 10 until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace. 12 Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

13 Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots, 14 and became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame. 15 He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day.

16 So he returned afterward *to Nineve*, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

And in the eighteenth year, the two and twentieth *day* of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himself on all the earth. 2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and concluded the afflicting of the whole earth out of his own mouth. 3 Then they decreed to destroy all flesh, that did not obey the commandment of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was next unto him, and said unto him, 5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men that trust in their own strength, of footmen an hundred and twenty thousand; and the number of horses with their riders twelve thousand. 6 And thou shalt go against all the west country, because they disobeyed my commandment: 7 and thou shalt declare unto them, that they prepare for me earth

κατοικοῦντας πρὸς δυσμαῖς, τοὺς κατοικοῦντας Κιλικίαν καὶ
Δαμασκὸν, τὸν Λίβανον καὶ Ἀντιλίβανον, καὶ πάντας τοὺς
κατοικοῦντας κατὰ πρόσωπον παραλίας, καὶ τοὺς ἐν τοῖς ἔθνεσι 8
τοῦ Καρμήλου, καὶ Γαλαὰδ, καὶ τὴν ἄνω Γαλιλαίαν, καὶ τὸ
μέγα πεδίον Ἐσδρηλὼμ, καὶ πάντας τοὺς ἐν Σαμαρείᾳ καὶ ταῖς 9
πόλεσιν αὐτῆς, καὶ πέραν τοῦ Ἰορδάνου ἕως Ἱερουσαλὴμ, καὶ
Βετάνη, καὶ Χελλοὺς, καὶ Κάδης, καὶ τοῦ ποταμοῦ Αἰγύπτου,
καὶ Ταφνὰς, καὶ Ῥαμεσσὴ, καὶ πᾶσαν γῆν Γεσὲμ ἕως τοῦ 10
ἐλθεῖν ἐπάνω Τάνεως καὶ Μέμφεως, καὶ πάντας τοὺς κατοικοῦν-
τας τὴν Αἴγυπτον ἕως τοῦ ἐλθεῖν ἐπὶ τὰ ὅρια τῆς Αἰθιοπίας.

Καὶ ἐφαύλισαν πάντες οἱ κατοικοῦντες πᾶσαν τὴν γῆν τὸ 11
ῥῆμα Ναβουχοδονόσορ τοῦ βασιλέως Ἀσσυρίων, καὶ οὐ συνῆλ-
θον αὐτῷ εἰς τὸν πόλεμον, ὅτι οὐκ ἐφοβήθησαν αὐτὸν, ἀλλ᾽ ἦν
ἐναντίον αὐτῶν ὡς ἀνὴρ ἴσος· καὶ ἀνέστρεψαν τοὺς ἀγγέλους
αὐτοῦ κενοὺς ἐν ἀτιμίᾳ πρὸ προσώπου αὐτῶν. Καὶ ἐθυμώθη 12
Ναβουχοδονόσορ ἐπὶ πᾶσαν τὴν γῆν ταύτην σφόδρα, καὶ ὤμοσε
κατὰ τοῦ θρόνου καὶ τῆς βασιλείας αὐτοῦ, εἰ μὴν ἐκδικήσειν πάντα
τὰ ὅρια τῆς Κιλικίας καὶ Δαμασκηνῆς καὶ Συρίας, ἀνελεῖν τῇ
ῥομφαίᾳ αὐτοῦ καὶ πάντας τοὺς κατοικοῦντας ἐν γῇ Μωὰβ, καὶ
τοὺς υἱοὺς Ἀμμὼν, καὶ πᾶσαν τὴν Ἰουδαίαν, καὶ πάντας τοὺς ἐν
Αἰγύπτῳ ἕως τοῦ ἐλθεῖν ἐπὶ τὰ ὅρια τῶν δύο θαλασσῶν.

Καὶ παρετάξατο ἐν τῇ δυνάμει αὐτοῦ πρὸς Ἀρφαξὰδ βασιλέα 13
ἐν τῷ ἔτει τῷ ἑπτακαιδεκάτῳ, καὶ ἐκραταιώθη ἐν τῷ πολέμῳ
αὐτοῦ, καὶ ἀνέστρεψε πᾶσαν τὴν δύναμιν Ἀρφαξὰδ, καὶ πᾶσαν
τὴν ἵππον αὐτοῦ, καὶ πάντα τὰ ἅρματα αὐτοῦ, καὶ ἐκυρίευσε 14
τῶν πόλεων αὐτοῦ· καὶ ἀφίκετο ἕως Ἐκβατάνων, καὶ ἐκράτησε
τῶν πύργων, καὶ ἐπρονόμευσε τὰς πλατείας αὐτῆς, καὶ τὸν
κόσμον αὐτῆς ἔθηκεν εἰς ὄνειδος αὐτῆς. Καὶ ἔλαβε τὸν Ἀρ- 15
φαξὰδ ἐν τοῖς ὄρεσι Ῥαγαῦ, καὶ κατηκόντισεν αὐτὸν ἐν ταῖς
ζιβύναις αὐτοῦ, καὶ ἐξωλόθρευσεν αὐτὸν ἕως τῆς ἡμέρας ἐκείνης.

Καὶ ἀνέστρεψε μετ᾽ αὐτῶν αὐτὸς καὶ πᾶς ὁ σύμμικτος 16
αὐτοῦ, πλῆθος ἀνδρῶν πολεμιστῶν πολὺ σφόδρα· καὶ ἦν ἐκεῖ
ῥαθυμῶν καὶ εὐωχούμενος αὐτὸς καὶ ἡ δυνάμις αὐτοῦ ἐφ᾽ ἡμέρας
ἑκατὸν εἴκοσι.

Καὶ ἐν τῷ ἔτει τῷ ὀκτωκαιδεκάτῳ, δευτέρᾳ καὶ εἰκάδι τοῦ 2
πρώτου μηνὸς, ἐγένετο λόγος ἐν οἴκῳ Ναβουχοδονόσορ βασι-
λέως Ἀσσυρίων, ἐκδικῆσαι πᾶσαν τὴν γῆν καθὼς ἐλάλησε.
Καὶ συνεκάλεσε πάντας τοὺς θεράποντας αὐτοῦ, καὶ πάντας 2
τοὺς μεγιστᾶνας αὐτοῦ, καὶ ἔθετο μετ᾽ αὐτῶν τὸ μυστήριον τῆς
βουλῆς αὐτοῦ· καὶ συνετέλεσε πᾶσαν τὴν κακίαν τῆς γῆς ἐκ
τοῦ στόματος αὐτοῦ· καὶ αὐτοὶ ἔκριναν ὀλοθρεῦσαι πᾶσαν 3
σάρκα, οἳ οὐκ ἠκολούθησαν τῷ λόγῳ τοῦ στόματος αὐτοῦ.

Καὶ ἐγένετο ὡς συνετέλεσε τὴν βουλὴν αὐτοῦ, ἐκάλεσε 4
Ναβουχοδονόσορ βασιλεὺς Ἀσσυρίων τὸν Ὀλοφέρνην ἀρχι-
στράτηγον τῆς δυνάμεως αὐτοῦ, δεύτερον ὄντα μετ᾽ αὐτὸν, καὶ
εἶπε πρὸς αὐτὸν, τάδε λέγει ὁ βασιλεὺς ὁ μέγας, ὁ κύριος 5
πάσης τῆς γῆς, ἰδοὺ σὺ ἐξελεύσῃ ἐκ τοῦ προσώπου μου, καὶ
λήψῃ μετὰ σεαυτοῦ ἄνδρας πεποιθότας ἐν ἰσχύϊ αὐτῶν, πεζῶν
εἰς χιλιάδας ἑκατὸν εἴκοσι, καὶ πλῆθος ἵππων σὺν ἀναβάταις
μυριάδων δεκαδύο, καὶ ἐξελεύσῃ εἰς συνάντησιν πάσῃ τῇ γῇ 6
ἐπὶ δυσμὰς, ὅτι ἠπείθησαν τῷ ῥήματι τοῦ στόματός μου· καὶ 7
ἀπαγγελεῖς αὐτοῖς ἑτοιμάζειν γῆν καὶ ὕδωρ, ὅτι ἐξελεύσομαι ἐν

θυμῷ μου ἐπ᾽ αὐτοὺς, καὶ καλύψω πᾶν τὸ πρόσωπον τῆς γῆς ἐν
τοῖς ποσὶ τῆς δυνάμεώς μου· καὶ δώσω αὐτοὺς εἰς διαρπαγὴν
8 αὐτοῖς, καὶ οἱ τραυματίαι αὐτῶν πληρώσουσι τὰς φάραγγας
καὶ τοὺς χειμάῤῥους αὐτῶν, καὶ ποταμὸς ἐπικλύζων τοῖς νεκροῖς
9 αὐτῶν πληρωθήσεται· καὶ ἄξω τὴν αἰχμαλωσίαν αὐτῶν ἐπὶ τὰ
10 ἄκρα πάσης τῆς γῆς. Σὺ δὲ ἐξελθὼν προκαταλήψῃ μοι πᾶν
ὅριον αὐτῶν, καὶ ἐκδώσουσί σοι ἑαυτοὺς, καὶ διατηρήσεις ἐμοὶ
αὐτοὺς εἰς ἡμέραν ἐλεγμοῦ αὐτῶν.
11 Ἐπὶ δὲ τοὺς ἀπειθοῦντας οὐ φείσεται ὁ ὀφθαλμός σου,
δοῦναι αὐτοὺς εἰς φόνον καὶ ἁρπαγὴν ἐν πάσῃ τῇ γῇ σου.
12 Ὅτι ζῶν ἐγὼ, καὶ τὸ κράτος τῆς βασιλείας μου, λελάληκα, καὶ
13 ποιήσω ταῦτα ἐν χειρί μου. Καὶ σὺ δὲ οὐ παραβήσῃ ἕν τι
τῶν ῥημάτων τοῦ κυρίου σου, ἀλλ᾽ ἐπιτελῶν ἐπιτελέσεις, καθότι
προστέταχά σοι, καὶ οὐ μακρυνεῖς τοῦ ποιῆσαι αὐτά.
14 Καὶ ἐξῆλθεν Ὀλοφέρνης ἀπὸ προσώπου τοῦ κυρίου αὐτοῦ,
καὶ ἐκάλεσε πάντας τοὺς δυνάστας, καὶ τοὺς στρατηγοὺς, καὶ
15 ἐπιστάτας τῆς δυνάμεως Ἀσσοὺρ, καὶ ἠρίθμησεν ἐκλεκτοὺς
ἄνδρας εἰς παράταξιν, καθότι ἐκέλευσεν αὐτῷ ὁ κύριος αὐτοῦ,
εἰς μυριάδας δεκαδύο, καὶ ἱππεῖς τοξότας μυρίους δισχιλίους,
16 καὶ διέταξεν αὐτοὺς ὃν τρόπον πολέμου πλῆθος συντάσσεται.
17 Καὶ ἔλαβε καμήλους καὶ ὄνους καὶ ἡμιόνους εἰς τὴν ἀπαρτίαν
αὐτῶν, πλῆθος πολὺ σφόδρα, καὶ πρόβατα καὶ βόας καὶ αἶγας
18 εἰς τὴν παρασκευὴν αὐτῶν, ὧν οὐκ ἦν ἀριθμὸς, καὶ ἐπισιτισμὸν
παντὶ ἀνδρὶ εἰς πλῆθος, καὶ χρυσίον καὶ ἀργύριον ἐξ οἴκου
βασιλέως πολὺ σφόδρα.
19 Καὶ ἐξῆλθεν αὐτὸς καὶ πᾶσα ἡ δύναμις αὐτοῦ εἰς πορείαν
τοῦ προελθεῖν βασιλέως Ναβουχοδονόσορ, καὶ καλύψαι πᾶν τὸ
πρόσωπον τῆς γῆς πρὸς δυσμαῖς ἐν ἅρμασι καὶ ἱππεῦσι καὶ
20 πεζοῖς ἐπιλέκτοις αὐτῶν. Καὶ πολὺς ὁ ἐπίμικτος ὡς ἀκρὶς
συνεξῆλθον αὐτοῖς, καὶ ὡς ἡ ἄμμος τῆς γῆς· οὐ γὰρ ἦν ἀριθμὸς
ἀπὸ πλήθους αὐτῶν.
21 Καὶ ἀπῆλθον ἐκ Νινευὴ ὁδὸν τριῶν ἡμερῶν ἐπὶ πρόσωπον
τοῦ πεδίου Βαικτιλαὶθ, καὶ ἐπεστρατοπέδευσεν ἀπὸ Βαικτιλαὶθ
22 πλησίον τοῦ ὄρους τοῦ ἐπ᾽ ἀριστερᾷ τῆς ἄνω Κιλικίας. Καὶ
ἔλαβε πᾶσαν τὴν δύναμιν αὐτοῦ, τοὺς πεζοὺς, καὶ τοὺς ἱππεῖς,
καὶ τὰ ἅρματα αὐτοῦ, καὶ ἀπῆλθεν ἐκεῖθεν εἰς τὴν ὀρεινήν.
23 Καὶ διέκοψε τὸ Φοὺδ καὶ Λοὺδ, καὶ ἐπρονόμευσαν πάντας υἱοὺς
Ῥασσὶς, καὶ υἱοὺς Ἰσμαὴλ τοὺς κατὰ πρόσωπον τῆς ἐρήμου
πρὸς Νότον τῆς Χελλαίων.
24 Καὶ παρῆλθε τὸν Εὐφράτην, καὶ διῆλθε τὴν Μεσοποταμίαν,
καὶ διέσκαψε πάσας τὰς πόλεις τὰς ὑψηλὰς τὰς ἐπὶ τοῦ χειμαῤ-
ῥοῦ Ἀβρωνᾶ ἕως τοῦ ἐλθεῖν ἐπὶ θάλασσαν.
25 Καὶ κατελάβετο τὰ ὅρια τῆς Κιλίκιας, καὶ κατέκοψε πάντας
τοὺς ἀντιστάντας αὐτῷ· καὶ ἦλθεν ἕως ὁρίων Ἰάφεθ, τὰ πρὸς
Νότον κατὰ πρόσωπον τῆς Ἀραβίας.
26 Καὶ ἐκύκλωσε πάντας τοὺς υἱοὺς Μαδιὰν, καὶ ἐνέπρησε τὰ
σκηνώματα αὐτῶν, καὶ ἐπρονόμευσε τὰς μάνδρας αὐτῶν.
27 Καὶ κατέβη εἰς πεδίον Δαμασκοῦ ἐν ἡμέραις θερισμοῦ
πυρῶν, καὶ ἐνέπρησε πάντας τοὺς ἀγροὺς αὐτῶν· καὶ τὰ ποίμνια
καὶ τὰ βουκόλια ἔδωκεν εἰς ἀφανισμὸν, καὶ τὰς πόλεις αὐτῶν
ἐσκύλευσε, καὶ τὰ πεδία αὐτῶν ἐξελίκμησε, καὶ ἐπάταξε πάντας
τοὺς νεανίσκους αὐτῶν ἐν στόματι ῥομφαίας.

and water: for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them: [8] so that their slain shall fill their valleys and brooks, and the river shall be filled with their dead, till it overflow: [9] and I will lead them captives to the utmost parts of all the earth. [10] Thou therefore shalt go forth, and take beforehand for me all their coasts: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

[11] But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them wheresoever thou goest. [12] For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand. [13] And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

[14] Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the officers of the army of Assur; [15] and he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback; [16] and he ranged them, as a great army is ordered for the war. [17] And he took camels and asses for their carriages, a very great number; and sheep and oxen and goats without number for their provision: [18] and plenty of victual for every man of the army, and very much gold and silver out of the king's house.

[19] Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen and their chosen footmen. [20] A great number also of sundry countries came with them like locusts, and like the sand of the earth: for the multitude was without number.

[21] And they went forth of Nineve three days' journey toward the plain of Bectileth, and pitched from Bectileth near the mountain which is at the left hand of the upper Cilicia. [22] Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill country; [23] and destroyed Phud and Lud, and spoiled all the children of Rasses, and the children of Ismael, which were toward the wilderness at the south of the *land of the* Chellians.

[24] Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river Arbonai, till ye come to the sea.

[25] And he took the borders of Cilicia, and killed all that resisted him, and came to the borders of Japheth, which were toward the south, over against Arabia.

[26] He compassed also all the children of Madian, and burned up their tabernacles, and spoiled their sheepcotes.

[27] Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and utterly wasted their countries, and smote all their young men with the edge of the sword.

28 Therefore the fear and dread of him fell upon all the inhabitants of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and all that dwelt in Jemnaan; and they that dwelt in Azotus and Ascalon feared him greatly.

So they sent ambassadors unto him to treat of peace, saying, 2 Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight. 3 Behold, our houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the lodges of our tents, lie before thy face; use them as it pleaseth thee. 4 Behold, even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner. 6 Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for aid. 7 So they and all the country round about received him with garlands, with dances, and with timbrels. 8 Yet he did cast down their frontiers, and cut down their groves: for he had decreed to destroy all the gods of the land, that all nations should worship Nabuchodonosor only, and that all tongues and tribes should call upon him as a god.

9 Also he came over against Esdraelon near unto Judea, over against the great strait of Judea. 10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the carriages of his army.

Now the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to nought. 2 Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God: 3 for they were newly returned from the captivity, and all the people of Judea were lately gathered together: and the vessels, and the altar, and the house, were sanctified after the profanation. 4 Therefore they sent into all the coasts of Samaria, and the villages, and to Bethoron, and Belmen, and Jericho, and to Choba, and Esora, and to the valley of Salem: 5 and possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields were of late reaped.

6 Also Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in Bethulia, and Betomestham, which is over against Esdraelon toward the open country, near to Dothaim, 7 charging them to keep the passages of the hill country: for by them there was an entrance into Judea, and it was easy to stop them that would come up, because the passage was strait, for two men at the most. 8 And the children of Israel did as Joacim the high priest had commanded them, with the

Καὶ ἐπέπεσεν ὁ φόβος καὶ ὁ τρόμος αὐτοῦ ἐπὶ τοὺς κατοι- 28
κοῦντας τὴν παραλίαν, τοὺς ὄντας ἐν Σιδῶνι καὶ Τύρῳ, καὶ
τοὺς κατοικοῦντας Σοὺρ, καὶ Ὀκινὰ, καὶ πάντας τοὺς κατοικοῦν-
τας Ἰεμναάν· καὶ οἱ κατοικοῦντες ἐν Ἀζώτῳ καὶ Ἀσκάλωνι
ἐφοβήθησαν αὐτὸν σφόδρα.

Καὶ ἀπέστειλαν πρὸς αὐτὸν ἀγγέλους λόγοις εἰρηνικοῖς, 3
λέγοντες, ἰδοὺ ἡμεῖς οἱ παῖδες Ναβουχοδονόσορ βασιλέως 2
μεγάλου παρακείμεθα ἐνώπιόν σου, χρῆσαι ἡμῖν καθὼς ἀρεστόν
ἐστι τῷ προσώπῳ σου. Ἰδοὺ αἱ ἐπαύλεις ἡμῶν, καὶ πᾶν 3
πεδίον πυρῶν, καὶ τὰ ποίμνια καὶ τὰ βουκόλια, καὶ πᾶσαι αἱ
μάνδραι τῶν σκηνῶν ἡμῶν παράκεινται πρὸ προσώπου σου·
χρῆσαι καθʼ ὃ ἂν ἀρέσκῃ σοι. Ἰδοὺ καὶ αἱ πόλεις ἡμῶν, καὶ 4
οἱ κατοικοῦντες ἐν αὐταῖς δοῦλοί σου εἰσίν· ἐλθὼν ἀπάντησον
αὐταῖς ὡς ἔστιν ἀγαθὸν ἐν ὀφθαλμοῖς σου.

Καὶ παρεγένοντο οἱ ἄνδρες πρὸς Ὀλοφέρνην, καὶ ἀπήγγειλαν 5
αὐτῷ κατὰ τὰ ῥήματα ταῦτα. Καὶ κατέβη ἐπὶ τὴν παραλίαν 6
αὐτὸς καὶ ἡ δύναμις αὐτοῦ, καὶ ἐφρούρησε τὰς πόλεις τὰς
ὑψηλάς· καὶ ἔλαβεν ἐξ αὐτῶν εἰς συμμαχίαν ἄνδρας ἐπιλέκτους.
Καὶ ἐδέξαντο αὐτὸν αὐτοὶ, καὶ πᾶσα ἡ περίχωρος αὐτῶν μετὰ 7
στεφάνων καὶ χορῶν καὶ τυμπάνων. Καὶ κατέσκαψε πάντα τὰ 8
ὅρια αὐτῶν, καὶ τὰ ἄλση αὐτῶν ἐξέκοψε· καὶ ἦν δεδογμένον αὐτῷ
ἐξολοθρεῦσαι πάντας τοὺς θεοὺς τῆς γῆς, ὅπως αὐτῷ μόνῳ τῷ
Ναβουχοδονόσορ λατρεύσωσι πάντα τὰ ἔθνη, καὶ πᾶσαι αἱ γλῶσ-
σαι καὶ πᾶσαι αἱ φυλαὶ αὐτῶν ἐπικαλέσωνται αὐτὸν εἰς θεόν.

Καὶ ἦλθε κατὰ πρόσωπον Ἐσδρηλὼν πλησίον τῆς Δωταίας, 9
ἥ ἐστιν ἀπέναντι τοῦ πρίονος τοῦ μεγάλου τῆς Ἰουδαίας. Καὶ 10
κατεστρατοπέδευσεν ἀναμέσον Γαιβαὶ καὶ Σκυθῶν πόλεως, καὶ
ἦν ἐκεῖ μῆνα ἡμερῶν εἰς τὸ συλλέξαι πᾶσαν τὴν ἀπαρτίαν τῆς
δυνάμεως αὐτοῦ.

Καὶ ἤκουσαν οἱ υἱοὶ Ἰσραὴλ οἱ κατοικοῦντες ἐν τῇ Ἰουδαίᾳ 4
πάντα ὅσα ἐποίησεν Ὀλοφέρνης τοῖς ἔθνεσιν, ὁ ἀρχιστράτηγος
Ναβουχοδονόσορ βασιλέως Ἀσσυρίων, καὶ ὃν τρόπον ἐσκύ-
λευσε πάντα τὰ ἱερὰ αὐτῶν, καὶ ἔδωκεν αὐτὰ εἰς ἀφανισμὸν,
καὶ ἐφοβήθησαν σφόδρα σφόδρα ἀπὸ προσώπου αὐτοῦ, καὶ 2
περὶ Ἱερουσαλὴμ καὶ τοῦ ναοῦ Κυρίου Θεοῦ αὐτῶν ἐταράχ-
θησαν· ὅτι προσφάτως ἦσαν ἀναβεβηκότες ἐκ τῆς αἰχμαλω- 3
σίας, καὶ νεωστὶ πᾶς ὁ λαὸς συνελέλεκτο τῆς Ἰουδαίας, καὶ τὰ
σκεύη, καὶ τὸ θυσιαστήριον, καὶ ὁ οἶκος, ἐκ τῆς βεβηλώσεως
ἡγιασμένα ἦν, καὶ ἀπέστειλαν εἰς πᾶν ὅριον Σαμαρείας, καὶ 4
Κωνὰς, καὶ Βαιθωρὼν, καὶ Βελμὲν, καὶ Ἱεριχὼ, καὶ εἰς Χωβὰ,
καὶ Αἰσωρὰ, καὶ τὸν αὐλῶνα Σαλὴμ, καὶ προκατελάβοντο πάσας 5
τὰς κορυφὰς τῶν ὀρέων τῶν ὑψηλῶν, καὶ ἐτειχίσαντο τὰς ἐν
αὐτοῖς κώμας, καὶ παρέθεντο εἰς ἐπισιτισμον εἰς παρασκευὴν
πολέμου, ὅτι προσφάτως ἦν τὰ πεδία αὐτῶν τεθερισμένα.

Καὶ ἔγραψεν Ἰωακὶμ ὁ ἱερεὺς ὁ μέγας, ὃς ἦν ἐν ταῖς ἡμέραις 6
ἐκείναις ἐν Ἱερουσαλὴμ, τοῖς κατοικοῦσι Βετυλούα, καὶ Βετο-
μεσθαὶμ, ἥ ἐστιν ἀπέναντι Ἐσδρηλὼν, κατὰ πρόσωπον τοῦ
πεδίου τοῦ πλησίον Δωθαὶμ, λέγων, διακατασχεῖν τὰς ἀνα- 7
βάσεις τῆς ὀρεινῆς, ὅτι διʼ αὐτῶν ἦν ἡ εἴσοδος εἰς τὴν Ἰουδαίαν·
καὶ ἦν εὐχερῶς διακωλῦσαι αὐτοὺς προσβαίνοντας, στενῆς τῆς
προσβάσεως οὔσης, ἐπʼ ἄνδρας τοὺς πάντας δύο. Καὶ ἐποίη- 8
σαν οἱ υἱοὶ Ἰσραὴλ καθὰ συνέταξεν αὐτοῖς Ἰωακὶμ ὁ ἱερεὺς

ὁ μέγας, καὶ ἡ γερουσία παντὸς δήμου Ἰσραὴλ, οἳ ἐκάθηντο ἐν
Ἱερουσαλήμ.
9 Καὶ ἀνεβόησαν πᾶς ἀνὴρ Ἰσραὴλ πρὸς τὸν Θεὸν ἐν ἐκτενίᾳ
μεγάλῃ, καὶ ἐταπεινοῦσαν τὰς ψυχὰς αὐτῶν ἐν ἐκτενίᾳ μεγάλῃ,
10 αὐτοὶ καὶ αἱ γυναῖκες αὐτῶν, καὶ τὰ νήπια αὐτῶν, καὶ τὰ κτήνη
αὐτῶν· καὶ πᾶς πάροικος ἢ μισθωτὸς, καὶ ἀργυρώνητος αὐτῶν,
ἐπέθεντο σάκκους ἐπὶ τὰς ὀσφύας αὐτῶν.
11 Καὶ πᾶς ἀνὴρ Ἰσραὴλ καὶ γυνὴ, τὰ παιδία, καὶ οἱ κατοι-
κοῦντες ἐν Ἱερουσαλὴμ ἔπεσον κατὰ πρόσωπον τοῦ ναοῦ, καὶ
ἐσποδώσαντο τὰς κεφαλὰς αὐτῶν, καὶ ἐξέτειναν τοὺς σάκκους
αὐτῶν κατὰ πρόσωπον Κυρίου· καὶ τὸ θυσιαστήριον σάκκῳ
12 περιέβαλον, καὶ ἐβόησαν πρὸς τὸν Θεὸν Ἰσραὴλ ὁμοθυμαδὸν
ἐκτενῶς, τοῦ μὴ δοῦναι εἰς διαρπαγὴν τὰ νήπια αὐτῶν, καὶ τὰς
γυναῖκας εἰς προνομὴν, καὶ τὰς πόλεις τῆς κληρονομίας αὐτῶν
εἰς ἀφανισμὸν, καὶ τὰ ἅγια εἰς βεβήλωσιν καὶ ὀνειδισμὸν,
ἐπίχαρμα τοῖς ἔθνεσι.
13 Καὶ εἰσήκουσε Κύριος τῆς φωνῆς αὐτῶν, καὶ εἰσεῖδε τὴν
θλίψιν αὐτῶν· καὶ ἦν ὁ λαὸς νηστεύων ἡμέρας πλείους ἐν πάσῃ
τῇ Ἰουδαίᾳ καὶ Ἱερουσαλὴμ, κατὰ πρόσωπον τῶν ἁγίων Κυρίου
παντοκράτορος.
14 Καὶ Ἰωακὶμ ὁ ἱερεὺς ὁ μέγας, καὶ πάντες οἱ παρεστηκότες
ἐνώπιον Κυρίου, ἱερεῖς καὶ οἱ λειτουργοῦντες Κυρίῳ, σάκκους
περιεζωσμένοι τὰς ὀσφύας αὐτῶν, προσέφερον τὴν ὁλοκαύ-
τωσιν τοῦ ἐνδελεχισμοῦ, καὶ τὰς εὐχὰς, καὶ τὰ ἑκούσια δόματα
15 τοῦ λαοῦ, καὶ ἦν σποδὸς ἐπὶ τὰς κιδάρεις αὐτῶν, καὶ ἐβόων
πρὸς Κύριον ἐκ πάσης δυνάμεως εἰς ἀγαθὸν ἐπισκέψασθαι
πάντα οἶκον Ἰσραήλ.
5 Καὶ ἀνηγγέλλη Ὀλοφέρνῃ ἀρχιστρατήγῳ δυνάμεως Ἀσσοὺρ,
διότι οἱ υἱοὶ Ἰσραὴλ παρεσκευάσαντο εἰς πόλεμον, καὶ τὰς διό-
δους τῆς ὀρεινῆς συνέκλεισαν, καὶ ἐτείχισαν πᾶσαν κορυφὴν
2 ὄρους ὑψηλοῦ, καὶ ἔθηκαν ἐν τοῖς πεδίοις σκάνδαλα. Καὶ ὠρ-
γίσθη θυμῷ σφόδρα, καὶ ἐκάλεσε πάντας τοὺς ἄρχοντας Μωὰβ,
καὶ τοὺς στρατηγοὺς Ἀμμὼν, καὶ πάντας σατράπας τῆς παρα-
3 λίας, καὶ εἶπεν αὐτοῖς, ἀναγγείλατε δή μοι, υἱοὶ Χαναὰν, τίς ὁ
λαὸς οὗτος ὁ καθήμενος ἐν τῇ ὀρεινῇ, καὶ τίνες ἃς κατοικοῦσι
πόλεις; καὶ τὸ πλῆθος τῆς δυνάμεως αὐτῶν, καὶ ἐν τίνι τὸ κρά-
τος αὐτῶν, καὶ ἡ ἰσχὺς αὐτῶν, καὶ τίς ἀνέστηκεν ἐπ᾿ αὐτῶν
4 βασιλεὺς ἡγούμενος στρατηγίας αὐτῶν; Καὶ διὰ τί κατενωτί-
σαντο τοῦ μὴ ἐλθεῖν εἰς ἀπάντησίν μοι παρὰ πάντας τοὺς κατ-
οικοῦντας ἐν δυσμαῖς;
5 Καὶ εἶπε πρὸς αὐτὸν Ἀχιὼρ ὁ ἡγούμενος πάντων υἱῶν Ἀμ-
μὼν, ἀκουσάτω δὴ ὁ κύριός μου λόγον ἐκ στόματος τοῦ δούλου
σου, καὶ ἀναγγελῶ σοι τὴν ἀλήθειαν περὶ τοῦ λαοῦ, ὃς κατοικεῖ
τὴν ὀρεινὴν ταύτην, πλησίον σοι οἰκοῦντος, καὶ οὐκ ἐξελεύσεται
6 ψεῦδος ἐκ τοῦ στόματος τοῦ δούλου σου. Ὁ λαὸς οὗτός εἰσιν
7 ἀπογόνοι Χαλδαίων, καὶ παρῴκησαν τὸ πρότερον ἐν τῇ Μεσο-
ποταμίᾳ, ὅτι οὐκ ἐβουλήθησαν ἀκολουθῆσαι τοῖς θεοῖς τῶν πατέ-
8 ρων αὐτῶν, οἳ ἐγένοντο ἐν γῇ Χαλδαίων· καὶ ἐξέβησαν ἐξ ὁδοῦ
τῶν γονέων αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ τοῦ οὐρανοῦ, Θεῷ
ᾧ ἐπέγνωσαν· καὶ ἐξέβαλον αὐτοὺς ἀπὸ προσώπου τῶν θεῶν
αὐτῶν, καὶ ἔφυγον εἰς Μεσοποταμίαν, καὶ παρῴκησαν ἐκεῖ ἡμέ-
ρας πολλάς.

ancients of all the people of Israel, which
dwelt at Jerusalem.

9 Then every man of Israel cried to God
with great fervency, and with great vehe-
mency did they humble their souls: 10 both
they, and their wives, and their children,
and their cattle, and every stranger and
hireling, and their servants bought with
money, put sackcloth upon their loins.

11 Thus every man and woman, and the
little children, and the inhabitants of Jeru-
salem, fell before the temple, and cast ashes
upon their heads, and spread out their
sackcloth before the face of the Lord: also
they put sackcloth about the altar, 12 and
cried to the God of Israel all with one
consent earnestly, that he would not give
their children for a prey, and their wives
for a spoil, and the cities of their inheri-
tance to destruction, and the sanctuary to
profanation and reproach, and for the nations
to rejoice at.

13 So God heard their prayers, and looked
upon their afflictions: for the people fasted
many days in all Judea and Jerusalem be-
fore the sanctuary of the Lord Almighty.

14 And Joacim the high priest, and all the
priests that stood before the Lord, and they
which ministered unto the Lord, had their
loins girt with sackcloth, and offered the
daily burnt offerings, with the vows and
free gifts of the people, 15 and had ashes on
their mitres, and cried unto the Lord with
all their power, that he would look upon all
the house of Israel graciously.

Then was it declared to Holofernes, the
chief captain of the army of Assur, that the
children of Israel had prepared for war, and
had shut up the passages of the hill country,
and had fortified all the tops of the high
hills, and had laid impediments in the
champaign countries: 2 wherewith he was
very angry, and called all the princes of
Moab, and the captains of Ammon, and all
the governors of the sea coast, 3 and he said
unto them, Tell me now, ye sons of Chanaan,
who this people is, that dwelleth in the hill
country, and what are the cities that they
inhabit, and what is the multitude of their
army, and wherein is their power and
strength, and what king is set over them, or
captain of their army; 4 and why have they
determined not to come and meet me, more
than all the inhabitants of the west?

5 Then said Achior, the captain of all the
sons of Ammon, Let my lord now hear a
word from the mouth of thy servant, and I
will declare unto thee the truth concerning
this people, which dwelleth near thee, and
inhabiteth the hill countries: and there
shall no lie come out of the mouth of thy
servant. 6 This people are descended of
the Chaldeans: 7 and they sojourned here-
tofore in Mesopotamia, because they would
not follow the gods of their fathers, which
were in the land of Chaldea. 8 For they left
the way of their ancestors, and worshipped
the God of heaven, the God whom they
knew: so they cast them out from the face
of their gods, and they fled into Meso-
potamia, and sojourned there many days.

9 Then their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle. 10 But when a famine covered all the land of Chanaan, they went down into Egypt, and sojourned there, while they were nourished, and became there a great multitude, so that one could not number their nation. 11 Therefore the king of Egypt rose up against them, and dealt subtilly with them, and brought them low with labouring in brick, and made them slaves.

12 Then they cried unto their God, and he smote all the land of Egypt with incurable plagues: so the Egyptians cast them out of their sight. 13 And God dried the Red sea before them, 14 and brought them to mount Sina, and Cades-Barne, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and passing over Jordan they possessed all the hill country. 16 And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt in that country many days.

17 And whilst they sinned not before their God, they prospered, because the God that hateth iniquity was with them. 18 But when they departed from the way which he appointed them, they were destroyed in many battles very sore, and were led captives into a land that was not their's, and the temple of their God was cast to the ground, and their cities were taken by the enemies.

19 But now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and are seated in the hill country; for it was desolate. 20 Now therefore, my lord and governor, if there be any error in this people, and they sin against their God, let us consider that this shall be their ruin, and let us go up, and we shall overcome them. 21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord defend them, and their God *be* for them, and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him. 23 For, *say they*, we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power for a strong battle.

24 Now therefore, lord Holofernes, we will go up, and they shall be a prey to be devoured of all thine army.

And when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the company of other nations, 2 And who art thou, Achior, and the hirelings of Ephraim, that thou hast prophesied among us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God

Καὶ εἶπεν ὁ Θεὸς αὐτῶν ἐξελθεῖν ἐκ τῆς παροικίας αὐτῶν, καὶ 9
πορευθῆναι εἰς γῆν Χαναάν· καὶ κατῴκησαν ἐκεῖ, καὶ ἐπληθύν-
θησαν χρυσίῳ καὶ ἀργυρίῳ καὶ ἐν κτήνεσι πολλοῖς σφόδρα.
Καὶ κατέβησαν εἰς Αἴγυπτον, ἐκάλυψε γὰρ τὸ πρόσωπον τῆς 10
γῆς Χαναὰν λιμὸς, καὶ παρῴκησαν ἐκεῖ μέχρις οὗ διετράφησαν·
καὶ ἐγένοντο ἐκεῖ εἰς πλῆθος πολὺ, καὶ οὐκ ἦν ἀριθμὸς τοῦ γέ-
νους αὐτῶν. Καὶ ἐπανέστη αὐτοῖς ὁ βασιλεὺς Αἰγύπτου, καὶ 11
κατεσοφίσαντο αὐτοὺς ἐν πόνῳ καὶ ἐν πλίνθῳ, καὶ ἐταπείνωσαν
αὐτοὺς, καὶ ἔθεντο αὐτοὺς εἰς δούλους.

Καὶ ἀνεβόησαν πρὸς τὸν Θεὸν αὐτῶν, καὶ ἐπάταξε πᾶσαν τὴν 12
γῆν Αἰγύπτου πληγαῖς, ἐν αἷς οὐκ ἦν ἴασις· καὶ ἐξέβαλον
αὐτοὺς οἱ Αἰγύπτιοι ἀπὸ προσώπου αὐτῶν. Καὶ κατεξήρανεν 13
ὁ Θεὸς τὴν ἐρυθρὰν θάλασσαν ἔμπροσθεν αὐτῶν, καὶ ἤγαγεν 14
αὐτοὺς εἰς ὁδὸν τοῦ Σινὰ, καὶ Κάδης Βαρνὴ, καὶ ἐξέβαλον πάν-
τας τοὺς κατοικοῦντας ἐν τῇ ἐρήμῳ.

Καὶ ᾤκησαν ἐν γῇ Ἀμοῤῥαίων, καὶ πάντας τοὺς Ἐσεβωνίτας 15
ἐξωλόθρευσαν ἐν τῇ ἰσχύϊ αὐτῶν· καὶ διαβάντες τὸν Ἰορδάνην
ἐκληρονόμησαν πᾶσαν τὴν ὀρεινήν. Καὶ ἐξέβαλον ἐκ προσ- 16
ώπου αὐτῶν τὸν Χαναναῖον, καὶ τὸν Φερεζαῖον, καὶ τὸν Ἰεβου-
σαῖον, καὶ τὸν Συχὲμ, καὶ πάντας τοὺς Γεργεσαίους, καὶ κατ-
ῴκησαν ἐν αὐτῇ ἡμέρας πολλάς.

Καὶ ἕως οὐχ ἥμαρτον ἐνώπιον τοῦ Θεοῦ αὐτῶν, ἦν τὰ ἀγαθὰ 17
μετʼ αὐτῶν, ὅτι Θεὸς μισῶν ἀδικίαν μετʼ αὐτῶν ἐστίν. Ὅτε δὲ 18
ἀπέστησαν ἀπὸ τῆς ὁδοῦ ἧς διέθετο αὐτοῖς, ἐξωλοθρεύθησαν ἐν
πολλοῖς πολέμοις ἐπὶ πολὺ σφόδρα, καὶ ᾐχμαλωτεύθησαν εἰς
γῆν οὐκ ἰδίαν, καὶ ὁ ναὸς τοῦ Θεοῦ αὐτῶν ἐγενήθη εἰς ἔδαφος,
καὶ αἱ πόλεις αὐτῶν ἐκρατήθησαν ὑπὸ τῶν ὑπεναντίων.

Καὶ νῦν ἐπιστρέψαντες ἐπὶ τὸν Θεὸν αὐτῶν, ἀνέβησαν ἐκ τῆς 19
διασπορᾶς οὗ διεσπάρησαν ἐκεῖ, καὶ κατέσχον τὴν Ἱερουσαλὴμ,
οὗ τὸ ἁγίασμα αὐτῶν, καὶ κατῳκίσθησαν ἐν τῇ ὀρεινῇ, ὅτι ἦν
ἔρημος. καὶ νῦν, δέσποτα κύριε, εἰ μέν ἐστιν ἀγνόημα ἐν τῷ 20
λαῷ τούτῳ, καὶ ἁμαρτάνουσιν εἰς τὸν Θεὸν αὐτῶν, καὶ ἐπισκεψό-
μεθα ὅ, τι ἐστὶν ἐν αὐτοῖς σκάνδαλον τοῦτο, καὶ ἀναβησόμεθα,
καὶ ἐκπολεμήσομεν αὐτούς. Εἰ δὲ οὐκ ἔστιν ἀνομία ἐν τῷ 21
ἔθνει αὐτῶν, παρελθέτω δὴ ὁ κύριός μου, μήποτε ὑπερασπίσῃ ὁ
Κύριος αὐτῶν καὶ ὁ Θεὸς αὐτῶν ὑπὲρ αὐτῶν, καὶ ἐσόμεθα εἰς
ὀνειδισμὸν ἐναντίον πάσης τῆς γῆς.

Καὶ ἐγένετο ὡς ἐπαύσατο Ἀχιὼρ λαλῶν τοὺς λόγους τούτους, 22
καὶ ἐγόγγυσε πᾶς ὁ λαὸς ὁ κυκλῶν τὴν σκηνὴν καὶ περιεστώς·
καὶ εἶπαν οἱ μεγιστᾶνες Ὀλοφέρνου, καὶ πάντες οἱ κατοικοῦντες
τὴν παραλίαν καὶ τὴν Μωὰβ, συγκόψαι αὐτὸν, οὐ γὰρ φοβηθη- 23
σόμεθα ἀπὸ υἱῶν Ἰσραήλ· ἰδοὺ γὰρ λαὸς ἐν ᾧ οὐκ ἔστι δύναμις,
οὐδὲ κράτος εἰς παράταξιν ἰσχυράν.

Διὸ δὴ ἀναβησόμεθα, καὶ ἔσονται εἰς κατάβρωμα πάσης τῆς 24
στρατιᾶς σου, δέσποτα Ὀλοφέρνη.

Καὶ ὡς κατέπαυσεν ὁ θόρυβος τῶν ἀνδρῶν τῶν κύκλῳ τῆς 6
συνεδρείας, καὶ εἶπεν Ὀλοφέρνης ὁ ἀρχιστράτηγος δυνάμεως
Ἀσσοὺρ πρὸς Ἀχιὼρ ἐναντίον παντὸς τοῦ δήμου ἀλλοφύλων,
καὶ πρὸς πάντας υἱοὺς Μωὰβ, καὶ τίς εἶ σὺ, Ἀχιὼρ, καὶ οἱ 2
μισθωτοὶ τοῦ Ἐφραὶμ, ὅτι προεφήτευσας ἐν ἡμῖν καθὼς σήμε-
ρον, καὶ εἶπας τὸ γένος Ἰσραὴλ μὴ πολεμῆσαι, ὅτι ὁ Θεὸς
αὐτῶν ὑπερασπιεῖ αὐτῶν; καὶ τίς ὁ Θεὸς εἰ μὴ Ναβουχοδο-

3 νόσορ; Οὗτος ἀποστελεῖ τὸ κράτος αὐτοῦ, καὶ ἐξολοθρεύσει
αὐτοὺς ἀπὸ προσώπου τῆς γῆς, καὶ οὐ ῥύσεται αὐτοὺς ὁ Θεὸς
αὐτῶν· ἀλλ' ἡμεῖς οἱ δοῦλοι αὐτοῦ πατάξομεν αὐτοὺς ὡς ἄνθρω-
πον ἕνα, καὶ οὐχ ὑποστήσονται τὸ κράτος τῶν ἵππων ἡμῶν.
4 Κατακαύσομεν γὰρ αὐτοὺς ἐν αὐτοῖς, καὶ τὰ ὄρη αὐτῶν μεθυσ-
θήσεται ἐν τῷ αἵματι αὐτῶν, καὶ τὰ πεδία αὐτῶν πληρωθήσεται
νεκρῶν αὐτῶν· καὶ οὐκ ἀντιστήσεται τὸ ἴχνος τῶν ποδῶν αὐτῶν
κατὰ πρόσωπον ἡμῶν, ἀλλὰ ἀπωλείᾳ ἀπολοῦνται, λάλει ὁ βασι-
λεὺς Ναβουχοδονόσορ ὁ κύριος πάσης τῆς γῆς· εἶπε γὰρ, οὐ
ματαιωθήσεται τὰ ῥήματα τῶν λόγων αὐτοῦ.
5 Σὺ δὲ Ἀχιὼρ μισθωτὲ τοῦ Ἀμμὼν, ὃς ἐλάλησας τοὺς λόγους
τούτους ἐν ἡμέρᾳ ἀδικίας σου, οὐκ ὄψει ἔτι τὸ πρόσωπόν μου
ἀπὸ τῆς ἡμέρας ταύτης, ἕως οὗ ἐκδικήσω τὸ γένος τῶν ἐκ Αἰ-
6 γύπτου. Καὶ τότε διελεύσεται ὁ σίδηρος τῆς στρατιᾶς μου, καὶ
ὁ λαὸς τῶν θεραπόντων μου τὰς πλευράς σου, καὶ πεσῇ ἐν τοῖς
7 τραυματίαις αὐτῶν, ὅταν ἐπιστρέψω. Καὶ ἀποκαταστήσουσί σε
οἱ δοῦλοί μου εἰς τὴν ὀρεινὴν, καὶ θήσουσί σε ἐν μιᾷ τῶν
8 πόλεων τῶν ἀναβάσεων, καὶ οὐκ ἀπολῇ ἕως οὗ ἐξολοθρευθῇς
9 μετ' αὐτῶν. Καὶ εἴπερ ἐλπίζεις τῇ καρδίᾳ σου ὅτι οὐ ληφθή-
σονται, μὴ συμπεσέτω σου τὸ πρόσωπον· ἐλάλησα, καὶ οὐδὲν
διαπεσεῖται τῶν ῥημάτων μου.
10 Καὶ προσέταξεν Ὀλοφέρνης τοῖς δούλοις αὐτοῦ, οἳ ἦσαν
παρεστηκότες ἐν τῇ σκηνῇ αὐτοῦ, συλλαβεῖν τὸν Ἀχιὼρ, καὶ
ἀποκαταστῆσαι αὐτὸν εἰς Βετυλούα, καὶ παραδοῦναι εἰς χεῖρας
11 υἱῶν Ἰσραήλ. Καὶ συνέλαβον αὐτὸν οἱ δοῦλοι αὐτοῦ, καὶ ἤγα-
γον αὐτὸν ἔξω τῆς παρεμβολῆς εἰς τὸ πεδίον, καὶ ἀπῆραν ἐκ
μέσου τῆς πεδινῆς εἰς τὴν ὀρεινὴν, καὶ παρεγένοντο ἐπὶ τὰς πη-
12 γὰς αἳ ἦσαν ὑποκάτω Βετυλούα. Καὶ ὡς εἶδαν αὐτοὺς οἱ ἄνδρες
τῆς πόλεως ἐπὶ τὴν κορυφὴν τοῦ ὄρους, ἀνέλαβον τὰ ὅπλα
αὐτῶν, καὶ ἀπῆλθον ἔξω τῆς πόλεως ἐπὶ τὴν κορυφὴν τοῦ ὄρους·
καὶ πᾶς ἀνὴρ σφενδονητὴς διεκράτησαν τὴν ἀνάβασιν αὐτῶν,
13 καὶ ἔβαλον ἐν λίθοις ἐπ' αὐτούς. Καὶ ὑποδύσαντες ὑποκάτω
τοῦ ὄρους, ἔδησαν τὸν Ἀχιὼρ, καὶ ἀφῆκαν ἐῤῥιμμένον ὑπὸ τὴν
ῥίζαν τοῦ ὄρους, καὶ ἀπῴχοντο πρὸς τὸν κύριον αὐτῶν.
14 Καταβάντες δὲ υἱοὶ Ἰσραὴλ ἐκ τῆς πόλεως αὐτῶν ἐπέστησαν
αὐτῷ, καὶ λύσαντες αὐτὸν ἀπήγαγον εἰς τὴν Βετυλούα, καὶ
15 κατέστησαν αὐτὸν ἐπὶ τοὺς ἄρχοντας τῆς πόλεως αὐτῶν, οἳ ἦσαν
ἐν ταῖς ἡμέραις ἐκείναις, Ὀζίας ὁ τοῦ Μιχὰ ἐκ τῆς φυλῆς Συ-
μεὼν, καὶ Ἀβρὶς ὁ τοῦ Γοθονιὴλ, καὶ Χαρμὶς υἱὸς Μελχιήλ.
16 Καὶ συνεκάλεσαν πάντας τοὺς πρεσβυτέρους τῆς πόλεως·
καὶ συνέδραμον πᾶς νεανίσκος αὐτῶν καὶ αἱ γυναῖκες εἰς τὴν
ἐκκλησίαν· καὶ ἔστησαν τὸν Ἀχιὼρ ἐν μέσῳ παντὸς τοῦ λαοῦ
17 αὐτῶν· καὶ ἐπηρώτησεν αὐτὸν Ὀζίας τὸ συμβεβηκός. Καὶ ἀπο-
κριθεὶς ἀπήγγειλεν αὐτοῖς τὰ ῥήματα τῆς συνεδρίας Ὀλοφέρνου,
καὶ πάντα τὰ ῥήματα ὅσα ἐλάλησεν ἐν μέσῳ τῶν ἀρχόντων
υἱῶν Ἀσσοὺρ, καὶ ὅσα ἐμεγαλοῤῥημόνησεν Ὀλοφέρνης εἰς τὸν
οἶκον Ἰσραήλ.
18 Καὶ πεσόντες ὁ λαὸς προσεκύνησαν τῷ Θεῷ, καὶ ἐβόησαν
19 λέγοντες, κύριε ὁ Θεὸς τοῦ οὐρανοῦ, κάτιδε ἐπὶ τὰς ὑπερηφα-
νείας αὐτῶν, καὶ ἐλέησον τὴν ταπείνωσιν τοῦ γένους ἡμῶν, καὶ
ἐπίβλεψον ἐπὶ τὸ πρόσωπον τῶν ἡγιασμένων σοι ἐν τῇ ἡμέρᾳ
ταύτῃ.

but Nabuchodonosor? 3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will destroy them as one man; for they are not able to sustain the power of our horses. 4 For with them we will tread them under foot, and their mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and their footsteps shall not be able to stand before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he said, None of my words shall be in vain.

5 And thou, Achior, an hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt. 6 And then shall the sword of mine army, and the multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return. 7 Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the passages: 8 and thou shalt not perish, till thou be destroyed with them. 9 And if thou persuade thyself in thy mind that they shall not be taken, let not thy countenance fall: I have spoken it, and none of my words shall be in vain.

10 Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him to Bethulia, and deliver him into the hands of the children of Israel. 11 So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia. 12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and every man that used a sling kept them from coming up by casting of stones against them. 13 Nevertheless having gotten privily under the hill, they bound Achior, and cast him down, and left him at the foot of the hill, and returned to their lord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him into Bethulia, and presented him to the governors of the city: 15 which were in those days Ozias the *son* of Micha, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.

16 And they called together all the ancients of the city, and all their youth ran together, and their women, to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done. 17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people fell down and worshipped God, and cried unto God, saying, 19 O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon the face of those that are sanctified unto thee this day.

20 And they comforted Achior, and praised him greatly. 21 And Ozias took him out of the assembly unto his house, and made a feast to the elders; and they called on the God of Israel all that night for help.

The next day Holofernes commanded all his army, and all his people which were come to take his part, that they should remove their camp against Bethulia, to take aforehand the ascents of the hill country, and to make war against the children of Israel. 2 Then their strong men removed their camps in that day, and the army of the men of war was an hundred and seventy thousand footmen, and twelve thousand horsemen, beside the baggage, and other men that were afoot among them, a very great multitude. 3 And they camped in the valley near unto Bethulia, by the fountain, and they spread themselves in breadth over Dothaim even to Belthem, and in length from Bethulia unto Cyamon, which is over against Esdraelom.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, Now will these men lick up the face of the earth; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight. 5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night. 6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia, 7 and viewed the passages up to the city, and came to the fountains of their waters, and took them, and set garrisons of men of war over them, and he himself removed toward his people.

8 Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said, 9 Let our lord now hear a word, that there be not an overthrow in thine army. 10 For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish. 12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the foot of the mountain: 13 for all the inhabitants of Bethulia have their water thence; so shall thirst kill them, and they shall give up their city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city. 14 So they and their wives and their children shall be consumed with famine, and before the sword come against them, they shall be overthrown in the streets where they dwell. 15 Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably.

Καὶ παρεκάλεσαν τὸν Ἀχιώρ, καὶ ἐπῄνεσαν αὐτὸν σφόδρα. 20
Καὶ παρέλαβεν αὐτὸν Ὀζίας ἐκ τῆς ἐκκλησίας εἰς οἶκον αὐτοῦ, 21
καὶ ἐποίησε πότον τοῖς πρεσβυτέροις· καὶ ἐπεκαλέσαντο τὸν
Θεὸν Ἰσραὴλ εἰς βοήθειαν ὅλην τὴν νύκτα ἐκείνην.

Τῇ δ' ἐπαύριον παρήγγειλεν Ὀλοφέρνης πάσῃ τῇ στρατιᾷ 7
αὐτοῦ, καὶ παντὶ τῷ λαῷ αὐτοῦ, οἳ παρεγένοντο ἐπὶ τὴν συμ-
μαχίαν αὐτοῦ, ἀναζευγνύειν ἐπὶ Βετυλούα, καὶ τὰς ἀναβάσεις
τῆς ὀρεινῆς προκαταλαμβάνεσθαι, καὶ ποιεῖν πόλεμον πρὸς
τοὺς υἱοὺς Ἰσραήλ. Καὶ ἀνέζευξεν ἐν τῇ ἡμέρᾳ ἐκείνῃ πᾶς 2
ἀνὴρ δυνατὸς αὐτῶν· καὶ ἡ δύναμις αὐτῶν ἀνδρῶν πολεμιστῶν,
χιλιάδες ἀνδρῶν πεζῶν ἑκατὸν ἑβδομήκοντα, καὶ ἱππέων
χιλιάδες δεκαδύο, χωρὶς τῆς ἀποσκευῆς, καὶ τῶν ἀνδρῶν οἳ
ἦσαν πεζοὶ ἐν αὐτοῖς, πλῆθος πολὺ σφόδρα. Καὶ παρεν- 3
έβαλον ἐν τῷ αὐλῶνι πλησίον Βετυλούα ἐπὶ τῆς πηγῆς, καὶ
παρέτειναν εἰς εὖρος ἐπὶ Δωθαῒμ καὶ ἕως Βελθὲμ, καὶ εἰς μῆκος
ἀπὸ Βετυλούα ἕως Κυαμῶνος, ἥ ἐστιν ἀπέναντι Ἐσδρηλώμ.

Οἱ δὲ υἱοὶ Ἰσραὴλ, ὡς εἶδον αὐτῶν τὸ πλῆθος, ἐταράχθησαν 4
σφόδρα· καὶ εἶπεν ἕκαστος πρὸς τὸν πλησίον αὐτοῦ, νῦν
ἐκλείξουσιν οὗτοι τὸ πρόσωπον τῆς γῆς πάσης, καὶ οὔτε τὰ
ὄρη τὰ ὑψηλὰ, οὔτε αἱ φάραγγες, οὔτε οἱ βουνοὶ ὑποστήσονται
τὸ βάρος αὐτῶν. Καὶ ἀναλαβόντες ἕκαστος τὰ σκεύη τὰ 5
πολεμικὰ αὐτῶν, καὶ ἀνακαύσαντες πυρὰς ἐπὶ τοὺς πύργους
αὐτῶν, ἔμενον φυλάσσοντες ὅλην τὴν νύκτα ἐκείνην. Τῇ δὲ 6
ἡμέρᾳ τῇ δευτέρᾳ ἐξήγαγεν Ὀλοφέρνης πᾶσαν τὴν ἵππον αὐτοῦ
κατὰ πρόσωπον τῶν υἱῶν Ἰσραὴλ οἳ ἦσαν ἐν Βετυλούᾳ, καὶ 7
ἐπεσκέψατο τὰς ἀναβάσεις τῆς πόλεως αὐτῶν, καὶ τὰς πηγὰς
τῶν ὑδάτων αὐτῶν ἐφώδευσε, καὶ προκατελάβετο αὐτὰς, καὶ
ἐπέστησεν αὐταῖς παρεμβολὰς ἀνδρῶν πολεμιστῶν, καὶ αὐτὸς
ἀνέζευξεν εἰς τὸν λαὸν αὐτοῦ.

Καὶ προσελθόντες αὐτῷ πάντες οἱ ἄρχοντες τῶν υἱῶν Ἡσαῦ, 8
καὶ πάντες οἱ ἡγούμενοι τοῦ λαοῦ Μωὰβ, καὶ οἱ στρατηγοὶ τῆς
παραλίας, εἶπαν, ἀκουσάτω δὴ λόγον ὁ δεσπότης ἡμῶν, ἵνα 9
μὴ γένηται θραῦσμα ἐν τῇ δυνάμει σου. Ὁ γὰρ λαὸς οὗτος 10
τῶν υἱῶν Ἰσραὴλ οὐ πέποιθαν ἐπὶ τοῖς δόρασιν αὐτῶν, ἀλλ'
ἐπὶ τοῖς ὕψεσι τῶν ὀρέων αὐτῶν, ἐν οἷς αὐτοὶ ἐνοικοῦσιν ἐν
αὐτοῖς· οὐ γάρ ἐστιν εὐχερὲς προσβῆναι ταῖς κορυφαῖς τῶν
ὀρέων αὐτῶν.

Καὶ νῦν, δέσποτα, μὴ πολέμει πρὸς αὐτοὺς, καθὼς γίνεται 11
πόλεμος παρατάξεως, καὶ οὐ πεσεῖται ἐκ τοῦ λαοῦ σου ἀνὴρ
εἷς. Ἀνάμεινον ἐπὶ τῆς παρεμβολῆς σου, διαφυλάσσων πάντα 12
ἄνδρα ἐκ τῆς δυνάμεώς σου, καὶ ἐπικρατησάτωσαν οἱ παῖδές
σου τῆς πηγῆς τοῦ ὕδατος, ἣ ἐκπορεύεται ἐκ τῆς ῥίζης τοῦ
ὄρους, διότι ἐκεῖθεν ὑδρεύονται πάντες οἱ κατοικοῦντες Βετυ- 13
λούα, καὶ ἀνελεῖ αὐτοὺς ἡ δίψα, καὶ ἐκδώσουσι τὴν πόλιν
ἑαυτῶν· καὶ ἡμεῖς καὶ ὁ λαὸς ἡμῶν ἀναβησόμεθα ἐπὶ τὰς
πλησίον κορυφὰς τῶν ὀρέων, καὶ παρεμβαλοῦμεν ἐπ' αὐταῖς εἰς
προφυλακὴν, τοῦ μὴ ἐξελθεῖν ἐκ τῆς πόλεως ἄνδρα ἕνα. Καὶ 14
τακήσονται ἐν τῷ λιμῷ αὐτοὶ, καὶ αἱ γυναῖκες αὐτῶν, καὶ τὰ
τέκνα αὐτῶν· καὶ πρὶν ἐλθεῖν τὴν ῥομφαίαν ἐπ' αὐτοὺς, κατα-
στρωθήσονται ἐν ταῖς πλατείαις τῆς οἰκήσεως αὐτῶν, καὶ 15
ἀνταποδώσεις αὐτοῖς ἀνταπόδομα πονηρὸν, ἀνθ' ὧν ἐστασίασαν,
καὶ οὐκ ἀπήντησαν τῷ προσώπῳ σου ἐν εἰρήνῃ.

16 Καὶ ἤρεσαν οἱ λόγοι αὐτῶν ἐνώπιον Ὀλοφέρνου, καὶ ἐνώπιον
πάντων τῶν θεραπόντων αὐτοῦ, καὶ συνέταξαν ποιεῖν καθὼς
17 ἐλάλησαν. Καὶ ἀπῆρε παρεμβολὴ υἱῶν Ἀμμὼν, καὶ μετʼ
αὐτῶν χιλιάδες πέντε υἱῶν Ἀσσούρ· καὶ παρενέβαλον ἐν τῷ
αὐλῶνι, καὶ προκατελάβοντο τὰ ὕδατα, καὶ τὰς πηγὰς τῶν
ὑδάτων τῶν υἱῶν Ἰσραήλ.
18 Καὶ ἀνέβησαν υἱοὶ Ἡσαῦ, καὶ οἱ υἱοὶ Ἀμμὼν, καὶ παρεν-
έβαλον ἐν τῇ ὀρεινῇ ἀπέναντι Δωθαῒμ, καὶ ἀπέστειλαν ἐξ αὐτῶν
πρὸς Νότον καὶ ἀπηλιώτην ἀπέναντι Ἐκρεβὴλ, ἥ ἐστι πλησίον
Χοὺς, ἥ ἐστιν ἐπὶ τοῦ χειμάῤῥου Μοχμούρ· καὶ ἡ λοιπὴ
στρατιὰ τῶν Ἀσσυρίων παρενέβαλον ἐν τῷ πεδίῳ, καὶ ἐκά-
λυψαν πᾶν τὸ πρόσωπον τῆς γῆς· καὶ αἱ σκηναὶ καὶ αἱ ἀπαρτίαι
αὐτῶν κατεστρατοπέδευσαν ἐν ὄχλῳ πολλῷ, καὶ ἦσαν εἰς πλῆθος
πολὺ σφόδρα.
19 Καὶ οἱ υἱοὶ Ἰσραὴλ ἀνεβόησαν πρὸς Κύριον Θεὸν αὐτῶν,
ὅτι ὠλιγοψύχησε τὸ πνεῦμα αὐτῶν, ὅτι ἐκύκλωσαν πάντες οἱ
20 ἐχθροὶ αὐτῶν, καὶ οὐκ ἦν διαφυγεῖν ἐκ μέσου αὐτῶν. Καὶ
ἔμεινε κύκλῳ αὐτῶν πᾶσα παρεμβολὴ Ἀσσοὺρ, οἱ πεζοὶ καὶ τὰ
ἅρματα καὶ οἱ ἱππεῖς αὐτῶν, ἡμέρας τριακοντατέσσαρας· καὶ
ἐξέλιπε πάντας τοὺς κατοικοῦντας Βετυλούα πάντα τὰ ἀγγεῖα
21 αὐτῶν τῶν ὑδάτων. Καὶ οἱ λάκκοι ἐξεκενοῦντο, καὶ οὐκ εἶχον
πιεῖν εἰς πλησμονὴν ὕδωρ ἡμέραν μίαν, ὅτι ἐν μέτρῳ ἐδίδοσαν
22 αὐτοῖς πιεῖν. Καὶ ἠθύμησαν τὰ νήπια αὐτῶν, καὶ αἱ γυναῖκες
αὐτῶν καὶ οἱ νεανίσκοι ἐξέλιπον ἀπὸ τῆς δίψης· καὶ ἔπιπτον ἐν
ταῖς πλατείαις τῆς πόλεως, καὶ ἐν ταῖς διόδοις τῶν πυλῶν, καὶ
οὐκ ἦν κραταίωσις ἔτι ἐν αὐτοῖς.
23 Καὶ ἐπισυνήχθησαν πᾶς ὁ λαὸς ἐπὶ Ὀζίαν καὶ τοὺς ἄρχοντας
τῆς πόλεως, οἱ νεανίσκοι καὶ αἱ γυναῖκες καὶ τὰ παιδία, καὶ
ἀνεβόησαν φωνῇ μεγάλῃ, καὶ εἶπαν ἐναντίον πάντων τῶν
24 πρεσβυτέρων, κρίναι ὁ Θεὸς ἀναμέσον ἡμῶν καὶ ὑμῶν, ὅτι
ἐποιήσατε ἐν ἡμῖν ἀδικίαν μεγάλην, οὐ λαλήσαντες εἰρηνικὰ
25 μετὰ τῶν υἱῶν Ἀσσούρ. Καὶ νῦν οὐκ ἔστι βοηθὸς ἡμῶν, ἀλλὰ
πέπρακεν ἡμᾶς ὁ Θεὸς εἰς τὰς χεῖρας αὐτῶν, τοῦ καταστρωθῆναι
ἐναντίον αὐτῶν ἐν δίψῃ καὶ ἀπωλείᾳ μεγάλῃ.
26 Καὶ νῦν ἐπικαλέσασθε αὐτοὺς, καὶ ἔκδοσθε τὴν πόλιν πᾶσαν
εἰς προνομὴν τῷ λαῷ Ὀλοφέρνου, καὶ πάσῃ τῇ δυνάμει αὐτοῦ.
27 Κρεῖσσον γὰρ ἡμῖν γενηθῆναι αὐτοῖς εἰς διαρπαγήν· ἐσόμεθα
γὰρ εἰς δούλους, καὶ ζήσεται ἡ ψυχὴ ἡμῶν, καὶ οὐκ ὀψόμεθα
τὸν θάνατον τῶν νηπίων ἡμῶν ἐν ὀφθαλμοῖς ἡμῶν, καὶ τὰς
γυναῖκας καὶ τὰ τέκνα ἡμῶν ἐκλειπούσας τὰς ψυχὰς αὐτῶν.
28 Μαρτυρόμεθα ὑμῖν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὸν Θεὸν ἡμῶν,
καὶ Κύριον τῶν πατέρων ἡμῶν, ὃς ἐκδικεῖ ἡμᾶς κατὰ τὰς ἁμαρ-
τίας ἡμῶν, καὶ κατὰ τὰ ἁμαρτήματα τῶν πατέρων ἡμῶν, ἵνα μὴ
29 ποιήσῃ κατὰ τὰ ῥήματα ταῦτα ἐν τῇ ἡμέρᾳ τῇ σήμερον· καὶ
ἐγένετο κλαυθμὸς μέγας ἐν μέσῳ τῆς ἐκκλησίας πάντων ὁμο-
θυμαδὸν, καὶ ἐβόησαν πρὸς Κύριον τὸν Θεὸν φωνῇ μεγάλῃ.
30 Καὶ εἶπε πρὸς αὐτοὺς Ὀζίας, θαρσεῖτε ἀδελφοὶ, διακαρτερή-
σωμεν ἔτι πέντε ἡμέρας, ἐν αἷς ἐπιστρέψει Κύριος ὁ Θεὸς ἡμῶν
τὸ ἔλεος αὐτοῦ ἐφʼ ἡμᾶς· οὐ γὰρ ἐγκαταλείψει ἡμᾶς εἰς τέλος.
31 Ἐὰν δὲ διέλθωσιν αὗται, καὶ μὴ ἔλθῃ ἐφʼ ἡμᾶς βοήθεια, ποιήσω
32 κατὰ τὰ ῥήματα ὑμῶν. Καὶ ἐσκόρπισε τὸν λαὸν εἰς τὴν
ἑαυτοῦ παρεμβολήν· καὶ ἐπὶ τὰ τείχη καὶ τοὺς πύργους τῆς

16 And these words pleased Holofernes and all his servants, and he appointed to do as they had spoken. 17 So the camp of the children of Ammon departed, and with them five thousand of the Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east, over against Ekrebel, which is near unto Chusi, that is upon the brook Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and carriages were pitched to a very great multitude.

19 Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them. 20 Thus all the company of Assur remained about them, both their footmen, chariots, and horsemen, four and thirty days, so that all their vessels of water failed all the inhabitants of Bethulia. 21 And the cisterns were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure. 22 Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to Ozias, and to the chief of the city, both young men, and women, and children, and cried with a loud voice, and said before all the elders, 24 God be judge between us and you: for ye have done us great injury, in that ye have not required peace of the children of Assur. 25 For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army. 27 For it is better for us to be made a spoil unto them, than to die for thirst: for we will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die. 28 We take to witness a ainst you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, that he do not according as we have said this day. 29 Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

30 Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us utterly. 31 And if these days pass, and there come no help unto us, I will do according to your word. 32 And he dispersed the people, every one to their own charge; and they went unto the walls and towers of

their city, and sent the women and children into their houses; and they were brought very low in the city.

Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Eliu, the son of Chelcias, the son of Eliab, the son of Nathanael, the son of Salamiel, the son of Sarasadai, the son of Israel.

2 And Manasses *was* her husband, of her tribe and kindred, who died in the barley harvest. 3 For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in his city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her house three years and four months. 5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and ware her widow's apparel. 6 And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and solemn days of the house of Israel. 7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle, and lands; and she remained upon them. 8 And there was none that gave her an ill word; for she feared God greatly.

9 Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard all the words that Ozias had spoken unto them, and that he had sworn to deliver the city unto the Assyrians after five days; 10 then she sent her waiting-woman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city. 11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you. 12 And now who are ye that have tempted God this day, and stand instead of God among the children of men?

13 And now try the Lord Almighty, but ye shall never know any thing. 14 For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that hath made all these things, and know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger. 15 For if he will not help us within these five days, he hath power to defend us when he will, even every day, or to destroy us before our enemies.

16 Do not bind the counsels of the Lord our God: for God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering. 17 Therefore let us wait for salvation of him,

πόλεως αὐτῶν ἀπῆλθον, καὶ τὰς γυναῖκας καὶ τὰ τέκνα εἰς τοὺς
οἴκους αὐτῶν ἐξαπέστειλε· καὶ ἦσαν ἐν ταπεινώσει πολλῇ ἐν
τῇ πόλει.

Καὶ ἤκουσεν ἐν ἐκείναις ταῖς ἡμέραις Ἰουδὶθ, θυγάτηρ 8
Μεραρὶ, υἱοῦ *Ὠξ, υἱοῦ Ἰωσὴφ, υἱοῦ Ὀζιὴλ, υἱοῦ Ἐλκία, υἱοῦ
Ἠλιοὺ, υἱοῦ Χελκίου, υἱοῦ Ἐλιὰβ, υἱοῦ Ναθαναὴλ, υἱοῦ Σαλα-
μιὴλ, υἱοῦ Σαρασαδαῒ, υἱοῦ Ἰσραήλ.

Καὶ ὁ ἀνὴρ αὐτῆς Μανασσῆς, τῆς φυλῆς αὐτῆς, καὶ τῆς 2
πατριᾶς αὐτῆς, καὶ ἀπέθανεν ἐν ἡμέραις θερισμοῦ κριθῶν·
ἐπέστη γὰρ ἐπὶ τοῦ δεσμεύοντος τὸ δρᾶγμα ἐν τῷ πεδίῳ, καὶ 3
ὁ καύσων ἦλθεν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ἔπεσεν ἐπὶ τὴν
κλίνην, καὶ ἐτελεύτησεν ἐν Βετυλούᾳ τῇ πόλει αὐτοῦ, καὶ
ἔθαψαν αὐτὸν μετὰ τῶν πατέρων αὐτοῦ ἐν τῷ ἀγρῷ τῷ ἀναμέσον
Δωθαῒμ καὶ Βελαμών.

Καὶ ἦν Ἰουδὶθ ἐν τῷ οἴκῳ αὐτῆς χηρεύουσα ἔτη τρία καὶ 4
μῆνας τέσσαρας. Καὶ ἐποίησεν ἑαυτῇ σκηνὴν ἐπὶ τοῦ δώματος 5
τοῦ οἴκου αὐτῆς, καὶ ἐπέθηκεν ἐπὶ τὴν ὀσφῦν αὐτῆς σάκκον·
καὶ ἦν ἐπ' αὐτῆς τὰ ἱμάτια τῆς χηρεύσεως αὐτῆς. Καὶ ἐνήστευε 6
πάσας τὰς ἡμέρας χηρεύσεως αὐτῆς χωρὶς προσαββάτων, καὶ
σαββάτων, καὶ προνουμηνιῶν, καὶ νουμηνιῶν, καὶ ἑορτῶν, καὶ
χαρμοσυνῶν οἴκου Ἰσραήλ. Καὶ ἦν καλὴ τῷ εἴδει, καὶ ὡραία 7
τῇ ὄψει σφόδρα· καὶ ὑπελείπετο αὐτῇ Μανασσῆς ὁ ἀνὴρ αὐτῆς
χρυσίον καὶ ἀργύριον, καὶ παῖδας καὶ παιδίσκας, καὶ κτήνη καὶ
ἀγροὺς, καὶ ἔμενεν ἐπ' αὐτῶν. Καὶ οὐκ ἦν ὃς ἐπήνεγκεν αὐτῇ 8
ῥῆμα πονηρὸν, ὅτι ἐφοβεῖτο τὸν Θεὸν σφόδρα.

Καὶ ἤκουσε τὰ ῥήματα τοῦ λαοῦ τὰ πονηρὰ ἐπὶ τὸν ἄρχοντα, 9
ὅτι ὠλιγοψύχησαν ἐπὶ τῇ σπάνει τῶν ὑδάτων· καὶ ἤκουσε
πάντας τοὺς λόγους Ἰουδὶθ οὓς ἐλάλησε πρὸς αὐτοὺς Ὀζίας,
ὡς ὤμοσεν αὐτοῖς παραδώσειν τὴν πόλιν μετὰ ἡμέρας πέντε
τοῖς Ἀσσυρίοις. Καὶ ἀποστείλασα τὴν ἅβραν αὐτῆς τὴν 10
ἐφεστῶσαν πᾶσι τοῖς ὑπάρχουσιν αὐτῆς, ἐκάλεσεν Ὀζίαν καὶ
Χαβρὶν καὶ Χαρμὶν τοὺς πρεσβυτέρους τῆς πόλεως αὐτῆς.
Καὶ ἦλθον πρὸς αὐτὴν, καὶ εἶπε πρὸς αὐτοὺς, ἀκούσατε δή μου 11
ἄρχοντες τῶν κατοικούντων ἐν Βετυλούᾳ· ὅτι οὐκ εὐθὴς ὁ λόγος
ὑμῶν ὃν ἐλαλήσατε ἐναντίον τοῦ λαοῦ ἐν τῇ ἡμέρᾳ ταύτῃ, καὶ
ἐστήσατε τὸν ὅρκον ὃν ἐλαλήσατε ἀναμέσον τοῦ Θεοῦ καὶ
ὑμῶν, καὶ εἴπατε ἐκδώσειν τὴν πόλιν τοῖς ἐχθροῖς ὑμῶν, ἐὰν μὴ
ἐν αὐταῖς ἐπιστρέψῃ ὁ Κύριος βοηθῆσαι ἡμῖν. Καὶ νῦν 12
τίνες ἐστὲ ὑμεῖς οἳ ἐπειράσατε τὸν Θεὸν ἐν τῇ ἡμέρᾳ τῇ σήμε-
ρον, καὶ ἵστασθε ὑπὲρ τοῦ Θεοῦ ἐν μέσῳ υἱῶν ἀνθρώπων;

Καὶ νῦν Κύριον παντοκράτορα ἐξετάζετε, καὶ οὐθὲν ἐπι- 13
γνώσεσθε ἕως τοῦ αἰῶνος· ὅτι βάθος καρδίας ἀνθρώπου οὐχ 14
εὑρήσετε, καὶ λόγους τῆς διανοίας αὐτοῦ οὐ λήψεσθε, καὶ πῶς
τὸν Θεὸν ὃς ἐποίησε τὰ πάντα ταῦτα, ἐρευνήσετε, καὶ τὸν νοῦν
αὐτοῦ ἐπιγνώσεσθε, καὶ τὸν λογισμὸν αὐτοῦ κατανοήσετε;
μηδαμῶς, ἀδελφοὶ, μὴ παροργίζετε Κύριον τὸν Θεὸν ἡμῶν, ὅτι 15
ἐὰν μὴ βούληται ἐν ταῖς πέντε ἡμέραις βοηθῆσαι ἡμῖν, αὐτὸς
ἔχει τὴν ἐξουσίαν ἐν αἷς θέλει σκεπάσαι ἡμέραις, ἢ καὶ ὀλο-
θρεῦσαι ἡμᾶς πρὸ προσώπου τῶν ἐχθρῶν ἡμῶν.

Ὑμεῖς δὲ μὴ ἐνεχυράζετε τὰς βουλὰς Κυρίου τοῦ Θεοῦ ἡμῶν, 16
ὅτι οὐχ ὡς ἄνθρωπος ὁ Θεὸς ἀπειληθῆναι, οὐδὲ ὡς υἱὸς ἀνθρώ-
που διαιτηθῆναι. Διόπερ ἀναμένοντες τὴν παρ' αὐτοῦ σωτη- 17

ρίαν, ἐπικαλεσώμεθα αὐτὸν εἰς βοήθειαν ἡμῶν, καὶ εἰσακού-
σεται τῆς φωνῆς ἡμῶν, ἐὰν ᾖ αὐτῷ ἀρεστόν.
18 Ὅτι οὐκ ἀνέστη ἐν ταῖς γενεαῖς ἡμῶν, οὐδὲ ἐστὶν ἐν τῇ
ἡμέρᾳ τῇ σήμερον οὔτε φυλὴ, οὔτε πατριὰ, οὔτε δῆμος, οὔτε
πόλις ἐξ ἡμῶν, οἳ προσκυνοῦσι θεοῖς χειροποιήτοις, καθάπερ
19 ἐγένετο ἐν ταῖς πρότερον ἡμέραις, ὧν χάριν ἐδόθησαν εἰς ῥομ-
φαίαν καὶ εἰς διαρπαγὴν οἱ πατέρες ἡμῶν, καὶ ἔπεσον πτῶμα
20 μέγα ἐνώπιον τῶν ἐχθρῶν ἡμῶν. Ἡμεῖς δὲ ἕτερον θεὸν οὐκ
ἐπέγνωμεν πλὴν αὐτοῦ· ὅθεν ἐλπίζομεν ὅτι οὐχ ὑπερόψεται
ἡμᾶς, οὐδ' ἀπὸ τοῦ γένους ἡμῶν.
21 Ὅτι ἐν τῷ ληφθῆναι ἡμᾶς, οὕτως καθήσεται πᾶσα ἡ Ἰουδαία,
καὶ προνομευθήσεται τὰ ἅγια ἡμῶν, καὶ ζητήσει τὴν βεβήλωσιν
22 αὐτῶν ἐκ τοῦ στόματος ἡμῶν, καὶ τὸν φόνον τῶν ἀδελφῶν
ἡμῶν, καὶ τὴν αἰχμαλωσίαν τῆς γῆς, καὶ τὴν ἐρήμωσιν τῆς
κληρονομίας ἡμῶν ἐπιστρέψει εἰς κεφαλὴν ἡμῶν ἐν τοῖς ἔθνεσιν,
οὗ ἐὰν δουλεύσωμεν ἐκεῖ, καὶ ἐσόμεθα εἰς πρόσκομμα καὶ εἰς
23 ὄνειδος ἐναντίον τῶν κτωμένων ἡμᾶς· ὅτι οὐ κατευθυνθήσεται
ἡ δουλεία ἡμῶν εἰς χάριν, ἀλλ' εἰς ἀτιμίαν θήσει αὐτὴν Κύριος
ὁ Θεὸς ἡμῶν.
24 Καὶ νῦν ἀδελφοὶ ἐπιδειξώμεθα τοῖς ἀδελφοῖς ἡμῶν, ὅτι
ἐξ ἡμῶν κρέμαται ἡ ψυχὴ αὐτῶν, καὶ τὰ ἅγια καὶ ὁ οἶκος καὶ
τὸ θυσιαστήριον ἐπεστήρικται ἐφ' ἡμῖν.
25 Παρὰ ταῦτα πάντα εὐχαριστήσωμεν Κυρίῳ τῷ Θεῷ ἡμῶν,
26 ὃς πειράζει ἡμᾶς καθὰ καὶ τοὺς πατέρας ἡμῶν. Μνήσθητε ὅσα
ἐποίησε μετὰ Ἀβραὰμ, καὶ ὅσα ἐπείρασε τὸν Ἰσαὰκ, καὶ ὅσα
ἐγένετο τῷ Ἰακὼβ ἐν Μεσοποταμίᾳ τῆς Συρίας ποιμαίνοντι τὰ
27 πρόβατα Λάβαν τοῦ ἀδελφοῦ τῆς μητρὸς αὐτοῦ· ὅτι οὐ
καθὼς ἐκείνους ἐπύρωσεν εἰς ἐτασμὸν τῆς καρδίας αὐτῶν, καὶ
ἡμᾶς οὐκ ἐξεδίκησεν, ἀλλ' εἰς νουθέτησιν μαστιγοῖ Κύριος τοὺς
ἐγγίζοντας αὐτῷ.
28 Καὶ εἶπε πρὸς αὐτὴν Ὀζίας, πάντα ὅσα εἶπας, ἀγαθῇ καρδίᾳ
ἐλάλησας, καὶ οὐκ ἔστιν ὃς ἀντιστήσεται τοῖς λόγοις σου.
29 Ὅτι οὐκ ἐν τῇ σήμερον ἡ σοφία σου πρόδηλός ἐστιν, ἀλλὰ
ἀπ' ἀρχῆς ἡμερῶν σου ἔγνω πᾶς ὁ λαὸς τὴν σύνεσίν σου,
30 καθότι ἀγαθόν ἐστι τὸ πλάσμα τῆς καρδίας σου. Ἀλλ' ὁ λαὸς
ἐδίψησε σφόδρα, καὶ ἠνάγκασαν ποιῆσαι ἡμᾶς καθὰ ἐλαλήσα-
μεν αὐτοῖς, καὶ ἀπαγαγεῖν ὅρκον ἐφ' ἡμᾶς, ὃν οὐ παραβησόμεθα.
31 Καὶ νῦν δεήθητι περὶ ἡμῶν, ὅτι γυνὴ εὐσεβὴς εἶ, καὶ ἀποστελεῖ
Κύριος τὸν ὑετὸν εἰς πλήρωσιν τῶν λάκκων ἡμῶν, καὶ οὐκ
ἐκλείψομεν ἔτι.
32 Καὶ εἶπε πρὸς αὐτοὺς Ἰουδὶθ, ἀκούσατέ μου, καὶ ποιήσω
πρᾶγμα ὃ ἀφίξεται εἰς γενεὰς γενεῶν υἱοῖς τοῦ γένους ἡμῶν.
33 Ὑμεῖς στήσεσθε ἐπὶ τῆς πύλης τὴν νύκτα ταύτην, καὶ ἐξελεύ-
σομαι ἐγὼ μετὰ τῆς ἅβρας μου, καὶ ἐν ταῖς ἡμέραις μεθ' ἃς
εἴπατε παραδώσειν τὴν πόλιν τοῖς ἐχθροῖς ἡμῶν, ἐπισκέψεται
34 Κύριος τὸν Ἰσραὴλ ἐν χειρί μου. Ὑμεῖς δὲ οὐκ ἐξερευνήσετε
τὴν πρᾶξίν μου, οὐ γὰρ ἐρῶ ὑμῖν, ἕως τοῦ τελεσθῆναι ἃ ἐγὼ
ποιῶ.
35 Καὶ εἶπεν Ὀζίας καὶ οἱ ἄρχοντες πρὸς αὐτὴν, πορεύου εἰς
εἰρήνην, καὶ Κύριος ὁ Θεὸς ἔμπροσθέν σου εἰς ἐκδίκησιν τῶν
36 ἐχθρῶν ἡμῶν. Καὶ ἀποστρέψαντες ἐκ τῆς σκηνῆς, ἐπορεύθη-
σαν ἐπὶ τὰς διατάξεις αὐτῶν.

and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is there any now in these days, neither tribe, nor family, nor people, nor city, among us, which worship gods made with hands, as hath been aforetime. 19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies. 20 But we know none other God, therefore we trust that he will not despise us, nor any of our nation.

21 For if we be taken so, all Judea shall lie waste, and our sanctuary shall be spoiled; and he will require the profanation thereof at our mouth. 22 And the slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach to all them that possess us. 23 For our servitude shall not be directed to favour; but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers. 26 Remember what things he did to Abraham, and how he tried Isaac, and what happened to Jacob in Mesopotamia of Syria, when he kept the sheep of Laban his mother's brother. 27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

28 Then said Ozias to her, All that thou hast spoken hast thou spoken with a good heart, and there is none that may gainsay thy words. 29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good. 30 But the people were very thirsty, and compelled us to do unto them as we have spoken, and to bring an oath upon ourselves, which we will not break. 31 Therefore now pray thou for us, because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing, which shall go throughout all generations to the children of our nation. 33 Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand. 34 But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

35 Then said Ozias and the princes unto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies. 36 So they returned from the tent, and went to their wards.

Then Judith fell upon her face, and put ashes upon her head, and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord, Judith cried with a loud voice, and said, 2 O Lord God of my father Simeon, to whom thou gavest a sword to take vengeance of the strangers, who loosened the girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her virginity to her reproach; for thou saidst, It shall not be so; and yet they did so: 3 wherefore thou gavest their rulers to be slain, so that they dyed their bed in blood, being deceived, and smotest the servants with their lords, and the lords upon their thrones; 4 and hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

5 For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come. 6 Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy judgments are in thy foreknowledge.

7 For, behold, the Assyrians are multiplied in their power; they are exalted with horse and man; they glory in the strength of their footmen; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name. 8 Throw down their strength in thy power, and bring down their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with sword the horn of thy altar.

9 Behold their pride, and send thy wrath upon their heads: give into mine hand, which am a widow, the power that I have conceived. 10 Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman. 11 For thy power standeth not in multitude, nor thy might in strong men: for thou art a God of the afflicted, thou art an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 I pray thee, I pray thee, O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of every creature, hear thou my prayer: 13 and make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion, and against the house of the possession of thy children.

14 And make every nation and tribe to acknowledge that thou art the God of all power and might, and *that* there is none other that protecteth the people of Israel but thou.

Ἰουδὶθ δὲ ἔπεσεν ἐπὶ πρόσωπον, καὶ ἐπέθετο σποδὸν ἐπὶ τὴν 9
κεφαλὴν αὐτῆς, καὶ ἐγύμνωσεν ὃν ἐνεδιδύσκετο σάκκον· καὶ ἦν
ἄρτι προσφερόμενον ἐν Ἱερουσαλὴμ εἰς τὸν οἶκον τοῦ Θεοῦ τὸ
θυμίαμα τῆς ἑσπέρας ἐκείνης· καὶ ἐβόησε φωνῇ μεγάλῃ Ἰου-
δὶθ πρὸς Κύριον, καὶ εἶπε, κύριε ὁ Θεὸς τοῦ πατρός μου 2
Συμεὼν, ᾧ ἔδωκας ἐν χειρὶ ῥομφαίαν εἰς ἐκδίκησιν ἀλλογενῶν,
οἳ ἔλυσαν μήτραν παρθένου εἰς μίασμα, καὶ ἐγύμνωσαν μηρὸν
εἰς αἰσχύνην, καὶ ἐβεβήλωσαν μήτραν εἰς ὄνειδος· εἶπας γὰρ,
οὐχ οὕτως ἔσται, καὶ ἐποίησαν· ἀνθ' ὧν ἔδωκας ἄρχοντας 3
αὐτῶν εἰς φόνον, καὶ τὴν στρωμνὴν αὐτῶν ἣ ᾐδέσατο τὴν
ἀπάτην αὐτῶν, εἰς αἷμα, καὶ ἐπάταξας δούλους ἐπὶ δυνάσταις,
καὶ δυνάστας ἐπὶ θρόνους αὐτῶν· καὶ ἔδωκας γυναῖκας αὐτῶν 4
εἰς προνομὴν, καὶ θυγατέρας εἰς αἰχμαλωσίαν, καὶ πάντα τὰ
σκῦλα εἰς διαίρεσιν υἱῶν ἠγαπημένων ὑπὸ σοῦ, οἳ καὶ ἐζήλω-
σαν τὸν ζῆλόν σου, καὶ ἐβδελύξαντο μίασμα αἵματος αὐτῶν,
καὶ ἐπεκαλέσαντό σε εἰς βοηθόν· ὁ Θεὸς ὁ Θεὸς ὁ ἐμὸς, καὶ
εἰσάκουσον ἐμοῦ τῆς χήρας.

Σὺ γὰρ ἐποίησας τὰ πρότερα ἐκείνων, καὶ ἐκεῖνα, καὶ τὰ 5
μετέπειτα, καὶ τὰ νῦν, καὶ τὰ ἐπερχόμενα διενοήθης, καὶ ἐγενή-
θησαν ἃ ἐνενοήθης, καὶ παρέστησαν ἃ ἐβουλεύσω, καὶ εἶπαν, 6
ἰδοὺ πάρεσμεν· πᾶσαι γὰρ αἱ ὁδοί σου ἕτοιμοι, καὶ ἡ κρίσις
σου ἐν προγνώσει.

Ἰδοὺ γὰρ Ἀσσύριοι ἐπληθύνθησαν ἐν δυνάμει αὐτῶν, ὑψώθη- 7
σαν ἐφ' ἵππῳ καὶ ἀναβάτῃ, ἐγαυρίασαν ἐν βραχίονι πεζῶν,
ἤλπισαν ἐν ἀσπίδι καὶ ἐν γαισῷ καὶ τόξῳ καὶ σφενδόνῃ, καὶ οὐκ
ἔγνωσαν ὅτι σὺ εἶ Κύριος συντρίβων πολέμους· Κύριος ὄνομά
σοι. Σὺ ῥάξον αὐτῶν τὴν ἰσχὺν ἐν δυνάμει σου, καὶ κάταξον 8
τὸ κράτος αὐτῶν ἐν τῷ θυμῷ σου· ἐβουλεύσαντο γὰρ βεβηλῶ-
σαι τὰ ἅγιά σου, μιᾶναι τὸ σκήνωμα τῆς καταπαύσεως τοῦ
ὀνόματος τῆς δόξης σου, καὶ καταβαλεῖν σιδήρῳ κέρας θυσια-
στηρίου σου.

Βλέψον εἰς ὑπερηφανίαν αὐτῶν, ἀπόστειλον τὴν ὀργήν σου 9
εἰς κεφαλὰς αὐτῶν· δὸς ἐν χειρί μου τῆς χήρας ὃ διενοήθην
κράτος, πάταξον δοῦλον ἐκ χειλέων ἀπάτης μου ἐπ' ἄρχοντι, 10
καὶ ἄρχοντα ἐπὶ θεράποντι αὐτοῦ, θραῦσον αὐτῶν τὸ ἀνάστεμα
ἐν χειρὶ θηλείας. Οὐ γὰρ ἐν πλήθει τὸ κράτος σου, οὐδὲ ἡ 11
δυναστεία σου ἐν ἰσχύουσιν, ἀλλὰ ταπεινῶν εἶ Θεὸς, ἐλαττόνων
εἶ βοηθὸς, ἀντιλήπτωρ ἀσθενούντων, ἀπεγνωσμένων σκεπαστὴς,
ἀπηλπισμένων σωτήρ.

Ναὶ ναὶ ὁ Θεὸς τοῦ πατρὸς μου, καὶ Θεὸς κληρονομίας Ἰσ- 12
ραὴλ, δέσποτα τῶν οὐρανῶν καὶ τῆς γῆς, κτίστα τῶν ὑδάτων,
βασιλεῦ πάσης κτίσεώς σου, σὺ εἰσάκουσον τῆς δεήσεώς μου,
καὶ δὸς λόγον μου καὶ ἀπάτην εἰς τραῦμα καὶ μώλωπα αὐτῶν, 13
οἳ κατὰ τῆς διαθήκης σου, καὶ οἴκου ἡγιασμένου σου, καὶ
κορυφῆς Σιὼν, καὶ οἴκου κατασχέσεως υἱῶν σου ἐβουλεύσαντο
σκληρά.

Καὶ ποίησον ἐπὶ πᾶν τὸ ἔθνος σου, καὶ πάσης φυλῆς 14
ἐπίγνωσιν, τοῦ εἰδῆσαι ὅτι σὺ εἶ ὁ Θεὸς πάσης δυνάμεως
καὶ κράτους, καὶ οὐκ ἔστιν ἄλλος ὑπερασπίζων τοῦ γένους
Ἰσραὴλ, εἰ μὴ σύ.

10 Καὶ ἐγένετο ὡς ἐπαύσατο βοῶσα πρὸς τὸν Θεὸν Ἰσραὴλ,
2 καὶ συνετέλεσε πάντα τὰ ῥήματα ταῦτα, καὶ ἀνέστη ἀπὸ τῆς
πτώσεως καὶ ἐκάλεσε τὴν ἅβραν αὐτῆς, καὶ κατέβη εἰς τὸν
οἶκον ἐν ᾧ διέτριβεν ἐν αὐτῷ ἐν ταῖς ἡμέραις τῶν σαββάτων,
3 καὶ ἐν ταῖς ἑορταῖς αὐτῆς, καὶ περιείλατο τὸν σάκκον ὃν ἐν-
εδεδύκει, καὶ ἐξεδύσατο τὰ ἱμάτια τῆς χηρεύσεως αὐτῆς, καὶ
περιεκλύσατο τὸ σῶμα ὕδατι, καὶ ἐχρίσατο μύρῳ παχεῖ, καὶ
διέταξε τὰς τρίχας τῆς κεφαλῆς αὐτῆς, καὶ ἐπέθετο μίτραν ἐπʼ
αὐτῆς, καὶ ἐνεδύσατο τὰ ἱμάτια τῆς εὐφροσύνης αὐτῆς, ἐν οἷς
ἐστολίζετο ἐν ταῖς ἡμέραις τῆς ζωῆς τοῦ ἀνδρὸς αὐτῆς Μα-
4 νασσῆ· καὶ ἔλαβε σανδάλια εἰς τοὺς πόδας αὐτῆς, καὶ περιέθετο
τοὺς χλιδῶνας, καὶ τὰ ψέλλια, καὶ τοὺς δακτυλίους, καὶ τὰ
ἐνώτια, καὶ πάντα τὸν κόσμον αὐτῆς· καὶ ἐκαλλωπίσατο
σφόδρα εἰς ἀπάτησιν ὀφθαλμῶν ἀνδρῶν, ὅσοι ἂν ἴδωσιν
αὐτήν.
5 Καὶ ἔδωκε τῇ ἅβρᾳ αὐτῆς ἀσκοπυτίνην οἴνου, καὶ καμψάκην
ἐλαίου, καὶ πήραν ἐπλήρωσεν ἀλφίτων καὶ παλάθης καὶ ἄρτων
καθαρῶν, καὶ περιεδίπλωσε πάντα τὰ ἀγγεῖα αὐτῆς, καὶ ἐπέθη-
6 κεν ἐπʼ αὐτῇ. Καὶ ἐξήλθοσαν ἐπὶ τὴν πύλην τῆς πόλεως
Βετυλούα, καὶ εὕροσαν ἐφεστῶτας ἐπʼ αὐτῆς Ὀζίαν, καὶ τοὺς
πρεσβυτέρους τῆς πόλεως Χαβρὶν καὶ Χαρμίν.
7 Ὡς δὲ εἶδον αὐτὴν, καὶ ἦν ἠλλοιωμένον τὸ πρόσωπον αὐτῆς,
καὶ τὴν στολὴν μεταβεβληκυῖαν αὐτῆς, καὶ ἐθαύμασαν ἐπὶ τῷ
8 κάλλει αὐτῆς ἐπὶ πολὺ σφόδρα, καὶ εἶπαν αὐτῇ, ὁ Θεὸς ὁ Θεὸς
τῶν πατέρων ἡμῶν δῴη σε εἰς χάριν, καὶ τελειώσαι τὰ ἐπιτηδεύ-
ματά σου εἰς γαυρίαμα υἱῶν Ἰσραὴλ, καὶ ὕψωμα Ἱερουσαλήμ·
καὶ προσεκύνησε τῷ Θεῷ,
9 Καὶ εἶπε πρὸς αὐτοὺς, ἐπιτάξατε ἀνοῖξαί μοι τὴν πύλην τῆς
πόλεως, καὶ ἐξελεύσομαι εἰς τελείωσιν τῶν λόγων, ὧν ἐλαλή-
σατε μετʼ ἐμοῦ· καὶ συνέταξαν τοῖς νεανίσκοις ἀνοῖξαι αὐτῇ
καθότι ἐλάλησαν.
10 Καὶ ἐποίησαν οὕτως· καὶ ἐξῆλθεν Ἰουδὶθ, αὐτὴ καὶ ἡ παι-
δίσκη αὐτῆς μετʼ αὐτῆς· ἀπεσκόπευον δὲ αὐτὴν οἱ ἄνδρες τῆς
πόλεως ἕως οὗ κατέβη τὸ ὄρος, ἕως διῆλθε τὸν αὐλῶνα, καὶ οὐκ
11 ἔτι ἐθεώρουν αὐτήν. Καὶ ἐπορεύοντο ἐν τῷ αὐλῶνι εἰς εὐθεῖαν,
12 καὶ συνήντησεν αὐτῇ προφυλακὴ τῶν Ἀσσυρίων. Καὶ συν-
έλαβον αὐτὴν, καὶ ἐπηρώτησαν, τίνων εἶ; καὶ πόθεν ἔρχῃ; καὶ
ποῦ πορεύῃ; καὶ εἶπε, θυγάτηρ εἰμὶ τῶν Ἑβραίων, καὶ ἀπο-
διδράσκω ἀπὸ προσώπου αὐτῶν, ὅτι μέλλουσι δίδοσθαι ὑμῖν
13 εἰς κατάβρωμα. Κἀγὼ ἔρχομαι εἰς τὸ πρόσωπον Ὀλοφέρνου
ἀρχιστρατήγου δυνάμεως ὑμῶν, τοῦ ἀναγγεῖλαι ῥήματα ἀλη-
θείας, καὶ δείξω πρὸ προσώπου αὐτοῦ ὁδὸν καθʼ ἣν πορεύσεται,
καὶ κυριεύσει πάσης τῆς ὀρεινῆς, καὶ οὐ διαφωνήσει τῶν ἀνδρῶν
αὐτοῦ σὰρξ μία, οὐδὲ πνεῦμα ζωῆς.
14 Ὡς δὲ ἤκουσαν οἱ ἄνδρες τὰ ῥήματα αὐτῆς, καὶ κατενόησαν
τὸ πρόσωπον αὐτῆς, καὶ ἦν ἐναντίον αὐτῶν θαυμάσιον τῷ κάλλει
15 σφόδρα, καὶ εἶπαν πρὸς αὐτὴν, σέσωκας τὴν ψυχήν σου, σπεύ-
σασα καταβῆναι εἰς πρόσωπον τοῦ κυρίου ἡμῶν· καὶ νῦν
πρόσελθε ἐπὶ τὴν σκηνὴν αὐτοῦ, καὶ ἀφʼ ἡμῶν προπέμψουσί
16 σε ἕως παραδώσουσί σε εἰς τὰς χεῖρας αὐτοῦ. Ἐὰν δὲ στῇς
ἐναντίον αὐτοῦ, μὴ φοβηθῇς τῇ καρδίᾳ σου, ἀλλὰ ἀνάγγειλον
κατὰ τὰ ῥήματά σου, καὶ εὖ σε ποιήσει.

Now after that she had ceased to cry unto the God of Israel, and had made an end of all these words, [2] she rose where she had fallen down, and called her maid, and went down into the house, in the which she abode in the sabbath days, and in her feast days, [3] and pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put on a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband. [4] And she took sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to allure the eyes of all men that should see her.

[5] Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with parched corn, and lumps of figs, and with fine bread; so she folded all these things together, and laid them upon her. [6] Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charmis.

[7] And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her, [8] The God, the God of our fathers, give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem. Then they worshipped God.

[9] And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

[10] And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, until she was gone down the mountain, and till she had passed the valley, and could see her no more. [11] Thus they went straight forth in the valley: and the first watch of the Assyrians met her; [12] and they took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a woman of the Hebrews, and am fled from them: for they shall be given you to be consumed: [13] and I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, without losing the body or life of any one of his men.

[14] Now when the men heard her words, and beheld her countenance, they wondered greatly at her beauty, and said unto her, [15] Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands. [16] And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well.

17 Then they chose out of them an hundred men to accompany her and her maid; and they brought her to the tent of Holofernes. 18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she stood without the tent of Holofernes, till they told him of her. 19 And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? surely it is not good that one man of them be left, who being let go might deceive the whole earth. 20 And they that lay near Holofernes went out, and all his servants, and they brought her into the tent.

21 Now Holofernes rested upon his bed under a canopy, which was woven with purple, and gold, and emeralds, and precious stones. 22 So they shewed him of her; and he came out before his tent with silver lamps going before him. 23 And when Judith was come before him and his servants, they all marvelled at the beauty of her countenance; and she fell down upon her face, and did reverence unto him: and his servants took her up.

Then said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth. 2 Now therefore, if thy people that dwelleth in the mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves. 3 But now tell me wherefore thou art fled from them, and art come unto us: for thou art come for safeguard; be of good comfort, thou shalt live this night, and hereafter: 4 for none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night. 6 And if thou wilt follow the words of thine handmaid, God will bring the thing perfectly to pass by thee; and my lord shall not fail of his purposes.

7 As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the upholding of every living thing: for not only men shall serve him by thee, but also the beasts of the field, and the cattle, and the fowls of the air, shall live by thy power under Nabuchodonosor and all his house. 8 For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

9 Now as concerning the matter, which Achior did speak in thy council, we have heard his words; for the men of Bethulia saved him, and he declared unto them all that he had spoken unto thee. 10 Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation shall not be punished, neither can the sword prevail against them, except they sin against their God.

Καὶ ἐπέλεξαν ἐξ αὐτῶν ἄνδρας ἑκατὸν, καὶ παρέζευξαν αὐτῇ 17
καὶ τῇ ἅβρᾳ αὐτῆς, καὶ ἤγαγον αὐτὰς ἐπὶ τὴν σκηνὴν Ὀλοφέρ-
νου. Καὶ ἐγένετο συνδρομὴ ἐν πάσῃ τῇ παρεμβολῇ· διεβοήθη 18
γὰρ εἰς τὰ σκηνώματα ἡ παρουσία αὐτῆς· καὶ ἐλθόντες ἐκύκ-
λουν αὐτὴν ὡς εἱστήκει ἔξω τῆς σκηνῆς Ὀλοφέρνου, ἕως
προσήγγειλαν αὐτῷ περὶ αὐτῆς. Καὶ ἐθαύμαζον ἐπὶ τῷ κάλλει 19
αὐτῆς, καὶ ἐθαύμαζον τοὺς υἱοὺς Ἰσραὴλ ἀπ' αὐτῆς· καὶ εἶπεν
ἕκαστος πρὸς τὸν πλησίον αὐτοῦ, τίς καταφρονήσει τοῦ λαοῦ
τούτου, ὃς ἔχει ἐν ἑαυτῷ γυναῖκας τοιαύτας; ὅτι οὐ καλόν
ἐστιν ὑπολείπεσθαι ἐξ αὐτῶν ἄνδρα ἕνα, οἳ ἀφεθέντες δυνή-
σονται κατασοφίσασθαι πᾶσαν τὴν γῆν· καὶ ἐξῆλθον οἱ παρα- 20
καθεύδοντες Ὀλοφέρνῃ, καὶ πάντες οἱ θεράποντες αὐτοῦ, καὶ
εἰσήγαγον αὐτὴν εἰς τὴν σκηνήν.

Καὶ ἦν Ὀλοφέρνης ἀναπαυόμενος ἐπὶ τῆς κλίνης αὐτοῦ ἐν 21
τῷ κωνωπείῳ, ὃ ἦν ἐκ πορφύρας καὶ χρυσίου καὶ σμαράγδου
καὶ λίθων πολυτελῶν καθυφασμένων. Καὶ ἀνήγγειλαν αὐτῷ 22
περὶ αὐτῆς, καὶ ἐξῆλθεν εἰς τὸ προσκήνιον, καὶ λαμπάδες
ἀργυραῖ προάγουσαι αὐτοῦ. Ὡς δὲ ἦλθε κατὰ πρόσωπον αὐτοῦ 23
Ἰουδὶθ, καὶ τῶν θεραπόντων αὐτοῦ, ἐθαύμασαν πάντες ἐπὶ τῷ
κάλλει τοῦ προσώπου αὐτῆς· καὶ πεσοῦσα ἐπὶ πρόσωπον προσ-
εκύνησεν αὐτῷ, καὶ ἤγειραν αὐτὴν οἱ δοῦλοι αὐτοῦ.

Καὶ εἶπε πρὸς αὐτὴν Ὀλοφέρνης, θάρσησον γύναι, μὴ φοβη- 11
θῇς τῇ καρδίᾳ σου, ὅτι ἐγὼ οὐκ ἐκάκωσα ἄνθρωπον ὅστις ᾑρέτικε
δουλεύειν βασιλεῖ Ναβουχοδονόσορ πάσης τῆς γῆς. Καὶ νῦν ὁ 2
λαός σου ὁ κατοικῶν τὴν ὀρεινὴν, εἰ μὴ ἐφαύλισάν με, οὐκ ἂν ἦρα
τὸ δόρυ μου ἐπ' αὐτοὺς, ἀλλ' αὐτοὶ ἑαυτοῖς ἐποίησαν ταῦτα. Καὶ 3
νῦν λέγε μοι, τίνος ἕνεκεν ἀπέδρας ἀπ' αὐτῶν, καὶ ἦλθες πρὸς ἡμᾶς;
ἥκεις γὰρ εἰς σωτηρίαν· θάρσει, ἐν τῇ νυκτὶ ταύτῃ ζήσῃ, καὶ εἰς τὸ
λοιπόν. Οὐ γάρ ἐστιν ὃς ἀδικήσει σε, ἀλλ' εὖ σε ποιήσει, καθὰ 4
γίνεται τοῖς δούλοις τοῦ κυρίου μου βασιλέως Ναβουχοδονόσορ.

Καὶ εἶπε πρὸς αὐτὸν Ἰουδὶθ, δέξαι τὰ ῥήματα τῆς δούλης 5
σου, καὶ λαλησάτω ἡ παιδίσκη σου κατὰ πρόσωπόν σου, καὶ
οὐκ ἀναγγελῶ ψεῦδος τῷ κυρίῳ μου ἐν τῇ νυκτὶ ταύτῃ. Καὶ 6
ἐὰν κατακολουθήσῃς τοῖς λόγοις τῆς παιδίσκης σου, τελείως
πρᾶγμα ποιήσει μετὰ σοῦ ὁ Θεὸς, καὶ οὐκ ἀποπεσεῖται ὁ κύριός
μου τῶν ἐπιτηδευμάτων αὐτοῦ.

Ζῇ γὰρ βασιλεὺς Ναβουχοδονόσορ πάσης τῆς γῆς, καὶ ζῇ 7
τὸ κράτος αὐτοῦ, ὃς ἀπέστειλέ σε εἰς κατόρθωσιν πάσης ψυχῆς,
ὅτι οὐ μόνον ἄνθρωποι διὰ σὲ δουλεύουσιν αὐτῷ, ἀλλὰ καὶ τὰ
θηρία τοῦ ἀγροῦ, καὶ τὰ κτήνη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ διὰ
τῆς ἰσχύος σου ζήσονται ἐπὶ Ναβουχοδονόσορ, καὶ πάντα τὸν
οἶκον αὐτοῦ. Ἠκούσαμεν γὰρ τὴν σοφίαν σου, καὶ τὰ 8
πανουργεύματα τῆς ψυχῆς σου, καὶ ἀνηγγέλη πάσῃ τῇ γῇ, ὅτι
σὺ μόνος ἀγαθὸς ἐν πάσῃ βασιλείᾳ, καὶ δυνατὸς ἐν ἐπιστήμῃ,
καὶ θαυμαστὸς ἐν στρατεύμασι πολέμου.

Καὶ νῦν ὁ λόγος ὃν ἐλάλησεν Ἀχιὼρ ἐν τῇ συνεδρείᾳ σου, 9
ἠκούσαμεν τὰ ῥήματα αὐτοῦ, ὅτι περιεποιήσαντο αὐτὸν οἱ
ἄνδρες Βετυλούα, καὶ ἀνήγγειλεν αὐτοῖς πάντα ὅσα ἐξελάλησε
παρὰ σοί. Διὸ, δέσποτα κύριε, μὴ παρέλθῃς τὸν λόγον αὐτοῦ, 10
ἀλλὰ κατάθου αὐτὸν ἐν τῇ καρδίᾳ σου, ὅτι ἀληθής ἐστιν· οὐ
γὰρ ἐκδικᾶται τὸ γένος ἡμῶν, οὐ κατισχύει ῥομφαία ἐπ' αὐτοὺς,
ἐὰν μὴ ἁμάρτωσιν εἰς τὸν Θεὸν αὐτῶν.

11 Καὶ νῦν ἵνα μὴ γένηται ὁ κύριός μου ἔκβολος καὶ ἄπρακτος,
καὶ ἐπιπεσεῖται θάνατος ἐπὶ πρόσωπον αὐτῶν, καὶ κατελάβετο
αὐτοὺς ἁμάρτημα ἐν ᾧ παροργιοῦσι τὸν Θεὸν αὐτῶν, ὁπηνίκα
12 ἂν ποιήσωσιν ἀτοπίαν. Ἐπεὶ γὰρ ἐξέλιπεν αὐτοὺς τὰ βρώ-
ματα, καὶ ἐσπανίσθη πᾶν ὕδωρ, ἐβουλεύσαντο ἐπιβαλεῖν τοῖς
κτήνεσιν αὐτῶν, καὶ πάντα ὅσα διεστείλατο αὐτοῖς ὁ Θεὸς ἐν
13 τοῖς νόμοις αὐτοῦ μὴ φαγεῖν, διέγνωσαν δαπανῆσαι. Καὶ τὰς
ἀπαρχὰς τοῦ σίτου, καὶ τὰς δεκάτας τοῦ οἴνου καὶ τοῦ
ἐλαίου, ἃ διεφύλαξαν ἁγιάσαντες τοῖς ἱερεῦσι τοῖς παρε-
στηκόσιν ἐν Ἱερουσαλὴμ ἀπέναντι τοῦ προσώπου τοῦ Θεοῦ
ἡμῶν, κεκρίκασιν ἐξαναλῶσαι, ὧν οὐδὲ ταῖς χερσὶ καθῆκεν
14 ἅψασθαι οὐδένα τῶν ἐκ τοῦ λαοῦ. Καὶ ἀπεστάλκασιν εἰς
Ἱερουσαλὴμ, ὅτι καὶ οἱ ἐκεῖ κατοικοῦντες ἐποίησαν ταῦτα, τοὺς
15 μετοικίσαντας αὐτοῖς τὴν ἄφεσιν παρὰ τῆς γερουσίας. Καὶ
ἔσται ὡς ἂν ἀναγγείλῃ αὐτοῖς καὶ ποιήσωσι, δοθήσονταί σοι
εἰς ὄλεθρον ἐν τῇ ἡμέρᾳ ἐκείνῃ.

16 Ὅθεν ἐγὼ ἡ δούλη σου ἐπιγνοῦσα ταῦτα πάντα, ἀπέδρων
ἀπὸ προσώπου αὐτῶν· καὶ ἀπέστειλέ με ὁ Θεὸς ποιῆσαι μετὰ
σοῦ πράγματα, ἐφ' οἷς ἐκστήσεται πᾶσα ἡ γῆ ὅσοι ἐὰν ἀκού-
17 σωσιν αὐτά. Ὅτι ἡ δούλη σου θεοσεβής ἐστι, καὶ θεραπεύουσα
νυκτὸς καὶ ἡμέρας τὸν Θεὸν τοῦ οὐρανοῦ· καὶ νῦν μενῶ παρὰ
σοὶ, κύριέ μου, καὶ ἐξελεύσεται ἡ δούλη σου κατὰ νύκτα εἰς τὴν
φάραγγα, καὶ προσεύξομαι πρὸς τὸν Θεόν· καὶ ἐρεῖ μοι πότε
18 ἐποίησαν τὰ ἁμαρτήματα αὐτῶν· καὶ ἐλθοῦσα προσανοίσω σοι·
ἐξελεύσῃ σὺν πάσῃ τῇ δυνάμει σου, καὶ οὐκ ἔστιν ὃς ἀντιστή-
19 σεταί σοι ἐξ αὐτῶν. Καὶ ἄξω σε διὰ μέσου τῆς Ἰουδαίας, ἕως
τοῦ ἐλθεῖν ἀπέναντι Ἱερουσαλήμ· καὶ θήσω τὸν δίφρον σου ἐν
μέσῳ αὐτῆς, καὶ ἄξεις αὐτοὺς ὡς πρόβατα οἷς οὐκ ἔστι ποι-
μήν· καὶ οὐ γρύξει κύων τῇ γλώσσῃ αὐτοῦ ἀπέναντί σου· ὅτι
ταῦτα ἐλαλήθη μοι κατὰ πρόγνωσίν μου, καὶ ἀπηγγέλη μοι,
καὶ ἀπεστάλην ἀναγγεῖλαί σοι.

20 Καὶ ἤρεσαν οἱ λόγοι αὐτῆς ἐναντίον Ὀλοφέρνου, καὶ
ἐναντίον πάντων τῶν θεραπόντων αὐτοῦ, καὶ ἐθαύμασαν
21 ἐπὶ τῇ σοφίᾳ αὐτῆς, καὶ εἶπαν, οὐκ ἔστι τοιαύτη γυνὴ ἀπ'
ἄκρου ἕως ἄκρου τῆς γῆς, καλῷ προσώπῳ καὶ συνέσει λόγων.
22 Καὶ εἶπε πρὸς αὐτὴν Ὀλοφέρνης, εὖ ἐποίησεν ὁ Θεὸς ἀπο-
στείλας σε ἔμπροσθεν τοῦ λαοῦ, τοῦ γενηθῆναι ἐν χερσὶν ἡμῶν
23 κράτος· ἐν δὲ τοῖς φαυλίσασι τὸν κύριόν μου, ἀπώλειαν. Καὶ
νῦν ἀστεία εἶ σὺ ἐν τῷ εἴδει σου, καὶ ἀγαθὴ ἐν τοῖς λόγοις σου·
ὅτι ἐὰν ποιήσῃς καθὰ ἐλάλησας, ὁ Θεός σου ἔσται μου Θεὸς,
καὶ σὺ ἐν οἴκῳ βασιλέως Ναβουχοδονόσορ καθήσῃ, καὶ ἔσῃ
ὀνομαστὴ παρὰ πᾶσαν τὴν γῆν.

12 Καὶ ἐκέλευσεν εἰσαγαγεῖν αὐτὴν οὗ ἐτίθετο τὰ ἀργυρώματα,
καὶ αὐτοῦ συνέταξε καταστρῶσαι αὐτῇ ἀπὸ τῶν ὀψοποιημάτων
αὐτοῦ, καὶ τοῦ οἴνου αὐτοῦ πίνειν.

2 Καὶ εἶπεν Ἰουδὶθ, οὐ φάγομαι ἐξ αὐτῶν, ἵνα μὴ γένηται
σκάνδαλον, ἀλλ' ἐκ τῶν ἠκολουθηκότων μοι χορηγηθήσεται.
3 Καὶ εἶπε πρὸς αὐτὴν Ὀλοφέρνης, ἐὰν δὲ ἐκλίπῃ τὰ ὄντα
μετὰ σοῦ, πόθεν ἐξοίσομέν σοι δοῦναι ὅμοια αὐτοῖς; οὐ γάρ
ἐστι μεθ' ἡμῶν ἐκ τοῦ ἔθνους σου.

11 And now, that my lord be not defeated and frustrate of his purpose, even death is now fallen upon them, and their sin hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do that which is not fit to be done: 12 for their victuals fail them, and all their water is scant, and they have determined to lay hands upon their cattle, and purposed to consume all those things, that God hath forbidden them to eat by his laws: 13 and are resolved to spend the firstfruits of the corn, and the tenths of wine and oil, which they had sanctified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands. 14 For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a licence from the senate. 15 Now when they shall bring them word, they will forthwith do it, and they shall be given thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, and whosoever shall hear it. 17 For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins: 18 and I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee. 19 And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and a dog shall not so much as open his mouth at thee: for these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said, 21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words. 22 Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly regard my lord. 23 And now thou art both beautiful in thy countenance, and witty in thy words: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned through the whole earth.

Then he commanded to bring her in where his plate was set; and bade that they should prepare for her of his own meats, and that she should drink of his own wine.

2 And Judith said, I will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought. 3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

4 Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch, 6 and sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer.

7 Then Holofernes commanded his guard that they should not stay her: thus she abode in the camp three days, and went out in the night into the valley of Bethulia, and washed herself in a fountain of water by the camp. 8 And when she came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people. 9 So she came in clean, and remained in the tent, until she did eat her meat at evening.

10 And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet. 11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this Hebrew woman which is with thee, that she come unto us, and eat and drink with us. 12 For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death. 15 So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and laid soft skins on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might sit and eat upon them.

16 Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company: for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, and be merry with us. 18 So Judith said, I will drink now, my lord, because my life is magnified in me this day more than all the days since I was born. 19 Then she took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.

*Καὶ εἶπεν Ἰουδὶθ πρὸς αὐτὸν, ζῇ ἡ ψυχή σου, κύριέ μου, ὅτι 4
οὐ δαπανήσαι ἡ δούλη σου τὰ ὄντα μετ᾽ ἐμοῦ, ἕως ἂν ποιήσῃ
Κύριος ἐν χειρί μου ἃ ἐβουλεύσατο.*

*Καὶ ἠγάγοσαν αὐτὴν οἱ θεράποντες Ὀλοφέρνου εἰς τὴν 5
σκηνὴν, καὶ ὕπνωσε μέχρι μεσούσης τῆς νυκτός· καὶ ἀνέστη
πρὸς τὴν ἑωθινὴν φυλακὴν, καὶ ἀπέστειλε πρὸς Ὀλοφέρνην, 6
λέγουσα, ἐπιταξάτω δὴ ὁ κύριός μου, ἐᾶσαι τὴν δούλην σου
ἐπὶ προσευχὴν ἐξελθεῖν.*

*Καὶ προσέταξεν Ὀλοφέρνης τοῖς σωματοφύλαξι μὴ δια- 7
κωλύειν αὐτήν· καὶ παρέμεινεν ἐν τῇ παρεμβολῇ ἡμέρας τρεῖς,
καὶ ἐξεπορεύετο κατὰ νύκτα εἰς τὴν φάραγγα Βετυλούα, καὶ
ἐβαπτίζετο ἐν τῇ παρεμβολῇ ἐπὶ τῆς πηγῆς τοῦ ὕδατος. Καὶ 8
ὡς ἀνέβη, ἐδέετο τοῦ Κυρίου Θεοῦ Ἰσραὴλ κατευθῦναι τὴν
ὁδὸν αὐτῆς εἰς ἀνάστεμα τῶν υἱῶν τοῦ λαοῦ αὐτοῦ. Καὶ 9
εἰσπορευομένη καθαρὰ παρέμενε τῇ σκηνῇ, μέχρις οὗ προσ-
ηνέγκατο τὴν τροφὴν αὐτῆς πρὸς ἑσπέραν.*

*Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ τετάρτῃ, ἐποίησεν Ὀλοφέρνης 10
πότον τοῖς δούλοις αὐτοῦ μόνοις, καὶ οὐκ ἐκάλεσεν εἰς τὴν
χρῆσιν οὐδένα τῶν πρὸς ταῖς χρείαις. Καὶ εἶπε Βαγώᾳ τῷ 11
εὐνούχῳ, ὃς ἦν ἀφεστηκὼς ἐπὶ πάντων τῶν αὐτοῦ, πεῖσον δὴ
πορευθεὶς τὴν γυναῖκα τὴν Ἑβραίαν ἥ ἐστι παρὰ σοὶ, τοῦ
ἐλθεῖν πρὸς ἡμᾶς, καὶ φαγεῖν καὶ πιεῖν μεθ᾽ ἡμῶν. Ἰδοὺ γὰρ 12
αἰσχρὸν τῷ προσώπῳ ἡμῶν, εἰ γυναῖκα τοιαύτην παρήσομεν
οὐχ ὁμιλήσαντες αὐτῇ, ὅτι ἐὰν ταύτην μὴ ἐπισπασώμεθα, κατα-
γελάσεται ἡμῶν.*

*Καὶ ἐξῆλθε Βαγώας ἀπὸ προσώπου Ὀλοφέρνου, καὶ εἰσῆλθε 13
πρὸς αὐτὴν, καὶ εἶπε, μὴ ὀκνησάτω δὴ ἡ παιδίσκη ἡ καλὴ αὕτη
ἐλθοῦσα πρὸς τὸν κύριόν μου, δοξασθῆναι κατὰ πρόσωπον
αὐτοῦ, καὶ πίεσαι μεθ᾽ ἡμῶν εἰς εὐφροσύνην οἶνον, καὶ γενηθῆ-
ναι ἐν τῇ ἡμέρᾳ ταύτῃ ὡς θυγάτηρ μία τῶν υἱῶν Ἀσσοὺρ, αἳ
παρεστήκασιν ἐν οἴκῳ Ναβουχοδονόσορ.*

*Καὶ εἶπε πρὸς αὐτὸν Ἰουδὶθ, καὶ τίς εἰμι ἐγὼ ἀντεροῦσα τῷ 14
κυρίῳ μου; ὅτι πᾶν ὃ ἔσται ἐν τοῖς ὀφθαλμοῖς αὐτοῦ ἀρεστὸν,
σπεύσασα ποιήσω, καὶ ἔσται τοῦτο ἀγαλλίαμα ἕως ἡμέρας
θανάτου μου. Καὶ διαναστᾶσα ἐκοσμήθη τῷ ἱματισμῷ καὶ 15
παντὶ τῷ κόσμῳ τῷ γυναικείῳ· καὶ προσῆλθεν ἡ δούλη αὐτῆς,
καὶ ἔστρωσεν αὐτῇ κατέναντι Ὀλοφέρνου χαμαὶ τὰ κώδια, ἃ
ἔλαβε παρὰ Βαγώου εἰς τὴν καθημερινὴν δίαιταν αὐτῆς, εἰς τὸ
ἐσθίειν κατακλινομένην ἐπ᾽ αὐτῶν.*

*Καὶ εἰσελθοῦσα ἀνέπεσεν Ἰουδὶθ, καὶ ἐξέστη ἡ καρδία 16
Ὀλοφέρνου ἐπ᾽ αὐτὴν, καὶ ἐσαλεύθη ἡ ψυχὴ αὐτοῦ· καὶ ἦν
κατεπίθυμος σφόδρα τοῦ συγγενέσθαι μετ᾽ αὐτῆς· καὶ ἐτήρει
καιρὸν τοῦ ἀπατῆσαι αὐτὴν, ἀφ᾽ ἧς ἡμέρας εἶδεν αὐτήν.*

*Καὶ εἶπε πρὸς αὐτὴν Ὀλοφέρνης, πίε δὴ, καὶ γενήθητι μεθ᾽ 17
ἡμῶν εἰς εὐφροσύνην. Καὶ εἶπεν Ἰουδὶθ, πίομαι δὴ, κύριε, 18
ὅτι ἐμεγαλύνθη τὸ ζῆν μου ἐν ἐμοὶ σήμερον παρὰ πάσας τὰς
ἡμέρας τῆς γενέσεώς μου. Καὶ λαβοῦσα ἔφαγε καὶ ἔπιε κατ- 19
έναντι αὐτοῦ ἃ ἡτοίμασεν ἡ δούλη αὐτῆς.*

*Καὶ ηὐφράνθη Ὀλοφέρνης ἀπ᾽ αὐτῆς, καὶ ἔπιεν οἶνον 20
πολὺν σφόδρα ὅσον οὐκ ἔπιε πώποτε ἐν ἡμέρᾳ μιᾷ ἀφ᾽ οὗ
ἐγεννήθη.*

13 Ὡς δὲ ὀψία ἐγένετο, ἐσπούδασαν οἱ δοῦλοι αὐτοῦ ἀναλύειν·
καὶ Βαγώας συνέκλεισε τὴν σκηνὴν ἔξωθεν, καὶ ἀπέκλεισε τοὺς
παρεστῶτας ἐκ προσώπου τοῦ κυρίου αὐτοῦ, καὶ ἀπῴχοντο εἰς
τὰς κοίτας αὐτῶν· ἦσαν γὰρ πάντες κεκοπωμένοι, διὰ τὸ ἐπὶ
2 πλεῖον γεγονέναι τὸν πότον. Ὑπελείφθη δὲ Ἰουδὶθ μόνη ἐν τῇ
σκηνῇ, καὶ Ὀλοφέρνης προπεπτωκὼς ἐπὶ τὴν κλίνην αὐτοῦ· ἦν
γὰρ περικεχυμένος αὐτῷ ὁ οἶνος.
3 Καὶ εἶπεν Ιουδὶθ τῇ δούλῃ αὐτῆς στῆναι ἔξω τοῦ κοιτῶνος
αὐτῆς, καὶ ἐπιτηρεῖν τὴν ἔξοδον αὐτῆς καθάπερ καθ᾽ ἡμέραν,
ἐξελεύσεσθαι γὰρ ἔφη ἐπὶ τὴν προσευχὴν αὐτῆς· καὶ τῷ Βαγώᾳ
ἐλάλησε κατὰ τὰ ῥήματα ταῦτα.
4 Καὶ ἀπήλθοσαν πάντες ἐκ προσώπου, καὶ οὐδεὶς κατελεί-
φθη ἐν τῷ κοιτῶνι ἀπὸ μικροῦ ἕως μεγάλου· καὶ στᾶσα Ἰουδὶθ
παρὰ τὴν κλίνην αὐτοῦ, εἶπεν ἐν τῇ καρδίᾳ αὐτῆς, Κύριε
ὁ Θεὸς πάσης δυνάμεως, ἐπίβλεψον ἐν τῇ ὥρᾳ ταύτῃ ἐπὶ τὰ
5 ἔργα τῶν χειρῶν μου, εἰς ὕψωμα Ἱερουσαλήμ· ὅτι νῦν καιρὸς
ἀντιλαβέσθαι τῆς κληρονομίας σου, καὶ ποιῆσαι τὸ ἐπιτήδευμά
μου, εἰς θραῦμα ἐχθρων οἳ ἐπανέστησαν ἡμῖν.
6 Καὶ προσελθοῦσα τῷ κανόνι τῆς κλίνης ὃς ἦν πρὸς κεφαλῆς
7 Ὀλοφέρνου, καθεῖλε τὸν ἀκινάκην αὐτοῦ ἀπ᾽ αὐτοῦ. Καὶ
ἐγγίσασα τῆς κλίνης, ἐδράξατο τῆς κόμης τῆς κεφαλῆς αὐτοῦ,
καὶ εἶπε, κραταίωσόν με ὁ Θεὸς Ἰσραὴλ ἐν τῇ ἡμέρᾳ ταύτῃ.
8 Καὶ ἐπάταξεν εἰς τὸν τράχηλον αὐτοῦ δὶς ἐν τῇ ἰσχύϊ αὐτῆς,
9 καὶ ἀφεῖλε τὴν κεφαλὴν αὐτοῦ ἀπ᾽ αὐτοῦ, καὶ ἀπεκύλισε τὸ
σῶμα αὐτοῦ ἀπὸ τῆς στρωμνῆς, καὶ ἀφεῖλε τὸ κωνωπεῖον ἀπὸ
τῶν στύλων· καὶ μετ᾽ ὀλίγον ἐξῆλθε, καὶ παρέδωκε τῇ ἅβρᾳ
10 αὐτῆς τὴν κεφαλὴν Ὀλοφέρνου. Καὶ ἐνέβαλεν αὐτὴν εἰς τὴν
πήραν τῶν βρωμάτων αὐτῆς, καὶ ἐξῆλθον αἱ δύο ἅμα κατὰ τὸν
ἐθισμὸν αὐτῶν· καὶ διελθοῦσαι τὴν παρεμβολὴν, ἐκύκλωσαν
τὴν φάραγγα ἐκείνην, καὶ προσανέβησαν τὸ ὄρος Βετυλούα,
καὶ ἦλθοσαν πρὸς τὰς πύλας αὐτῆς.
11 Καὶ εἶπεν Ἰουδὶθ μακρόθεν τοῖς φυλάσσουσιν ἐπὶ τῶν
πυλῶν, ἀνοίξατε, ἀνοίξατε δὴ τὴν πύλην, μεθ᾽ ἡμῶν ὁ Θεὸς
ὁ Θεὸς ἡμῶν, ποιῆσαι ἔτι ἰσχὺν ἐν Ἰσραὴλ καὶ κράτος κατὰ
τῶν ἐχθρων, καθὰ καὶ σήμερον ἐποίησε.
12 Καὶ ἐγένετο ὡς ἤκουσαν οἱ ἄνδρες τῆς πόλεως αὐτῆς τὴν
φωνὴν αὐτῆς, ἐσπούδασαν τοῦ καταβῆναι εἰς τὴν πύλην τῆς
πόλεως αὐτῶν· καὶ συνεκάλεσαν τοὺς πρεσβυτέρους τῆς πόλεως.
13 Καὶ συνέδραμον πάντες ἀπὸ μικροῦ ἕως μεγάλου, ὅτι παράδοξον
ἦν αὐτοῖς τὸ ἐλθεῖν αὐτὴν, καὶ ἤνοιξαν τὴν πύλην, καὶ ὑπεδέ-
ξαντο αὐτάς· καὶ ἅψαντες πῦρ εἰς φαῦσιν, περιεκύκλωσαν αὐτάς.
14 Ἡ δὲ εἶπε πρὸς αὐτοὺς φωνῇ μεγάλῃ, αἰνεῖτε τὸν Θεὸν,
αἰνεῖτε· αἰνεῖτε τὸν Θεὸν, ὃς οὐκ ἀπέστησε τὸ ἔλεος αὐτοῦ
ἀπὸ τοῦ οἴκου Ἰσραὴλ, ἀλλ᾽ ἔθραυσε τοὺς ἐχθροὺς ἡμῶν διὰ
15 χειρός μου ἐν τῇ νυκτὶ ταύτῃ. Καὶ προελοῦσα τὴν κεφαλὴν
ἐκ τῆς πήρας, ἔδειξε, καὶ εἶπεν αὐτοῖς, ἰδοὺ ἡ κεφαλὴ Ὀλοφέρ-
νου ἀρχιστρατήγου δυνάμεως Ἀσσοὺρ, καὶ ἰδοὺ τὸ κωνωπεῖον
ἐν ᾧ κατέκειτο ἐν ταῖς μέθαις αὐτοῦ, καὶ ἐπάταξεν αὐτὸν ὁ Κύ-
16 ριος ἐν χειρὶ θηλείας. Καὶ ζῇ Κύριος ὃς διεφύλαξέ με ἐν τῇ
ὁδῷ μου ᾗ ἐπορεύθην, ὅτι ἠπάτησεν αὐτὸν τὸ πρόσωπόν μου
εἰς ἀπώλειαν αὐτοῦ, καὶ οὐκ ἐποίησεν ἁμάρτημα μετ᾽ ἐμοῦ εἰς
μίασμα καὶ αἰσχύνην.

Now when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long.
2 And Judith was left alone in the tent, and Holofernes lying along on his bed: for he was filled with wine.

3 Now Judith had commanded her maid to stand without her bedchamber, and to wait for her coming forth, as she did daily: for she said she would go forth to her prayers, and she spake to Bagoas according to the same purpose.

4 So all went forth, and none was left in the bedchamber, neither little nor great. Then Judith, standing by his bed, said in her heart, O Lord God of all power, look at this present upon the work of mine hands for the exaltation of Jerusalem. 5 For now is the time to help thine inheritance, and to execute my enterprise to the destruction of the enemies which are risen against us.

6 Then she came to the pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence, 7 and approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck with all her might, and she took away his head from him, 9 and tumbled his body down from the bed, and pulled down the canopy from the pillars; and anon after she went forth, and gave Holofernes his head to her maid; 10 and she put it in her bag of meat: so they twain went together according to their custom *unto prayer:* and when they passed the camp, they compassed the valley, and went up the mountain of Bethulia, and came to the gates thereof.

11 Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, *even* our God, is with us, to shew *his* power yet in Israel, and his strength against the enemy, as he hath even done this day.

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city. 13 And then they ran all together, both small and great, for it was strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night. 15 So she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain of the army of Assur, and behold the canopy, wherein he did lie in his drunkenness; and the Lord hath smitten him by the hand of a woman. 16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and *yet* hath he not committed sin with me, to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people. 18 Then said Ozias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the cutting off of the head of the chief of our enemies. 19 For this thy confidence shall not depart from the heart of men, which remember the power of God for ever. 20 And God turn these things to thee for a perpetual praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but hast revenged our ruin, walking a straight way before our God. And all the people said, So be it, so be it.

Then said Judith unto them, Hear me now, my brethren, and take this head, and hang it upon the highest place of your walls.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the watch of the Assyrians; but go not down. 3 Then they shall take their armour, and shall go into their camp, and raise up the captains of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face. 4 So ye, and all that inherit the coast of Israel, shall pursue them, and overthrow them as they go. 5 But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacle of Juda, and in all nations, which hearing thy name shall be astonished. 8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them. 9 And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

10 And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circumcised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

11 And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went forth by bands unto the straits of the mountain.

Καὶ ἐξέστη πᾶς ὁ λαὸς σφόδρα, καὶ κύψαντες προσεκύνησαν 17
τῷ Θεῷ, καὶ εἶπαν ὁμοθυμαδὸν, εὐλογητὸς εἶ ὁ Θεὸς ἡμῶν, ὁ ἐξ-
ουδενώσας ἐν τῇ ἡμέρᾳ τῇ σήμερον τοὺς ἐχθροὺς τοῦ λαοῦ σου.
Καὶ εἶπεν αὐτῇ Ὀζίας, εὐλογητὴ σὺ θυγάτηρ τῷ Θεῷ τῷ 18
ὑψίστῳ παρὰ πάσας τὰς γυναῖκας τὰς ἐπὶ τῆς γῆς, καὶ εὐλογη-
μένος Κύριος ὁ Θεὸς, ὃς ἔκτισε τοὺς οὐρανοὺς καὶ τὴν γῆν, ὃς
κατεύθυνέ σε εἰς τραῦμα κεφαλῆς ἄρχοντος ἐχθρῶν ἡμῶν, ὅτι 19
οὐκ ἀποστήσεται ἡ ἐλπίς σου ἀπὸ καρδίας ἀνθρώπων μνημο-
νευόντων ἰσχὺν Θεοῦ ἕως αἰῶνος. Καὶ ποιῆσαι σοι αὐτὰ 20
ὁ Θεὸς εἰς ὕψος αἰώνιον, τοῦ ἐπισκέψασθαί σε ἐν ἀγαθοῖς,
ἀνθ᾽ ὧν οὐκ ἐφείσω τῆς ψυχῆς σου διὰ τὴν ταπείνωσιν τοῦ
γένους ἡμῶν, ἀλλ᾽ ἐπεξῆλθες πτώματι ἡμῶν, ἐπ᾽ εὐθείαν
πορευθεῖσα ἐνώπιον τοῦ Θεοῦ ἡμῶν· καὶ εἶπαν πᾶς ὁ λαὸς,
γένοιτο, γένοιτο.

Καὶ εἶπε πρὸς αὐτοὺς Ἰουδὶθ, ἀκούσατε δή μου, ἀδελφοὶ, 14
καὶ λαβόντες τὴν κεφαλὴν ταύτην, κρεμάσατε αὐτὴν ἐπὶ τῆς
ἐπάλξεως τοῦ τείχους ὑμῶν.

Καὶ ἔσται ἡνίκα ἂν διαφαύσῃ ὁ ὄρθρος, καὶ ἐξέλθῃ ὁ ἥλιος 2
ἐπὶ τὴν γῆν, ἀναλήψεσθε ἕκαστος τὰ σκεύη τὰ πολεμικὰ ὑμῶν,
καὶ ἐξελεύσεσθε πᾶς ἀνὴρ ἰσχύων ἔξω τῆς πόλεως, καὶ δώσετε
ἀρχηγὸν εἰς αὐτοὺς, ὡς καταβαίνοντες ἐπὶ τὸ πεδίον εἰς τὴν
προφυλακὴν υἱῶν Ἀσσοὺρ, καὶ οὐ καταβήσεσθε. Καὶ ἀνα- 3
λαβόντες οὗτοι τὰς πανοπλίας αὐτῶν, πορεύσονται εἰς τὴν
παρεμβολὴν αὐτῶν, καὶ ἐγεροῦσι τοὺς στρατηγοὺς τῆς δυνά-
μεως Ἀσσοὺρ, καὶ συνδραμοῦνται ἐπὶ τὴν σκηνὴν Ὀλοφέρνου,
καὶ οὐχ εὑρήσουσιν αὐτὸν, καὶ ἐπιπεσεῖται ἐπ᾽ αὐτοὺς φόβος,
καὶ φεύξονται ἀπὸ προσώπου ὑμῶν. Καὶ ἐπακολουθήσαντες 4
ὑμεῖς, καὶ πάντες οἱ κατοικοῦντες πᾶν ὅριον Ἰσραὴλ, κατα-
στρώσατε αὐτοὺς ἐν ταῖς ὁδοῖς αὐτῶν. Πρὸ δὲ τοῦ ποιῆσαι 5
ταῦτα, καλέσατέ μοι Ἀχιὼρ τὸν Ἀμμανίτην, ἵνα ἰδὼν ἐπιγνῷ
τὸν ἐκφαυλίσαντα τὸν οἶκον τοῦ Ἰσραὴλ, καὶ αὐτὸν ὡς εἰς
θάνατον ἀποστείλαντα εἰς ἡμᾶς.

Καὶ ἐκάλεσαν τὸν Ἀχιὼρ ἐκ τοῦ οἴκου Ὀζία· ὡς δὲ ἦλθε, 6
καὶ εἶδε τὴν κεφαλὴν Ὀλοφέρνου ἐν χειρὶ ἀνδρὸς ἑνὸς ἐν τῇ
ἐκκλησίᾳ τοῦ λαοῦ, ἔπεσεν ἐπὶ πρόσωπον, καὶ ἐξελύθη τὸ
πνεῦμα αὐτοῦ.

Ὡς δὲ ἀνέλαβον αὐτὸν, προσέπεσε τοῖς ποσὶν Ἰουδὶθ, καὶ 7
προσεκύνησε τῷ προσώπῳ αὐτῆς, καὶ εἶπεν, εὐλογημένη σὺ
ἐν παντὶ σκηνώματι Ἰούδα, καὶ ἐν παντὶ ἔθνει, οἵτινες ἀκούσαν-
τες τὸ ὄνομά σου ταραχθήσονται. Καὶ νῦν ἀνάγγειλόν μοι ὅσα 8
ἐποίησας ἐν ταῖς ἡμέραις ταύταις· καὶ ἀπήγγειλεν αὐτῷ Ἰουδὶθ
ἐν μέσῳ τοῦ λαοῦ πάντα ὅσα ἦν πεποιηκυῖα, ἀφ᾽ ἧς ἡμέρας
ἐξῆλθεν ἕως οὗ ἐλάλει αὐτοῖς. Ὡς δὲ ἐπαύσατο λαλοῦσα, 9
ἠλάλαξεν ὁ λαὸς φωνῇ μεγάλῃ, καὶ ἔδωκε φωνὴν εὐφρόσυνον
ἐν τῇ πόλει αὐτῶν.

Ἰδὼν δὲ Ἀχιὼρ πάντα ὅσα ἐποίησεν ὁ Θεὸς τοῦ Ἰσραὴλ, 10
ἐπίστευσε τῷ Θεῷ σφόδρα, καὶ περιετέμετο τὴν σάρκα τῆς
ἀκροβυστίας αὐτοῦ, καὶ προσετέθη πρὸς τὸν οἶκον Ἰσραὴλ ἕως
τῆς ἡμέρας ταύτης.

Ἡνίκα δὲ ὁ ὄρθρος ἀνέβη, καὶ ἐκρέμασαν τὴν κεφαλὴν Ὀλο- 11
φέρνου ἐκ τοῦ τείχους, καὶ ἀνέλαβε πᾶς ἀνὴρ Ἰσραὴλ τὰ ὅπλα
αὐτοῦ, καὶ ἐξήλθοσαν κατὰ σπείρας ἐπὶ τὰς ἀναβάσεις τοῦ ὄρους.

12 Οἱ δὲ υἱοὶ Ἀσσοὺρ, ὡς εἶδον αὐτοὺς, διέπεμψαν ἐπὶ τοὺς
ἡγουμένους αὐτῶν· οἱ δὲ ἦλθον ἐπὶ στρατηγοὺς καὶ χιλιάρχους
καὶ ἐπὶ πάντα ἄρχοντα αὐτῶν·
13 Καὶ παρεγένοντο ἐπὶ τὴν σκηνὴν Ὀλοφέρνου, καὶ εἶπαν τῷ
ὄντι ἐπὶ πάντων τῶν αὐτοῦ, ἔγειρον δὴ τὸν κύριον ἡμῶν, ὅτι
ἐτόλμησαν οἱ δοῦλοι καταβαίνειν ἐφ᾽ ἡμᾶς εἰς πόλεμον, ἵνα
ἐξολοθρευθῶσιν εἰς τέλος.
14 Καὶ εἰσῆλθε Βαγώας, καὶ ἔκρουσε τὴν αὐλαίαν τῆς σκηνῆς·
15 ὑπενοεῖτο γὰρ καθεύδειν αὐτὸν μετὰ Ἰουδίθ. Ὡς δὲ οὐδεὶς
ἐπήκουσε, διαστείλας εἰσῆλθεν εἰς τὸν κοιτῶνα, καὶ εὗρεν αὐτὸν
ἐπὶ τῆς χελωνίδος ἐῤῥιμμένον νεκρὸν, καὶ ἡ κεφαλὴ αὐτοῦ
16 ἀφῄρητο ἀπ᾽ αὐτοῦ. Καὶ ἐβόησε φωνῇ μεγάλῃ μετὰ κλαυ-
θμοῦ καὶ στεναγμοῦ καὶ βοῆς ἰσχυρᾶς, καὶ διέῤῥηξε τὰ ἱμάτια
αὐτοῦ.
17 Καὶ εἰσῆλθεν εἰς τὴν σκηνὴν οὗ ἦν Ἰουδὶθ καταλύουσα, καὶ
18 οὐχ εὗρεν αὐτήν· καὶ ἐξεπήδησεν εἰς τὸν λαὸν, κράζων, ἠθέτη-
σαν οἱ δοῦλοι, ἐποίησεν αἰσχύνην μία γυνὴ τῶν Ἑβραίων, εἰς
τὸν οἶκον τοῦ βασιλέως Ναβουχοδονόσορ, ὅτι ἰδοὺ Ὀλοφέρνης
19 χαμαὶ, καὶ ἡ κεφαλὴ οὐκ ἔστιν ἐπ᾽ αὐτῷ. Ὡς δὲ ἤκουσαν
ταῦτα τὰ ῥήματα οἱ ἄρχοντες τῆς δυνάμεως Ἀσσοὺρ, τοὺς
χιτῶνας αὐτῶν διέῤῥηξαν, καὶ ἐταράχθη ἡ ψυχὴ αὐτῶν σφόδρα,
καὶ ἐγένετο αὐτῶν κραυγὴ καὶ βοὴ μεγάλη σφόδρα ἐν μέσῳ
τῆς παρεμβολῆς.
15 Καὶ ὡς ἤκουσαν οἱ ἐν τοῖς σκηνώμασιν ὄντες, ἐξέστησαν ἐπὶ
2 τὸ γεγονός· καὶ ἐπέπεσεν ἐπ᾽ αὐτοὺς φόβος καὶ τρόμος, καὶ οὐκ
ἦν ἄνθρωπος μένων κατὰ πρόσωπον τοῦ πλησίον ἔτι, ἀλλ᾽
ἐκχυθέντες ὁμοθυμαδὸν ἔφευγον ἐπὶ πᾶσαν ὁδὸν τοῦ πεδίου καὶ
3 τῆς ὀρεινῆς. Καὶ οἱ παρεμβεβληκότες ἐν τῇ ὀρεινῇ κύκλῳ
Βετυλούα καὶ ἐτράπησαν εἰς φυγήν· καὶ τότε οἱ υἱοὶ Ἰσραὴλ
πᾶς ἀνὴρ πολεμιστὴς ἐξ αὐτῶν ἐξεχύθησαν ἐπ᾽ αὐτούς.
4 Καὶ ἀπέστειλεν Ὀζίας εἰς Βαιτομασθαὶμ, καὶ Χωβαὶ, καὶ
Χωλὰ, καὶ εἰς πᾶν ὅριον Ἰσραὴλ, τοὺς ἀπαγγέλλοντας ὑπὲρ
τῶν συντετελεσμένων, καὶ ἵνα πάντες ἐπεκχυθῶσι τοῖς πολε-
5 μίοις εἰς τὴν ἀναίρεσιν αὐτῶν. Ὡς δὲ ἤκουσαν οἱ υἱοὶ Ἰσραὴλ,
πάντες ὁμοθυμαδὸν ἐπέπεσον ἐπ᾽ αὐτοὺς, καὶ ἔκοπτον αὐτοὺς
ἕως Χωβά· ὡσαύτως δὲ καὶ οἱ ἐξ Ἱερουσαλὴμ παρεγενήθησαν
καὶ ἐκ πάσης τῆς ὀρεινῆς· ἀνήγγειλαν γὰρ αὐτοῖς τὰ γεγονότα
τῇ παρεμβολῇ τῶν ἐχθρῶν αὐτῶν· καὶ οἱ ἐν Γαλαὰδ καὶ οἱ ἐν
τῇ Γαλιλαίᾳ ὑπερεκέρασαν αὐτοὺς πληγῇ μεγάλῃ, ἕως οὗ
παρῆλθον Δαμασκὸν, καὶ τὰ ὅρια αὐτῆς.
6 Οἱ δὲ λοιποὶ οἱ κατοικοῦντες Βετυλούα, ἐπέπεσαν τῇ παρεμ-
βολῇ Ἀσσοὺρ, καὶ ἐπρονόμευσαν αὐτοὺς, καὶ ἐπλούτησαν
7 σφόδρα. Οἱ δὲ υἱοὶ Ἰσραὴλ ἀναστρέψαντες ἀπὸ τῆς κοπῆς,
ἐκυρίευσαν τῶν λοιπῶν, καὶ αἱ κῶμαι καὶ ἐπαύλεις ἐν τῇ ὀρείνῃ
καὶ πεδινῇ ἐκράτησαν πολλῶν λαφύρων· ἦν γὰρ πλῆθος πολὺ
σφόδρα.
8 Καὶ Ἰωακὶμ ὁ ἱερεὺς ὁ μέγας καὶ ἡ γερουσία τῶν υἱῶν
Ἰσραὴλ οἱ κατοικοῦντες ἐν Ἱερουσαλὴμ ἦλθον τοῦ θεάσασθαι
τὰ ἀγαθὰ ἃ ἐποίησε Κύριος τῷ Ἰσραὴλ, καὶ τοῦ ἰδεῖν τὴν
9 Ἰουδὶθ, καὶ λαλῆσαι μετ᾽ αὐτῆς εἰρήνην. Ὡς δὲ εἰσῆλθον
πρὸς αὐτὴν, εὐλόγησαν αὐτὴν πάντες ὁμοθυμαδὸν, καὶ εἶπαν
πρὸς αὐτὴν, σὺ ὕψωμα Ἰσραὴλ, σὺ γαυρίαμα μέγα τοῦ Ἰσραὴλ,

[12] But when the Assyrians saw them, they
sent to their leaders, which came to their
captains and tribunes, and to every one of
their rulers.
[13] So they came to Holofernes' tent, and
said to him that had the charge of all his
things, Waken now our lord: for the
slaves have been bold to come down upon
us to battle, that they may be utterly de-
stroyed.
[14] Then went in Bagoas, and knocked at
the door of the tent; for he thought that
he had slept with Judith. [15] But because
none answered, he opened it, and went into
the bedchamber, and found him cast upon
the floor dead, and his head was taken from
him. [16] Therefore he cried with a loud
voice, with weeping, and sighing, and a
mighty cry, and rent his garments.
[17] After he went into the tent where
Judith lodged: and when he found her
not, he leaped out to the people, and cried,
[18] These slaves have dealt treacherously;
one woman of the Hebrews hath brought
shame upon the house of king Nabuchodo-
nosor: for, behold, Holofernes *lieth* upon
the ground without a head. [19] When the
captains of the Assyrians' army heard these
words, they rent their coats, and their
minds were wonderfully troubled, and there
was a cry and a very great noise throughout
the camp.
And when they that were in the tents
heard, they were astonished at the thing
that was done. [2] And fear and trembling
fell upon them, so that there was no man
that durst abide in the sight of his neigh-
bour, but rushing out all together, they fled
into every way of the plain, and of the hill
country. [3] They also that had camped in
the mountains round about Bethulia fled
away. Then the children of Israel, every
one that was a warrior among them, rushed
out upon them.
[4] Then sent Ozias to Betomasthem, and
to Chobai, and Chola, and to all the coasts
of Israel, such as should tell the things
that were done, and that all should rush
forth upon their enemies to destroy them.
[5] Now when the children of Israel heard
it, they all fell upon them with one con-
sent, and slew them unto Chobai: like-
wise also they that came from Jerusalem,
and from all the hill country, (for men had
told them what things were done in the
camp of their enemies,) and they that were
in Galaad, and in Galilee, chased them with
a great slaughter, until they were past Da-
mascus and the borders thereof.
[6] And the residue, that dwelt at Bethulia,
fell upon the camp of Assur, and spoiled
them, and were greatly enriched. [7] And
the children of Israel that returned from
the slaughter had that which remained;
and the villages and the cities, that were in
the mountains and in the plain, gat many
spoils: for the multitude was very great.
[8] Then Joacim the high priest, and the
ancients of the children of Israel that dwelt
in Jerusalem, came to behold the good
things that God had shewed to Israel, and
to see Judith, and to salute her. [9] And
when they came unto her, they blessed
her with one accord, and said unto her,
Thou art the exaltation of Israel, thou art

the great glory of Israel, thou art the great rejoicing of our nation: 10 thou hast done all these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

11 And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and vessels, and all his stuff: and she took it, and laid it on her mule; and made ready her carts, and laid them thereon.

12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took branches in her hand, and gave also to the women that were with her. 13 And they put a garland of olive upon her and her maid that was with her, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

1 Then Judith began to sing this thanksgiving in all Israel, and all the people sang after her this song of praise.

2 And Judith said,

Begin unto my God with timbrels, sing unto my Lord with cymbals: tune unto him a new psalm: exalt him, and call upon his name. 3 For God breaketh the battles: for among the camps in the midst of the people he hath delivered me out of the hands of them that persecuted me.

4 Assur came out of the mountains from the north, he came with ten thousands of his army, the multitude whereof stopped the torrents, and their horsemen have covered the hills. 5 He bragged that he would burn up my borders, and kill my young men with the sword, and dash the sucking children against the ground, and make mine infants as a prey, and my virgins as a spoil.

6 But the Almighty Lord hath disappointed them by the hand of a woman. 7 For the mighty one did not fall by the young men, neither did the sons of the Titans smite him, nor high giants set upon him: but Judith the daughter of Merari weakened him with the beauty of her countenance. 8 For she put off the garment of her widowhood for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bound her hair in a tire, and took a linen garment to deceive him. 9 Her sandals ravished his eyes, her beauty took his mind prisoner, and the fauchion passed through his neck.

10 The Persians quaked at her boldness, and the Medes were daunted at her hardiness. 11 Then my afflicted shouted for joy, and my weak ones cried aloud; but they were astonished: these lifted up their voices, but they were overthrown. 12 The sons of the damsels have pierced them through, and wounded them as fugitives' children: they perished by the battle of my Lord.

13 I will sing unto my God a new song: O Lord, thou art great and glorious, wonderful in strength, and invincible. 14 Let all creatures serve thee: for thou spakest,

*σὺ καύχημα μέγα τοῦ γένους ἡμῶν. Ἐποίησας πάντα ταῦτα* 10
*ἐν χειρί σου, ἐποίησας τὰ ἀγαθὰ μετὰ Ἰσραήλ· καὶ εὐδοκήσαι*
*ἐπ' αὐτοῖς ὁ Θεός· εὐλογημένη γίνου παρὰ τῷ παντοκράτορι*
*Κυρίῳ εἰς τὸν αἰῶνα χρόνον· καὶ εἶπε πᾶς ὁ λαὸς, γένοιτο.*

Καὶ *ἐλαφύρευσε πᾶς ὁ λαὸς τὴν παρεμβολὴν ἐφ' ἡμέρας* 11
*τριάκοντα, καὶ ἔδωκαν τῇ* Ἰουδὶθ *τὴν σκηνὴν* Ὀλοφέρνου, *καὶ*
*πάντα τὰ ἀργυρώματα, καὶ τὰς κλίνας, καὶ τὰ ὅλκια. καὶ πάντα*
*τὰ σκευάσματα αὐτοῦ· καὶ λαβοῦσα αὕτη ἐπέθηκεν ἐπὶ τὴν*
*ἡμίονον αὐτῆς, καὶ ἔζευξε τὰς ἁμάξας αὐτῆς, καὶ ἐσώρευσεν*
*αὐτὰ ἐπ' αὐτῶν.*

Καὶ *συνέδραμε πᾶσα γυνὴ* Ἰσραὴλ *τοῦ ἰδεῖν αὐτὴν, καὶ* 12
*εὐλόγησαν αὐτήν· καὶ ἐποίησαν αὐτῇ χορὸν ἐξ αὐτῶν· καὶ*
*ἔλαβε θύρσους ἐν ταῖς χερσὶν αὐτῆς, καὶ ἔδωκε ταῖς γυναιξὶ*
*ταῖς μετ' αὐτῆς, καὶ ἐστεφανώσαντο τὴν ἐλαίαν αὕτη καὶ αἱ* 13
*μετ' αὐτῆς· καὶ προῆλθε παντὸς τοῦ λαοῦ ἐν χορείᾳ ἡγουμένη*
*πασῶν τῶν γυναικῶν, καὶ ἠκολούθει πᾶς ἀνὴρ* Ἰσραὴλ *ἐνωπλισ-*
*μένοι μετὰ στεφάνων καὶ ὕμνων ἐν τῷ στόματι αὐτῶν.*

Καὶ *ἐξῆρχεν* Ἰουδὶθ *τὴν ἐξομολόγησιν ταύτην ἐν παντὶ* 1
Ἰσραὴλ, *καὶ ὑπεφώνει πᾶς ὁ λαὸς τὴν αἴνεσιν ταύτην.*

Καὶ *εἶπεν* Ἰουδὶθ, 16

Ἐξάρχετε *τῷ* Θεῷ *μου ἐν τυμπάνοις, ᾄσατε τῷ* Κυρίῳ *μου* 2
*ἐν κυμβάλοις, ἐναρμόσασθε αὐτῷ ψαλμὸν καινὸν, ὑψοῦτε καὶ*
*ἐπικαλέσασθε τὸ ὄνομα αὐτοῦ· ὅτι* Θεὸς *συντρίβων πολέμους* 3
Κύριος, *ὅτι εἰς παρεμβολὰς αὐτοῦ ἐν μέσῳ λαοῦ ἐξείλατό με*
*ἐκ χειρὸς τῶν καταδιωκόντων με.*

Ἦλθεν Ἀσσοὺρ *ἐξ ὀρέων ἀπὸ* Βοῤῥᾶ, *ἦλθεν ἐν μυριάσι* 4
*δυνάμεως αὐτοῦ, ὧν τὸ πλῆθος αὐτῶν ἐνέφραξε χειμάῤῥους, καὶ*
*ἡ ἵππος αὐτῶν ἐκάλυψε βουνούς.* Εἶπεν *ἐμπρήσειν τὰ ὅριά* 5
*μου, καὶ τοὺς νεανίσκους μου ἀνελεῖν ἐν ῥομφαίᾳ, καὶ τὰ θηλά-*
*ζοντά μου θήσειν εἰς ἔδαφος, καὶ τὰ νήπιά μου δώσειν εἰς*
*προνομὴν, καὶ τὰς παρθένους μου σκυλεῦσαι.*

Κύριος *παντοκράτωρ ἠθέτησεν αὐτοὺς ἐν χειρὶ θηλείας.* 6
Οὐ *γὰρ ὑπέπεσεν ὁ δυνατὸς αὐτῶν ὑπὸ νεανίσκων, οὐδὲ υἱοὶ* 7
Τιτάνων *ἐπάταξαν αὐτὸν, οὐδὲ ὑψηλοὶ γίγαντες ἐπέθεντο αὐτῷ,*
*ἀλλὰ* Ἰουδὶθ *θυγάτηρ* Μεραρὶ *ἐν κάλλει προσώπου αὐτῆς*
*παρέλυσεν αὐτόν.* Ἐξεδύσατο *γὰρ στολὴν χηρεύσεως αὐτῆς* 8
*εἰς ὕψος τῶν πονούντων ἐν* Ἰσραὴλ, *ἠλείψατο τὸ πρόσωπον*
*αὐτῆς ἐν μυρισμῷ, καὶ ἐδήσατο τὰς τρίχας αὐτῆς ἐν μίτρᾳ,*
*καὶ ἔλαβε στολὴν λινῆν εἰς ἀπάτην αὐτοῦ.* Τὸ *σανδάλιον* 9
*αὐτῆς ἥρπασεν ὀφθαλμὸν αὐτοῦ, καὶ τὸ κάλλος αὐτῆς ᾐχμα-*
*λώτισε ψυχὴν αὐτοῦ· διῆλθεν ὁ ἀκινάκης τὸν τράχηλον*
*αὐτοῦ.*

Ἔφριξαν Πέρσαι *τὴν τόλμαν αὐτῆς, καὶ* Μῆδοι *τὸ θράσος* 10
*αὐτῆς ἐῤῥάχθησαν.* Τότε *ἠλάλαξαν οἱ ταπεινοί μου, καὶ ἐφο-* 11
*βήθησαν οἱ ἀσθενοῦντές μου, καὶ ἐπτοήθησαν· ὕψωσαν τὴν*
*φωνὴν αὐτῶν, καὶ ἀνετράπησαν.* Υἱοὶ *κορασίων κατεκέντη-* 12
*σαν αὐτοὺς, καὶ ὡς παῖδας αὐτομολούντων ἐτίτρωσκον αὐτούς·*
*ἀπώλοντο ἐκ παρατάξεως* Κυρίου *μου.*

Ὑμνήσω *τῷ* Θεῷ *μου ὕμνον καινόν·* Κύριε, *μέγας εἶ, καὶ* 13
*ἔνδοξος, θαυμαστὸς ἐν ἰσχύϊ, ἀνυπέρβλητος.* Σοὶ *δουλευσάτω* 14
*πᾶσα ἡ κτίσις σου, ὅτι εἶπας, καὶ ἐγενήθησαν· ἀπέστειλας τὸ*

πνεῦμά σου, καὶ ᾠκοδόμησε· καὶ οὐκ ἔστιν ὃς ἀντιστήσεται τῇ
15 φωνῇ σου. Ὄρη γὰρ ἐκ θεμελίων σὺν ὕδασι σαλευθήσεται,
πέτραι δὲ ἀπὸ προσώπου σου ὡς κηρὸς τακήσονται, ἐπὶ δὲ
16 τοῖς φοβουμένοις σε σὺ εὐιλατεύεις αὐτοῖς. Ὅτι μικρὸν
πᾶσα θυσία εἰς ὀσμὴν εὐωδίας, καὶ ἐλάχιστον πᾶν στέαρ
εἰς ὁλοκαύτωμά σοι· ὁ δὲ φοβούμενος τὸν Κύριον, μέγας
διαπαντός.
17 Οὐαὶ ἔθνεσιν ἐπανισταμένοις τῷ γένει μου· Κύριος παν-
τοκράτωρ ἐκδικήσει αὐτοὺς ἐν ἡμέρᾳ κρίσεως, δοῦναι πῦρ καὶ
σκώληκας εἰς σάρκας αὐτῶν, καὶ κλαύσονται ἐν αἰσθήσει ἕως
αἰῶνος.
18 Ὡς δὲ ἦλθοσαν εἰς Ἱερουσαλὴμ, προσεκύνησαν τῷ Θεῷ· καὶ
ἡνίκα ἐκαθαρίσθη ὁ λαὸς, ἀνήνεγκαν τὰ ὁλοκαυτώματα αὐτῶν,
καὶ τὰ ἑκουσία αὐτῶν, καὶ τὰ δόματα.
19 Καὶ ἀνέθηκεν Ἰουδὶθ πάντα τὰ σκεύη Ὀλοφέρνου ὅσα ἔδω-
κεν ὁ λαὸς αὐτῇ, καὶ τὸ κωνωπεῖον ὃ ἔλαβεν αὕτη ἐκ τοῦ
κοιτῶνος αὐτοῦ, εἰς ἀνάθημα τῷ Θεῷ ἔδωκε.
20 Καὶ ἦν ὁ λαὸς εὐφραινόμενος ἐν Ἱερουσαλὴμ κατὰ πρόσ-
ωπον τῶν ἁγίων ἐπὶ μῆνας τρεῖς, καὶ Ἰουδὶθ μετ᾽ αὐτῶν κατέ-
μεινε.
21 Μετὰ δὲ τὰς ἡμέρας ταύτας ἀνέζευξεν ἕκαστος εἰς τὴν κλη-
ρονομίαν αὐτοῦ· καὶ Ἰουδὶθ ἀπῆλθεν εἰς Βετυλούα, καὶ κατέ-
μεινεν ἐπὶ τῆς ὑπάρξεως αὐτῆς· καὶ ἐγένετο κατὰ τὸν καιρὸν
22 αὐτῆς ἔνδοξος ἐν πάσῃ τῇ γῇ. Καὶ πολλοὶ ἐπεθύμησαν αὐτὴν,
καὶ οὐκ ἔγνω ἀνὴρ αὐτὴν πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῆς,
ἀφ᾽ ἧς ἡμέρας ἀπέθανε Μανασσῆς ὁ ἀνὴρ αὐτῆς, καὶ προσετέθη
πρὸς τὸν λαὸν αὐτοῦ.
23 Καὶ ἦν προβαίνουσα μεγάλη σφόδρα· καὶ ἐγήρασεν ἐν τῷ
οἴκῳ τοῦ ἀνδρὸς αὐτῆς ἔτη ἑκατὸν πέντε, καὶ ἀφῆκε τὴν ἅβραν
αὐτῆς ἐλευθέραν, καὶ ἀπέθανεν εἰς Βετυλούα, καὶ ἔθαψαν αὐτὴν
24 ἐν τῷ σπηλαίῳ τοῦ ἀνδρὸς αὐτῆς Μανασσῆ, καὶ ἐπένθησεν
αὐτὴν οἶκος Ἰσραὴλ ἡμέρας ἑπτά· καὶ διεῖλε τὰ ὑπάρχοντα
αὐτῆς πρὸ τοῦ ἀποθανεῖν αὐτὴν, πᾶσι τοῖς ἔγγιστα Μανασσῆ
25 τοῦ ἀνδρὸς αὐτῆς, καὶ τοῖς ἔγγιστα τοῦ γένους αὐτῆς. Καὶ
οὐκ ἦν ἔτι ὁ ἐκφοβῶν τοὺς υἱοὺς Ἰσραὴλ ἐν ταῖς ἡμέραις Ἰουδὶθ,
καὶ μετὰ τὸ ἀποθανεῖν αὐτὴν, ἡμέρας πολλάς.

and they were made: thou didst send forth thy spirit, and it created them, and there is none that can resist thy voice. 15 For the mountains shall be moved from their foundations with the waters, the rocks shall melt as wax at thy presence: yet thou art merciful to them that fear thee. 16 For all sacrifice is too little for a sweet savour unto thee, and all the fat is not sufficient for thy burnt offering: but he that feareth the Lord is great at all times.

17 Woe to the nations that rise up against my kindred! the Lord Almighty will take vengeance of them in the day of judgment, in putting fire and worms in their flesh; and they shall feel them, and weep for ever.

18 Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy which she had taken out of his bedchamber, for a gift unto God.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained in her own possession, and was in her time honourable in all the country. 22 And many desired her, but none knew her all the days of her life, after that Manasses her husband was dead, and was gathered to his people.

23 But she increased more and more in honour, and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the cave of her husband Manasses. 24 And the house of Israel lamented her seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred. 25 And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death.

# ΣΟΦΙΑ ΣΑΛΩΜΩΝ.

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LOVE righteousness, ye that be judges of the earth: think of the Lord with a good (heart,) and in simplicity of heart seek him. 2 For he will be found of them that tempt him not; and sheweth himself unto such as do not distrust him. 3 For froward thoughts separate from God: and his power, when it is tried, reproveth the unwise.

4 For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin. 5 For the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in.

6 For wisdom is a loving spirit; and will not acquit a blasphemer of his words: for God is witness of his reins, and a true beholder of his heart, and a hearer of his tongue. 7 For the Spirit of the Lord filleth the world: and that which containeth all things hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things cannot be hidden: neither shall vengeance, when it punisheth, pass by him. 9 For inquisition shall be made into the counsels of the ungodly: and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds. 10 For the ear of jealousy heareth all things: and the noise of murmurings is not hid.

11 Therefore beware of murmuring, which is unprofitable; and refrain your tongue from backbiting: for there is no word so secret, that shall go for nought: and the mouth that belieth slayeth the soul.

12 Seek not death in the error of your life: and pull not upon yourselves destruction with the works of your hands. 13 For God made not death: neither hath he pleasure in the destruction of the living. 14 For he created all things, that they might have their being: and the generations of the world were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth: 15 (for righteousness is immortal:) 16 but ungodly men with their works and words called it to them: for when they thought to have it their friend, they consumed to nought, and made a covenant with it, because they are worthy to take part with it.

For *the ungodly* said, reasoning with themselves, *but* not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave. 2 For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart: 3 which being extinguished, our body shall be turned to ashes, and our spirit shall vanish as the soft air, 4 and our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of

ʼΑΓΑΠΗΣΑΤΕ δικαιοσύνην οἱ κρίνοντες τὴν γῆν,
φρονήσατε περὶ τοῦ Κυρίου ἐν ἀγαθότητι, καὶ ἐν ἁπλό-
τητι καρδίας ζητήσατε αὐτόν. Ὅτι εὑρίσκεται τοῖς μὴ 2
πειράζουσιν αὐτὸν, ἐμφανίζεται δὲ τοῖς μὴ ἀπιστοῦσιν
αὐτῷ. Σκολιοὶ γὰρ λογισμοὶ χωρίζουσιν ἀπὸ Θεοῦ, δοκι- 3
μαζομένη τε ἡ δύναμις ἐλέγχει τοὺς ἄφρονας.

Ὅτι εἰς κακότεχνον ψυχὴν οὐκ εἰσελεύσεται σοφία, οὐδὲ 4
κατοικήσει ἐν σώματι κατάχρεῳ ἁμαρτίας. Ἅγιον γὰρ 5
πνεῦμα παιδείας φεύξεται δόλον, καὶ ἀπαναστήσεται ἀπὸ
λογισμῶν ἀσυνέτων, καὶ ἐλεγχθήσεται ἐπελθούσης ἀδικίας.

Φιλάνθρωπον γὰρ πνεῦμα σοφία, καὶ οὐκ ἀθῳώσει 6
βλάσφημον ἀπὸ χειλέων αὐτοῦ, ὅτι τῶν νεφρῶν αὐτοῦ
μάρτυς ὁ Θεὸς, καὶ τῆς καρδίας αὐτοῦ ἐπίσκοπος ἀληθὴς,
καὶ τῆς γλώσσης ἀκουστής· ὅτι πνεῦμα Κυρίου πεπλή- 7
ρωκε τὴν οἰκουμένην, καὶ τὸ συνέχον τὰ πάντα γνῶσιν
ἔχει φωνῆς.

Διὰ τοῦτο φθεγγόμενος ἄδικα οὐδεὶς μὴ λάθῃ, οὐδὲ μὴν 8
παροδεύσῃ αὐτὸν ἐλέγχουσα ἡ δίκη. Ἐν γὰρ διαβουλίοις 9
ἀσεβοῦς ἐξέτασις ἔσται, λόγων δὲ αὐτοῦ ἀκοὴ πρὸς Κύριον
ἥξει εἰς ἔλεγχον ἀνομημάτων αὐτοῦ. Ὅτι οὖς ζηλώσεως 10
ἀκροᾶται τὰ πάντα, καὶ θροῦς γογγυσμῶν οὐκ ἀποκρύπ-
τεται.

Φυλάξασθε τοίνυν γογγυσμὸν ἀνωφελῆ, καὶ ἀπὸ κατα- 11
λαλιᾶς φείσασθε γλώσσης· ὅτι φθέγμα λαθραῖον κενὸν
οὐ πορεύσεται, στόμα δὲ καταψευδόμενον ἀναιρεῖ ψυχήν.

Μὴ ζηλοῦτε θάνατον ἐν πλάνῃ ζωῆς ὑμῶν, μηδὲ ἐπισπᾶ- 12
σθε ὄλεθρον ἔργοις χειρῶν ὑμῶν· ὅτι ὁ Θεὸς θάνατον οὐκ 13
ἐποίησεν, οὐδὲ τέρπεται ἐπ᾽ ἀπωλείᾳ ζώντων. Ἔκτισε γὰρ 14
εἰς τὸ εἶναι τὰ πάντα, καὶ σωτήριοι αἱ γενέσεις τοῦ κόσμου,
καὶ οὐκ ἔστιν ἐν αὐταῖς φάρμακον ὀλέθρου, οὔτε ᾅδου
βασίλειον ἐπὶ γῆς. Δικαιοσύνη γὰρ ἀθάνατός ἐστιν· 15
ἀσεβεῖς δὲ ταῖς χερσὶ καὶ τοῖς λόγοις προσεκαλέσαντο 16
αὐτὸν, φίλον ἡγησάμενοι αὐτὸν ἐτάκησαν, καὶ συνθήκην
ἔθεντο πρὸς αὐτὸν, ὅτι ἄξιοί εἰσι τῆς ἐκείνου μερίδος εἶναι.

Εἶπον γὰρ ἑαυτοῖς λογισάμενοι οὐκ ὀρθῶς, ὀλίγος ἐστὶ 2
καὶ λυπηρὸς ὁ βίος ἡμῶν, καὶ οὐκ ἔστιν ἴασις ἐν τελευτῇ
ἀνθρώπου, καὶ οὐκ ἐγνώσθη ὁ ἀναλύσας ἐξ ᾅδου. Ὅτι 2
αὐτοσχεδίως ἐγεννήθημεν, καὶ μετὰ τοῦτο ἐσόμεθα ὡς οὐχ
ὑπάρξαντες, ὅτι καπνὸς ἡ πνοὴ ἐν ῥισὶν ἡμῶν, καὶ ὁ λόγος
σπινθὴρ ἐν κινήσει καρδίας ἡμῶν, οὗ σβεσθέντος τέφρα 3
ἀποβήσεται τὸ σῶμα, καὶ τὸ πνεῦμα διαχυθήσεται ὡς
χαῦνος ἀήρ. Καὶ τὸ ὄνομα ἡμῶν ἐπιλησθήσεται ἐν 4
χρόνῳ, καὶ οὐθεὶς μνημονεύσει τῶν ἔργων ἡμῶν· καὶ

*παρελεύσεται ὁ βίος ἡμῶν ὡς ἴχνη νεφέλης, καὶ ὡς*
*ὁμίχλη διασκεδασθήσεται διωχθεῖσα ὑπὸ ἀκτίνων ἡλίου,*
*καὶ ὑπὸ θερμότητος αὐτοῦ βαρυνθεῖσα.*
5 *Σκιᾶς γὰρ πάροδος ὁ βίος ἡμῶν, καὶ οὐκ ἔστιν ἀνα-*
*ποδισμὸς τῆς τελευτῆς ἡμῶν, ὅτι κατεσφραγίσθη, καὶ*
*οὐδεὶς ἀναστρέφει.*
6 *Δεῦτε οὖν καὶ ἀπολαύσωμεν τῶν ὄντων ἀγαθῶν, καὶ*
7 *χρησώμεθα τῇ κτίσει ὡς νεότητι σπουδαίως. Οἴνου*
*πολυτελοῦς καὶ μύρων πλησθῶμεν, καὶ μὴ παροδευσάτω*
8 *ἡμᾶς ἄνθος ἀέρος. Στεψώμεθα ῥόδων κάλυξι πρινὴ*
9 *μαρανθῆναι. Μηδεὶς ἡμῶν ἄμοιρος ἔστω τῆς ἡμετέρας*
*ἀγερωχίας, πανταχῇ καταλίπωμεν σύμβολα τῆς εὐφροσύ-*
*νης, ὅτι αὕτη ἡ μερὶς ἡμῶν καὶ ὁ κλῆρος οὗτος.*
10 *Καταδυναστεύσωμεν πένητα δίκαιον, μὴ φεισώμεθα*
*χήρας, μηδὲ πρεσβύτου ἐντραπῶμεν πολιὰς πολυχρονίους.*
11 *Ἔστω δὲ ἡμῶν ἡ ἰσχὺς νόμος τῆς δικαιοσύνης, τὸ γὰρ*
*ἀσθενὲς ἄχρηστον ἐλέγχεται.*
12 *Ἐνεδρεύσωμεν δὲ τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστι*
*καὶ ἐναντιοῦται τοῖς ἔργοις ἡμῶν, καὶ ὀνειδίζει ἡμῖν ἁμαρ-*
*τήματα νόμου, καὶ ἐπιφημίζει ἡμῖν ἁμαρτήματα παιδείας*
13 *ἡμῶν. Ἐπαγγέλλεται γνῶσιν ἔχειν Θεοῦ, καὶ παῖδα*
14 *Κυρίου ἑαυτὸν ὀνομάζει. Ἐγένετο ἡμῖν εἰς ἔλεγχον*
15 *ἐννοιῶν ἡμῶν. Βαρύς ἐστιν ἡμῖν καὶ βλεπόμενος, ὅτι*
*ἀνόμοιος τοῖς ἄλλοις ὁ βίος αὐτοῦ, καὶ ἐξηλλαγμέναι αἱ*
16 *τρίβοι αὐτοῦ. Εἰς κίβδηλον ἐλογίσθημεν αὐτῷ, καὶ*
*ἀπέχεται τῶν ὁδῶν ἡμῶν ὡς ἀπὸ ἀκαθαρσιῶν· μακαρίζει*
*ἔσχατα δικαίων, καὶ ἀλαζονεύεται πατέρα Θεόν.*
17 *Ἴδωμεν εἰ οἱ λόγοι αὐτοῦ ἀληθεῖς, καὶ πειράσωμεν τὰ*
18 *ἐν ἐκβάσει αὐτοῦ. Εἰ γάρ ἐστιν ὁ δίκαιος υἱὸς Θεοῦ,*
*ἀντιλήψεται αὐτοῦ, καὶ ῥύσεται αὐτὸν ἐκ χειρὸς ἀνθεστη-*
19 *κότων. Ὕβρει καὶ βασάνῳ ἐτάσωμεν αὐτὸν, ἵνα γνῶμεν*
*τὴν ἐπιείκειαν αὐτοῦ, καὶ δοκιμάσωμεν τὴν ἀνεξικακίαν*
20 *αὐτοῦ. Θανάτῳ ἀσχήμονι καταδικάσωμεν αὐτόν· ἔσται*
*γὰρ αὐτοῦ ἐπισκοπὴ ἐκ λόγων αὐτοῦ.*
21 *Ταῦτα ἐλογίσαντο, καὶ ἐπλανήθησαν· ἀπετύφλωσε γὰρ*
22 *αὐτοὺς ἡ κακία αὐτῶν, καὶ οὐκ ἔγνωσαν μυστήρια Θεοῦ,*
*οὐδὲ μισθὸν ἤλπισαν ὁσιότητος, οὐδὲ ἔκριναν γέρας ψυχῶν*
*ἀμώμων.*
23 *Ὅτι ὁ Θεὸς ἔκτισε τὸν ἄνθρωπον ἐπ᾽ ἀφθαρσίᾳ, καὶ*
24 *εἰκόνα τῆς ἰδίας ἰδιότητος ἐποίησεν αὐτόν. Φθόνῳ δὲ*
*διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον· πειράζουσι*
*δὲ αὐτὸν οἱ τῆς ἐκείνου μερίδος ὄντες.*
3 *Δικαίων δὲ ψυχαὶ ἐν χειρὶ Θεοῦ, καὶ οὐ μὴ ἅψηται*
2 *αὐτῶν βάσανος. Ἔδοξαν ἐν ὀφθαλμοῖς ἀφρόνων τεθνά-*
3 *ναι, καὶ ἐλογίσθη κάκωσις ἡ ἔξοδος αὐτῶν, καὶ ἡ ἀφ᾽ ἡμῶν*
4 *πορεία σύντριμμα· οἱ δὲ εἰσιν ἐν εἰρήνῃ. Καὶ γὰρ ἐν ὄψει*
*ἀνθρώπων ἐὰν κολασθῶσιν, ἡ ἐλπὶς αὐτῶν ἀθανασίας*
*πλήρης.*
5 *Καὶ ὀλίγα παιδευθέντες μεγάλα εὐεργετηθήσονται, ὅτι*
*ὁ Θεὸς ἐπείρασεν αὐτοὺς, καὶ εὗρεν αὐτοὺς ἀξίους ἑαυτοῦ.*
6 *Ὡς χρυσὸν ἐν χωνευτηρίῳ ἐδοκίμασεν αὐτοὺς, καὶ ὡς*
*ὁλοκάρπωμα θυσίας προσεδέξατο αὐτούς.*

a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof.

[5] For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again.

[6] Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth. [7] Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us. [8] Let us crown ourselves with rosebuds, before they be withered: [9] let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

[10] Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient grey hairs of the aged. [11] Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

[12] Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education. [13] He professeth to have the knowledge of God: and he calleth himself the child of the Lord. [14] He was made to reprove our thoughts. [15] He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion. [16] We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

[17] Let us see if his words be true: and let us prove what shall happen in the end of him. [18] For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies. [19] Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. [20] Let us condemn him with a shameful death: for by his own saying he shall be respected.

[21] Such things they did imagine, and were deceived: for their own wickedness hath blinded them. [22] As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

[23] For God created man to be immortal, and made him to be an image of his own eternity. [24] Nevertheless through envy of the devil came death into the world: and they that are of his side do find it.

But the souls of the righteous are in the hand of God, and there shall no torment touch them. [2] In the sight of the unwise they seemed to die: and their departure is taken for misery, [3] and their going from us to be utter destruction: but they are in peace. [4] For though they be punished in the sight of men, yet is their hope full of immortality.

[5] And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. [6] As gold in the furnace hath he tried them, and received them as a burnt offering.

7 And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. 8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. 9 They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect. 10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable: 12 their wives are foolish, and their children wicked:

13 Their offspring is cursed. Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed: she shall have fruit in the visitation of souls.

14 And *blessed is* the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God: for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind. 15 For glorious is the fruit of good labours: and the root of wisdom shall never fall away.

16 As for the children of adulterers, they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out. 17 For though they live long, yet shall they be nothing regarded: and their last age shall be without honour. 18 Or, if they die quickly, they have no hope, neither comfort in the day of trial. 19 For horrible is the end of the unrighteous generation.

Better it is to have no children, and to have virtue: for the memorial thereof is immortal: because it is known with God, and with men. 2 When it is present, men take example at it; and when it is gone, they desire it: it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

3 But the multiplying brood of the ungodly shall not thrive, nor take deep rooting from bastard slips, nor lay any fast foundation. 4 For though they flourish in branches for a time; yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out. 5 The imperfect branches shall be broken off, their fruit unprofitable, not ripe to eat, yea, meet for nothing. 6 For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial. 7 But though the righteous be prevented with death, yet shall he be in rest.

8 For honourable age is not that which standeth in length of time, nor that is measured by number of years. 9 But wisdom is the grey hair unto men, and an unspotted life is old age. 10 He pleased God, and was beloved of him: so that living among sinners he was translated. 11 Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. 12 For the bewitching of naughtiness doth obscure things that are honest; and the wandering of concupiscence doth undermine the simple mind. 13 He, being made perfect in a short time, fulfilled a long time: 14 for his soul pleased the Lord: therefore hasted he *to take him away* from among the wicked. 15 This the people saw, and understood not, neither laid they up this in their minds, That his

Καὶ ἐν καιρῷ ἐπισκοπῆς αὐτῶν ἀναλάμψουσι, καὶ ὡς 7
σπινθῆρες ἐν καλάμῃ διαδραμοῦνται. Κρινοῦσιν ἔθνη καὶ 8
κρατήσουσι λαῶν, καὶ βασιλεύσει αὐτῶν Κύριος εἰς τοὺς
αἰῶνας. Οἱ πεποιθότες ἐπ᾽ αὐτῷ συνήσουσιν ἀλήθειαν, 9
καὶ οἱ πιστοὶ ἐν ἀγάπῃ προσμενοῦσιν αὐτῷ, ὅτι χάρις
καὶ ἔλεος τοῖς ἐκλεκτοῖς αὐτοῦ. Οἱ δὲ ἀσεβεῖς καθὰ 10
ἐλογίσαντο ἕξουσιν ἐπιτιμίαν, οἱ ἀμελήσαντες τοῦ δικαίου
καὶ τοῦ Κυρίου ἀποστάντες.

Σοφίαν γὰρ καὶ παιδείαν ὁ ἐξουθενῶν ταλαίπωρος, καὶ 11
κενὴ ἡ ἐλπὶς αὐτῶν, καὶ οἱ κόποι ἀνόνητοι, καὶ ἄχρηστα
τὰ ἔργα αὐτῶν. Αἱ γυναῖκες αὐτῶν ἄφρονες, καὶ πονηρὰ 12
τὰ τέκνα αὐτῶν.

Ἐπικατάρατος ἡ γένεσις αὐτῶν, ὅτι μακαρία στεῖρα ἡ 13
ἀμίαντος, ἥτις οὐκ ἔγνω κοίτην ἐν παραπτώματι, ἕξει
καρπὸν ἐν ἐπισκοπῇ ψυχῶν.

Καὶ εὐνοῦχος ὁ μὴ ἐργασάμενος ἐν χειρὶ ἀνόμημα, 14
μηδὲ ἐνθυμηθεὶς κατὰ τοῦ Κυρίου πονηρά· δοθήσεται
γὰρ αὐτῷ τῆς πίστεως χάρις ἐκλεκτὴ, καὶ κλῆρος ἐν ναῷ
Κυρίου θυμηρέστερος· Ἀγαθῶν γὰρ πόνων καρπὸς εὐ- 15
κλεὴς, καὶ ἀδιάπτωτος ἡ ῥίζα τῆς φρονήσεως.

Τέκνα δὲ μοιχῶν ἀτέλεστα ἔσται, καὶ ἐκ παρανόμου 16
κοίτης σπέρμα ἀφανισθήσεται. Ἐάν τε γὰρ μακρόβιοι 17
γένωνται, εἰς οὐθὲν λογισθήσονται, καὶ ἄτιμον ἐπ᾽ ἐσχάτον
τὸ γῆρας αὐτῶν. Ἐάν τε ὀξέως τελευτήσωσιν, οὐχ 18
ἕξουσιν ἐλπίδα, οὐδὲ ἐν ἡμέρᾳ διαγνώσεως παραμύθιον·
γενεᾶς γὰρ ἀδίκου χαλεπὰ τὰ τέλη. 19

Κρείσσων ἀτεκνία μετὰ ἀρετῆς, ἀθανασία γάρ ἐστιν ἐν 4
μνήμῃ αὐτῆς, ὅτι καὶ παρὰ Θεῷ γινώσκεται καὶ παρὰ
ἀνθρώποις· παροῦσάν τε μιμοῦνται αὐτὴν, καὶ ποθοῦσιν 2
ἀπελθοῦσαν καὶ ἐν τῷ αἰῶνι στεφανηφοροῦσα πομπεύει,
τὸν τῶν ἀμιάντων ἄθλων ἀγῶνα νικήσασα.

Πολύγονον δὲ ἀσεβῶν πλῆθος οὐ χρησιμεύσει, καὶ ἐκ 3
νόθων μοσχευμάτων οὐ δώσει ῥίζαν εἰς βάθος, οὐδὲ
ἀσφαλῆ βάσιν ἑδράσει. Κἂν γὰρ ἐν κλάδοις πρὸς καιρὸν 4
ἀναθάλῃ, ἐπισφαλῶς βεβηκότα ὑπὸ ἀνέμου σαλευθήσεται,
καὶ ὑπὸ βίας ἀνέμων ἐκριζωθήσεται. Περικλασθήσονται 5
κλῶνες ἀτέλεστοι, καὶ ὁ καρπὸς αὐτῶν ἄχρηστος, ἄωρος
εἰς βρῶσιν, καὶ εἰς οὐθὲν ἐπιτήδειος. Ἐκ γὰρ ἀνόμων 6
ὕπνων τέκνα γεννώμενα μάρτυρές εἰσι πονηρίας κατὰ
γονέων ἐν ἐξετασμῷ αὐτῶν. Δίκαιος δὲ ἐὰν φθάσῃ τελευ- 7
τῆσαι, ἐν ἀναπαύσει ἔσται.

Γῆρας γὰρ τίμιον οὐ τὸ πολυχρόνιον, οὐδὲ ἀριθμῷ ἐτῶν 8
μεμέτρηται. Πολιὰ δέ ἐστιν φρόνησις ἀνθρώποις, καὶ 9
ἡλικία γήρως βίος ἀκηλίδωτος. Εὐάρεστος τῷ Θεῷ γενό- 10
μενος ἠγαπήθη, καὶ ζῶν μεταξὺ ἁμαρτωλῶν μετετέθη.
Ἡρπάγη μὴ κακία ἀλλάξῃ σύνεσιν αὐτοῦ, ἢ δόλος 11
ἀπατήσῃ ψυχὴν αὐτοῦ. Βασκανία γὰρ φαυλότητος ἀμαυ- 12
ροῖ τὰ καλὰ, καὶ ῥεμβασμὸς ἐπιθυμίας μεταλλεύει νοῦν
ἄκακον. Τελειωθεὶς ἐν ὀλίγῳ ἐπλήρωσε χρόνους μακρούς. 13
Ἀρεστὴ γὰρ ἦν Κυρίῳ ἡ ψυχὴ αὐτοῦ· διὰ τοῦτο ἔσπευ- 14
σεν ἐκ μέσου πονηρίας. Οἱ δὲ λαοὶ ἰδόντες καὶ μὴ 15
νοήσαντες, μηδὲ θέντες ἐπὶ διανοίᾳ τὸ τοιοῦτο, ὅτι

χάρις καὶ ἔλεος ἐν τοῖς ἐκλεκτοῖς αὐτοῦ, καὶ ἐπισκοπὴ
ἐν τοῖς ὁσίοις αὐτοῦ.
16 Κατακρινεῖ δὲ δίκαιος καμὼν τοὺς ζῶντας ἀσεβεῖς,
καὶ νεότης τελεσθεῖσα ταχέως πολυετὲς γῆρας ἀδίκου.
17 Ὄψονται γὰρ τελευτὴν σοφοῦ, καὶ οὐ νοήσουσι τί ἐβου-
λεύσατο περὶ αὐτοῦ, καὶ εἰς τί ἠσφαλίσατο αὐτὸν
18 ὁ Κύριος. Ὄψονται καὶ ἐξουθενήσουσιν, αὐτοὺς δὲ
ὁ Κύριος ἐκγελάσεται· καὶ ἔσονται μετὰ τοῦτο εἰς
πτῶμα ἄτιμον, καὶ εἰς ὕβριν ἐν νεκροῖς δι᾽ αἰῶνος.
19 Ὅτι ῥήξει αὐτοὺς ἀφώνους πρηνεῖς, καὶ σαλεύσει
αὐτοὺς ἐκ θεμελίων, καὶ ἕως ἐσχάτου χερσωθήσον-
ται, καὶ ἔσονται ἐν ὀδύνῃ, καὶ ἡ μνήμη αὐτῶν ἀπολεῖται.
20 Ἐλεύσονται ἐν συλλογισμῷ ἁμαρτημάτων αὐτῶν δειλοὶ,
καὶ ἐλέγξει αὐτοὺς ἐξεναντίας τὰ ἀνομήματα αὐτῶν.
5 Τότε στήσεται ἐν παῤῥησίᾳ πολλῇ ὁ δίκαιος κατὰ
πρόσωπον τῶν θλιψάντων αὐτὸν, καὶ τῶν ἀθετούντων
2 τοὺς πόνους αὐτοῦ. Ἰδόντες ταραχθήσονται φόβῳ
δεινῷ καὶ ἐκστήσονται ἐπὶ τῷ παραδόξῳ τῆς σωτηρίας.
3 Ἐροῦσιν ἑαυτοῖς μετανοοῦντες, καὶ διὰ στενοχωρίαν
πνεύματος στενάζοντες,

Οὗτος ἦν ὃν ἔσχομέν ποτε εἰς γέλωτα καὶ εἰς
4 παραβολὴν ὀνειδισμοῦ. Οἱ ἄφρονες τὸν βίον αὐτοῦ
ἐλογισάμεθα μανίαν, καὶ τὴν τελευτὴν αὐτοῦ ἄτιμον.
5 Πῶς κατελογίσθη ἐν υἱοῖς Θεοῦ, καὶ ἐν ἁγίοις ὁ κλῆρος
6 αὐτοῦ ἐστιν; Ἄρα ἐπλανήθημεν ἀπὸ ὁδοῦ ἀληθείας,
καὶ τὸ τῆς δικαιοσύνης φῶς οὐκ ἔλαμψεν ἡμῖν, καὶ
7 ὁ ἥλιος οὐκ ἀνέτειλεν ἡμῖν. Ἀνομίας ἐνεπλήσθημεν
τρίβοις καὶ ἀπωλείας, καὶ διωδεύσαμεν ἐρήμους ἀβά-
τους, τὴν δὲ ὁδὸν Κυρίου οὐκ ἔγνωμεν.
8 Τί ὠφέλησεν ἡμᾶς ἡ ὑπερηφανία; καὶ τί πλοῦτος
9 μετὰ ἀλαζονείας συμβέβληται ἡμῖν; Παρῆλθεν ἐκεῖνα
10 πάντα ὡς σκιὰ, καὶ ὡς ἀγγελία παρατρέχουσα· ὡς ναῦς
δειρχομενη κυμαινόμενον ὕδωρ, ἧς διαβάσης οὐκ ἔστιν
ἴχνος εὑρεῖν, οὐδὲ ἀτραπὸν τρόπιος αὐτῆς ἐν κύμασιν·
11 ἢ ὡς ὀρνέου διϊπτάντος ἀέρα, οὐθὲν εὑρίσκεται τεκμήριον
πορείας, πληγῇ δὲ ταρσῶν μαστιζόμενον πνεῦμα κοῦφον
καὶ σχιζόμενον βίᾳ ῥοίζου, κινουμένων πτερύγων διω-
δεύθη, καὶ μετὰ τοῦτο οὐχ εὑρέθη σημεῖον ἐπιβάσεως
12 ἐν αὐτῷ· ἢ ὡς βέλους βληθέντος ἐπὶ σκοπὸν, τμηθεὶς
ὁ ἀὴρ εὐθέως εἰς ἑαυτὸν ἀνελύθη, ὡς ἀγνοῆσαι τὴν δίοδον
13 αὐτοῦ· οὕτως καὶ ἡμεῖς γεννηθέντες ἐξελίπομεν· καὶ
ἀρετῆς μὲν σημεῖον οὐδὲν ἔσχομεν δεῖξαι, ἐν δὲ τῇ κακίᾳ
ἡμῶν κατεδαπανήθημεν.
14 Ὅτι ἐλπὶς ἀσεβοῦς ὡς φερόμενος χοῦς ὑπὸ ἀνέμου, καὶ
ὡς πάχνη ὑπὸ λαίλαπος διωχθεῖσα λεπτὴ, καὶ ὡς καπνὸς
ὑπὸ ἀνέμου διεχύθη, καὶ ὡς μνεία καταλύτου μονοημέρου
παρώδευσε.
15 Δίκαιοι δὲ εἰς τὸν αἰῶνα ζῶσι, καὶ ἐν Κυρίῳ ὁ μισθὸς
16 αὐτῶν, καὶ ἡ φροντὶς αὐτῶν παρὰ ὑψίστῳ. Διὰ τοῦτο
λήψονται τὸ βασίλειον τῆς εὐπρεπείας, καὶ τὸ διάδημα τοῦ
κάλλους ἐκ χειρὸς Κυρίου, ὅτι τῇ δεξιᾷ σκεπάσει αὐτοὺς,
καὶ τῷ βραχίονι ὑπερασπιεῖ αὐτῶν.

grace and mercy is with his saints, and that he hath
respect unto his chosen.
[16] Thus the righteous that is dead shall condemn
the ungodly which are living; and youth that is
soon perfected the many years and old age of the
unrighteous. [17] For they shall see the end of the
wise, and shall not understand what God in his
counsel hath decreed of him, and to what end the
Lord hath set him in safety. [18] They shall see
him, and despise him; but God shall laugh them
to scorn; and they shall hereafter be a vile carcase,
and a reproach among the dead for evermore. [19] For
he shall rend them, and cast them down headlong,
that they shall be speechless; and he shall shake
them from the foundation; and they shall be
utterly laid waste, and be in sorrow; and their
memorial shall perish. [20] And when they cast up
the account of their sins, they shall come with fear:
and their own iniquities shall convince them to
their face.

Then shall the righteous man stand in great
boldness before the face of such as have afflicted
him, and made no account of his labours. [2] When
they see it, they shall be troubled with terrible
fear, and shall be amazed at the strangeness of his
salvation, so far beyond all that they looked for.
[3] And they repenting and groaning for anguish of
spirit shall say within themselves,

This was he, whom we had sometimes in derision,
and a proverb of reproach: [4] we fools accounted
his life madness, and his end to be without honour:
[5] how is he numbered among the children of God,
and his lot is among the saints! [6] Therefore have
we erred from the way of truth, and the light of
righteousness hath not shined unto us, and the
sun of righteousness rose not upon us. [7] We
wearied ourselves in the way of wickedness and
destruction: yea, we have gone through deserts,
where there lay no way: but as for the way of the
Lord, we have not known it.

[8] What hath pride profited us? or what good
hath riches with *our* vaunting brought us? [9] All
those things are passed away like a shadow, and
as a post that hasted by; [10] and as a ship that
passeth over the waves of the water, which when
it is gone by, the trace thereof cannot be found,
neither the pathway of the keel in the waves:
[11] or as when a bird hath flown through the air,
there is no token of her way to be found, but
the light air being beaten with the stroke of
her wings, and parted with the violent noise and
motion of them, is passed through, and therein
afterwards no sign where she went is to be found;
[12] or like as when an arrow is shot at a mark, it
parteth the air, which immediately cometh together
again, so that a man cannot know where it went
through: [13] even so we in like manner, as soon as
we were born, began to draw to our end, and had
no sign of virtue to shew; but were consumed in
our own wickedness.

[14] For the hope of the ungodly is like dust that
is blown away with the wind; like a thin froth
that is driven away with the storm; like as the
smoke which is dispersed here and there with a
tempest, and passeth away as the remembrance of a
guest that tarrieth but a day.

[15] But the righteous live for evermore; their
reward also is with the Lord, and the care of them
is with the most High. [16] Therefore shall they
receive a glorious kingdom, and a beautiful crown
from the Lord's hand: for with his right hand
shall he cover them, and with his arm shall he
protect them.

[17] He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of *his* enemies. [18] He shall put on righteousness as a breastplate, and true judgment instead of an helmet. [19] He shall take holiness for an invincible shield. [20] His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

[21] Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark. [22] And hailstones full of wrath shall be cast *as* out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

[23] Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. [2] Give ear, ye that rule the people, and glory in the multitude of nations. [3] For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels. [4] Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God; [5] horribly and speedily shall he come upon you: for a sharp judgment shall be to them that be in high places. [6] For mercy will soon pardon the meanest: but mighty men shall be mightily tormented. [7] For he which is Lord over all shall fear no man's person, neither shall he stand in awe of any man's greatness: for he hath made the small and great, and careth for all alike. [8] But a sore trial shall come upon the mighty.

[9] Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away. [10] For they that keep holiness holily shall be judged holy: and they that have learned such things shall find what to answer. [11] Wherefore set your affection upon my words; desire them, and ye shall be instructed.

[12] Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

[13] She preventeth them that desire her, in making herself first known unto them. [14] Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors. [15] To think therefore upon her is the perfection of wisdom: and whoso watcheth for her shall quickly be without care. [16] For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought. [17] For the very true beginning of her is the desire of discipline; and the care of discipline is love; [18] and love is the keeping of her laws; and the giving heed unto her laws is the assurance of incorruption; [19] and incorruption maketh us near unto God: [20] therefore the desire of wisdom bringeth to a kingdom.

[21] If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore. [22] As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you: but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and

*Λήψεται πανοπλίαν τὸν ζῆλον αὐτοῦ, καὶ ὁπλοποιήσει* 17
*τὴν κτίσιν εἰς ἄμυναν ἐχθρῶν. Ἐνδύσεται θώρακα* 18
*δικαιοσύνην, καὶ περιθήσεται κόρυθα κρίσιν ἀνυπόκριτον.*
*Λήψεται ἀσπίδα ἀκαταμάχητον ὁσιότητα, ὀξυνεῖ δὲ* 19, 20
*ἀπότομον ὀργὴν εἰς ῥομφαίαν, συνεκπολεμήσει δὲ αὐτῷ*
*ὁ κόσμος ἐπὶ τοὺς παράφρονας.*

*Πορεύσονται εὔστοχοι βολίδες ἀστραπῶν, καὶ ὡς ἀπὸ* 21
*εὐκύκλου τόξου τῶν νεφῶν ἐπὶ σκοπὸν ἁλοῦνται. Καὶ* 22
*ἐκ πετροβόλου θυμοῦ πλήρεις ῥιφήσονται χάλαζαι· ἀγα-*
*νακτήσει κατ᾽ αὐτῶν ὕδωρ θαλάσσης, ποταμοὶ δὲ συγκλύ-*
*σουσιν ἀποτόμως.*

*Ἀντιστήσεται αὐτοῖς πνεῦμα δυνάμεως, καὶ ὡς λαῖλαψ* 23
*ἐκλικμήσει αὐτούς· καὶ ἐρημώσει πᾶσαν τὴν γῆν ἀνομία,*
*καὶ ἡ κακοπραγία περιτρέψει θρόνους δυναστῶν.*

*Ἀκούσατε οὖν βασιλεῖς καὶ σύνετε, μάθετε δικασταὶ* 6
*περάτων γῆς. Ἐνωτίσασθε οἱ κρατοῦντες πλήθους, καὶ* 2
*γεγαυρομένοι ἐπὶ ὄχλοις ἐθνῶν. Ὅτι ἐδόθη παρὰ τοῦ* 3
*Κυρίου ἡ κράτησις ὑμῖν, καὶ ἡ δυναστεία παρὰ ὑψίστου,*
*ὃς ἐξετάσει ὑμῶν τὰ ἔργα, καὶ τὰς βουλὰς διερευνήσει.*
*Ὅτι ὑπηρέται ὄντες τῆς αὐτοῦ βασιλείας οὐκ ἐκρίνατε* 4
*ὀρθῶς, οὐδὲ ἐφυλάξατε νόμον, οὐδὲ κατὰ τὴν βουλὴν τοῦ*
*Θεοῦ ἐπορεύθητε· φρικτῶς καὶ ταχέως ἐπιστήσεται ὑμῖν,* 5
*ὅτι κρίσις ἀπότομος ἐν τοῖς ὑπερέχουσι γίνεται. Ὁ γὰρ* 6
*ἐλάχιστος συγγνωστός ἐστιν ἐλέους, δυνατοὶ δὲ δυνατῶς*
*ἐτασθήσονται· οὐ γὰρ ὑποστελεῖται πρόσωπον ὁ πάντων* 7
*δεσπότης, οὐδὲ ἐντραπήσεται μέγεθος· ὅτι μικρὸν καὶ*
*μέγαν αὐτὸς ἐποίησεν, ὁμοίως τε προνοεῖ περὶ πάντων.*
*Τοῖς δὲ κραταιοῖς ἰσχυρὰ ἐφίσταται ἔρευνα.* 8

*Πρὸς ὑμᾶς οὖν ὦ τύραννοι οἱ λόγοι μου, ἵνα μάθητε* 9
*σοφίαν καὶ μὴ παραπέσητε. Οἱ γὰρ φυλάξαντες ὁσίως* 10
*τὰ ὅσια ὁσιωθήσονται, καὶ οἱ διδαχθέντες αὐτὰ εὑρήσουσιν*
*ἀπολογίαν. Ἐπιθυμήσατε οὖν τῶν λόγων μου, ποθήσατε* 11
*καὶ παιδευθήσεσθε.*

*Λαμπρὰ καὶ ἀμάραντός ἐστιν ἡ σοφία, καὶ εὐχερῶς* 12
*θεωρεῖται ὑπὸ τῶν ἀγαπώντων αὐτήν, καὶ εὑρίσκεται ὑπὸ*
*τῶν ζητούντων αὐτήν.*

*Φθάνει τοὺς ἐπιθυμοῦντας προγνωσθῆναι. Ὁ ὀρθρί-* 13, 14
*σας ἐπ᾽ αὐτὴν οὐ κοπιάσει, πάρεδρον γὰρ εὑρήσει τῶν*
*πυλῶν αὐτοῦ. Τὸ γὰρ ἐνθυμηθῆναι περὶ αὐτῆς φρονήσεως* 15
*τελειότης, καὶ ὁ ἀγρυπνήσας δι᾽ αὐτὴν ταχέως ἀμέριμνος*
*ἔσται. Ὅτι τοὺς ἀξίους αὐτῆς αὐτη περιέρχεται ζητοῦσα,* 16
*καὶ ἐν ταῖς τρίβοις φαντάζεται αὐτοῖς εὐμενῶς, καὶ ἐν*
*πάσῃ ἐπινοίᾳ ὑπαντᾷ αὐτοῖς. Ἀρχὴ γὰρ αὐτῆς ἡ ἀλη-* 17
*θεστάτη παιδείας ἐπιθυμία, φροντὶς δὲ παιδείας ἀγάπη,*
*ἀγάπη δὲ τήρησις νόμων αὐτῆς, προσοχὴ δὲ νόμων βεβαί-* 18
*ωσις ἀφθαρσίας, ἀφθαρσία δὲ ἐγγὺς εἶναι ποιεῖ Θεοῦ.* 19
*Ἐπιθυμία ἄρα σοφίας ἀνάγει ἐπὶ βασιλείαν.* 20

*Εἰ οὖν ἥδεσθε ἐπὶ θρόνοις καὶ σκήπτροις τύραννοι* 21
*λαῶν, τιμήσατε σοφίαν, ἵνα εἰς τὸν αἰῶνα βασιλεύσητε·*
*Τί δέ ἐστι σοφία καὶ πῶς ἐγένετο, ἀπαγγελῶ, καὶ οὐκ* 22
*ἀποκρύψω ὑμῖν μυστήρια, ἀλλ᾽ ἀπ᾽ ἀρχῆς γενέσεως*
*ἐξιχνιάσω, καὶ θήσω εἰς τὸ ἐμφανὲς τὴν γνῶσιν αὐτῆς,*

23 καὶ οὐ μὴ παροδεύσω τὴν ἀλήθειαν· οὔτε μὴν φθόνῳ
τετηκότι συνοδεύσω, ὅτι οὗτος οὐ κοινωνήσει σοφίᾳ.
24 Πλῆθος δὲ σοφῶν σωτηρία κόσμου, καὶ βασιλεὺς φρόνι-
25 μος εὐστάθεια δήμου. Ὥστε παιδεύεσθε τοῖς ῥήμασί μου,
καὶ ὠφεληθήσεσθε.

7 Εἰμὶ μὲν κἀγὼ θνητὸς ἄνθρωπος, ἴσος ἅπασι, καὶ
2 γηγενοῦς ἀπόγονος πρωτοπλάστου. Καὶ ἐν κοιλίᾳ μητρὸς
ἐγλύφην σὰρξ δεκαμηνιαίῳ χρόνῳ, παγεὶς ἐν αἵματι ἐκ
3 σπέρματος ἀνδρὸς καὶ ἡδονῆς ὕπνῳ συνελθούσης. Καὶ
ἐγὼ δὲ γενόμενος ἔσπασα τὸν κοινὸν ἀέρα, καὶ ἐπὶ τὴν
ὁμοιοπαθῆ κατέπεσον γῆν, πρώτην φωνὴν τὴν ὁμοίαν
4 πᾶσιν ἴσα κλαίων. Ἐν σπαργάνοις ἀνετράφην, καὶ ἐν
5 φροντίσιν. Οὐδεὶς γὰρ βασιλεὺς ἑτέραν ἔσχε γενέσεως
6 ἀρχήν. Μία δὲ πάντων εἴσοδος εἰς τὸν βίον, ἔξοδός τε ἴση.
7 Διὰ τοῦτο ηὐξάμην, καὶ φρόνησις ἐδόθη μοι, ἐπεκα-
8 λεσάμην, καὶ ἦλθέ μοι πνεῦμα σοφίας. Προέκρινα αὐτὴν
σκήπτρων καὶ θρόνων, καὶ πλοῦτον οὐδὲν ἡγησάμην ἐν
9 συγκρίσει αὐτῆς. Οὐδὲ ὡμοίωσα αὐτῇ λίθον ἀτίμητον,
ὅτι ὁ πᾶς χρυσὸς ἐν ὄψει αὐτῆς ψάμμος ὀλίγη, καὶ ὡς
10 πηλὸς λογισθήσεται ἄργυρος ἐναντίον αὐτῆς. Ὑπὲρ
ὑγίειαν καὶ εὐμορφίαν ἠγάπησα αὐτὴν, καὶ προειλόμην
αὐτὴν ἀντὶ φωτὸς ἔχειν, ὅτι ἀκοίμητον τὸ ἐκ ταύτης
φέγγος.

11 Ἦλθε δέ μοι τὰ ἀγαθὰ ὁμοῦ πάντα μετ᾽ αὐτῆς, καὶ
12 ἀναρίθμητος πλοῦτος ἐν χερσὶν αὐτῆς. Εὐφράνθην δὲ
ἐπὶ πάντων, ὅτι αὐτῶν ἡγεῖται σοφία, ἠγνόουν δὲ αὐτὴν
γενέτιν εἶναι τούτων.

13 Ἀδόλως τε ἔμαθον, ἀφθόνως τε μεταδίδωμι, τὸν πλοῦ-
14 τον αὐτῆς οὐκ ἀποκρύπτομαι. Ἀνεκλιπὴς γὰρ θησαυρός
ἐστιν ἀνθρώποις, ὃν οἱ χρησάμενοι πρὸς Θεὸν ἐστείλαντο
φιλίαν, διὰ τὰς ἐκ παιδείας δωρεὰς συσταθέντες.

15 Ἐμοὶ δὲ δῴη ὁ Θεὸς εἰπεῖν κατὰ γνώμην, καὶ ἐνθυμη-
θῆναι ἀξίως τῶν δεδομένων, ὅτι αὐτὸς καὶ τῆς σοφίας
16 ὁδηγός ἐστι, καὶ τῶν σοφῶν διορθωτής. Ἐν γὰρ χειρὶ
αὐτοῦ καὶ ἡμεῖς καὶ οἱ λόγοι ἡμῶν, πᾶσά τε φρόνησις
17 καὶ ἐργατειῶν ἐπιστήμη. Αὐτὸς γάρ μοι ἔδωκε τῶν
ὄντων γνῶσιν ἀψευδῆ, εἰδέναι σύστασιν κόσμου καὶ
18 ἐνέργειαν στοιχείων, ἀρχὴν καὶ τέλος καὶ μεσότητα χρό-
19 νων, τροπῶν ἀλλαγὰς καὶ μεταβολὰς καιρῶν, ἐνιαυτῶν
20 κύκλους καὶ ἀστέρων θέσεις, φύσεις ζώων καὶ θυμοὺς
θηρίων, πνευμάτων βίας καὶ διαλογισμοὺς ἀνθρώπων,
21 διαφορὰς φυτῶν καὶ δυνάμεις ῥιζῶν, ὅσα τέ ἐστι κρυπτὰ
καὶ ἐμφανῆ ἔγνων.

22 Ἡ γὰρ πάντων τεχνῖτις ἐδίδαξέ με σοφία· ἔστι γὰρ ἐν
αὐτῇ πνεῦμα νοερὸν, ἅγιον, μονογενὲς, πολυμερὲς, λεπτὸν,
εὐκίνητον, τρανὸν, ἀμόλυντον, σαφὲς, ἀπήμαντον, φιλάγα-
23 θον, ὀξὺ, ἀκώλυτον, εὐεργετικὸν, φιλάνθρωπον, βέβαιον,
ἀσφαλὲς, ἀμέριμνον, παντοδύναμον, πανεπίσκοπον, καὶ διὰ
πάντων χωροῦν πνευμάτων νοερῶν, καθαρῶν, λεπτοτάτων.
24 Πάσης γὰρ κινήσεως κινητικώτερον σοφία, διήκει δὲ
25 καὶ χωρεῖ διὰ πάντων διὰ τὴν καθαρότητα. Ἀτμὶς γάρ
ἐστι τῆς τοῦ Θεοῦ δυνάμεως, καὶ ἀπόῤῥοια τῆς τοῦ

will not pass over the truth. 23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom. 24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people. 25 Receive therefore instruction through my words, and it shall do you good.

I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth, 2 and in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep. 3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do. 4 I was nursed in swaddling clothes, and that with cares. 5 For there is no king that had any other beginning of birth. 6 For all men have one entrance into life, and the like going out.

7 Wherefore I prayed, and understanding was given me: I called *upon God*, and the spirit of wisdom came to me. 8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her. 9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. 10 I loved her above health and beauty, and chose to have her instead of light: for the light that cometh from her never goeth out.

11 All good things together came to me with her, and innumerable riches in her hands. 12 And I rejoiced in *them* all, because wisdom goeth before them: and I knew not that she was the mother of them.

13 I learned diligently, and do communicate *her* liberally: I do not hide her riches. 14 For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

15 God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise. 16 For in his hand are both we and our words; all wisdom also, and knowledge of workmanship. 17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements: 18 the beginning, ending, and midst of the times: the alterations of the turning *of the sun*, and change of seasons: 19 the circuits of years, and positions of stars: 20 the natures of living creatures, and the furies of wild beasts: the violence of winds, and the reasonings of men: the diversities of plants, and the virtues of roots: 21 and all such things as are either secret or manifest, *them* I know.

22 For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good, 23 kind to man, stedfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

24 For wisdom is more moving than any motion: she passeth and goeth through all things by reason of her pureness. 25 For she is the breath of the power of God, and a pure influence flowing from

the glory of the Almighty: therefore can no defiled thing fall into her. 26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. 27 And being but one, she can do all things: and remaining in herself, she maketh all things new: and in all ages entering into holy souls, she maketh them friends of God, and prophets.

28 For God loveth none but him that dwelleth with wisdom. 29 For she is more beautiful than the sun, and above all the order of stars: being compared with the light, she is found before it. 30 For after this cometh night: but vice shall not prevail against wisdom.

*Wisdom* reacheth from one end to another mightily; and sweetly doth she order all things.

2 I loved her, and sought *her* out from my youth, I desired to make *her* my spouse, and I was a lover of her beauty. 3 In that she is conversant with God, she magnifieth her nobility: yea, the Lord of all things himself loved her. 4 For she is privy to the mysteries of the knowledge of God, and a lover of his works.

5 If riches be a possession to be desired in this life; what is richer than wisdom, that worketh all things? 6 And if prudence work; who of all that are is a more cunning workman than she? 7 And if a man love righteousness, her labours are virtues: for she teacheth temperance and prudence, justice and fortitude: which are such things, as men can have nothing more profitable in their life. 8 If a man desire much experience, she knoweth things of old, and conjectureth *aright* what is to come: she knoweth the subtilties of speeches, and can expound dark sentences: she foreseeth signs and wonders, and the events of seasons and times.

9 Therefore I purposed to take her to me to live with me, knowing that she would be a counsellor of good things, and a comfort in cares and grief. 10 For her sake I shall have estimation among the multitude, and honour with the elders, though I be young. 11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men. 12 When I hold my tongue, they shall bide my leisure, and when I speak, they shall give good ear unto me: if I talk much, they shall lay their hands upon their mouth.

13 Moreover by the means of her I shall obtain immortality, and leave behind me an everlasting memorial to them that come after me. 14 I shall set the people in order, and the nations shall be subject unto me. 15 Horrible tyrants shall be afraid when they do but hear of me; I shall be found good among the multitude, and valiant in war. 16 After I am come into mine house, I will repose myself with her: for her conversation hath no bitterness: and to live with her hath no sorrow, but mirth and joy.

17 Now when I considered these things in myself, and pondered them in my heart, how that to be allied unto wisdom is immortality; 18 and great pleasure it is to have her friendship; and in the works of her hands are infinite riches; and in the exercise of conference with her, prudence; and in talking with her, a good report; I went about seeking how to take her to me.

19 For I was a witty child, and had a good spirit. 20 Yea rather, being good, I came into a body undefiled. 21 Nevertheless, when I perceived that

παντοκράτορος δόξης εἰλικρινής· διὰ τοῦτο οὐδὲν μεμιαμ-
μένον εἰς αὐτὴν παρεμπίπτει. Ἀπαύγασμα γάρ ἐστι 26
φωτὸς ἀϊδίου, καὶ ἔσοπτρον ἀκηλίδωτον τῆς τοῦ Θεοῦ
ἐνεργείας, καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ. Μία δὲ οὖσα 27
πάντα δύναται, καὶ μένουσα ἐν αὐτῇ τὰ πάντα καινίζει,
καὶ κατὰ γενεὰς εἰς ψυχὰς ὁσίας μεταβαίνουσα, φίλους
Θεοῦ καὶ προφήτας κατασκευάζει.

Οὐθὲν γὰρ ἀγαπᾷ ὁ Θεὸς, εἰ μὴ τὸν σοφίᾳ συνοικοῦντα. 28
Ἔστι γὰρ αὕτη εὐπρεπεστέρα ἡλίου, καὶ ὑπὲρ πᾶσαν ἄσ- 29
τρων θέσιν, φωτὶ συγκρινομένη εὑρίσκεται προτέρα. Τοῦτο 30
μὲν γὰρ διαδέχεται νὺξ, σοφίας δὲ οὐκ ἀντισχύει κακία.

Διατείνει δὲ ἀπὸ πέρατος εἰς πέρας εὐρώστως, καὶ 8
διοικεῖ τὰ πάντα χρηστῶς.

Ταύτην ἐφίλησα καὶ ἐξεζήτησα ἐκ νεότητός μου, καὶ 2
ἐζήτησα νύμφην ἀγαγέσθαι ἐμαυτῷ, καὶ ἐραστὴς ἐγενόμην
τοῦ κάλλους αὐτῆς. Εὐγένειαν δοξάζει συμβίωσιν Θεοῦ 3
ἔχουσα, καὶ ὁ πάντων δεσπότης ἠγάπησεν αὐτήν. Μύστις 4
γάρ ἐστι τῆς τοῦ Θεοῦ ἐπιστήμης, καὶ αἱρετὶς τῶν ἔργων
αὐτοῦ.

Εἰ δὲ πλοῦτός ἐστιν ἐπιθυμητὸν κτῆμα ἐν βίῳ, τί σοφίας 5
πλουσιώτερον τῆς τὰ πάντα ἐργαζομένης; Εἰ δὲ φρόνησις 6
ἐργάζεται, τίς αὐτῆς τῶν ὄντων μᾶλλόν ἐστι τεχνίτης;
Καὶ εἰ δικαιοσύνην ἀγαπᾷ τις, οἱ πόνοι ταύτης εἰσὶν ἀρεταί· 7
σωφροσύνην γὰρ καὶ φρόνησιν ἐκδιδάσκει, δικαιοσύνην
καὶ ἀνδρίαν, ὧν χρησιμώτερον οὐδέν ἐστιν ἐν βίῳ ἀνθρώ-
ποις. Εἰ δὲ καὶ πολυπειρίαν ποθεῖ τις, οἶδε τὰ ἀρχαῖα 8
καὶ τὰ μέλλοντα εἰκάζειν, ἐπίσταται στροφὰς λόγων καὶ
λύσεις αἰνιγμάτων, σημεῖα καὶ τέρατα προγινώσκει, καὶ
ἐκβάσεις καιρῶν καὶ χρόνων.

Ἔκρινα τοίνυν ταύτην ἀγαγέσθαι πρὸς συμβίωσιν, εἰδὼς 9
ὅτι ἔσται μοι σύμβουλος ἀγαθῶν, καὶ παραίνεσις φρον-
τίδων καὶ λύπης. Ἕξω δι' αὐτὴν δόξαν ἐν ὄχλοις, καὶ 10
τιμὴν παρὰ πρεσβυτέροις ὁ νέος. Ὀξὺς εὑρεθήσομαι ἐν 11
κρίσει, καὶ ἐν ὄψει δυναστῶν θαυμασθήσομαι. Σιγῶντά 12
με περιμενοῦσι, καὶ φθεγγομένῳ προσέξουσι, καὶ λαλοῦν-
τος ἐπιπλεῖον, χεῖρα ἐπιθήσουσιν ἐπὶ στόμα αὐτῶν.

Ἕξω δι' αὐτὴν ἀθανασίαν, καὶ μνήμην αἰώνιον τοῖς μετ' 13
ἐμὲ ἀπολείψω. Διοικήσω λαοὺς, καὶ ἔθνη ὑποταγήσεταί 14
μοι. Φοβηθήσονταί με ἀκούσαντες τύραννοι φρικτοὶ, ἐν 15
πλήθει φανοῦμαι ἀγαθὸς, καὶ ἐν πολέμῳ ἀνδρεῖος. Εἰσ- 16
ελθὼν εἰς τὸν οἶκόν μου προσαναπαύσομαι αὐτῇ· οὐ γὰρ
ἔχει πικρίαν ἡ συναναστροφὴ αὐτῆς, οὐδὲ ὀδύνην ἡ συμ-
βίωσις αὐτῆς, ἀλλὰ εὐφροσύνην καὶ χαράν.

Ταῦτα λογισάμενος ἐν ἐμαυτῷ, καὶ φροντίσας ἐν καρδίᾳ 17
μου, ὅτι ἐστὶν ἀθανασία ἐν συγγενείᾳ σοφίας, καὶ ἐν 18
φιλίᾳ αὐτῆς τέρψις ἀγαθὴ, καὶ ἐν πόνοις χειρῶν αὐτῆς
πλοῦτος ἀνεκλιπὴς, καὶ ἐν συγγυμνασίᾳ ὁμιλίας αὐτῆς
φρόνησις, καὶ εὔκλεια ἐν κοινωνίᾳ λόγων αὐτῆς, περιῄειν
ζητῶν ὅπως λάβω αὐτὴν εἰς ἐμαυτόν.

Παῖς δὲ ἤμην εὐφυὴς, ψυχῆς τε ἔλαχον ἀγαθῆς, 19
μᾶλλον δὲ ἀγαθὸς ὢν ἦλθον εἰς σῶμα ἀμίαντον. 20
Γνοὺς δὲ ὅτι οὐκ ἄλλως ἔσομαι ἐγκρατὴς, ἐὰν μὴ ὁ Θεὸς 21

δῷ, καὶ τοῦτο δ' ἦν φρονήσεως τὸ εἰδέναι τίνος ἡ χάρις,
ἐνέτυχον τῷ Κυρίῳ, καὶ ἐδεήθην αὐτοῦ, καὶ εἶπον ἐξ ὅλης
τῆς καρδίας μου,
9 Θεὲ πατέρων καὶ Κύριε τοῦ ἐλέους σου, ὁ ποιήσας τὰ
2 πάντα ἐν λόγῳ σου, καὶ τῇ σοφίᾳ σου κατεσκεύασας ἄν-
θρωπον, ἵνα δεσπόζῃ τῶν ὑπὸ σοῦ γενομένων κτισμάτων,
3 καὶ διέπῃ τὸν κόσμον ἐν ὁσιότητι καὶ δικαιοσύνῃ, καὶ ἐν
4 εὐθύτητι ψυχῆς κρίσιν κρίνῃ· δός μοι τὴν τῶν σῶν θρόνων
πάρεδρον σοφίαν, καὶ μή με ἀποδοκιμάσῃς ἐκ παίδων σου.
5 Ὅτι ἐγὼ δοῦλος σὸς καὶ υἱὸς τῆς παιδίσκης σου, ἄνθρωπος
ἀσθενὴς καὶ ὀλιγοχρόνιος καὶ ἐλάσσων ἐν συνέσει κρίσεως
καὶ νόμων.
6 Κἂν γάρ τις ᾖ τέλειος ἐν υἱοῖς ἀνθρώπων, τῆς ἀπὸ σοῦ
σοφίας ἀπούσης, εἰς οὐδὲν λογισθήσεται.
7 Σύ με προείλω βασιλέα λαοῦ σου, καὶ δικαστὴν υἱῶν
8 σου καὶ θυγατέρων. Εἶπας οἰκοδομῆσαι ναὸν ἐν ὄρει
ἁγίῳ σου, καὶ ἐν πόλει κατασκηνώσεώς σου θυσιαστήριον,
9 μίμημα σκηνῆς ἁγίας ἣν προητοίμασας ἀπ' ἀρχῆς. Καὶ
μετὰ σοῦ ἡ σοφία ἡ εἰδυῖα τὰ ἔργα σου, καὶ παροῦσα ὅτε
ἐποίεις τὸν κόσμον, καὶ ἐπισταμένη τί ἀρεστὸν ἐν ὀφθαλ-
10 μοῖς σου, καὶ τί εὐθὲς ἐν ἐντολαῖς σου. Ἐξαπόστειλον
αὐτὴν ἐξ ἁγίων οὐρανῶν, καὶ ἀπὸ θρόνου δόξης σου
πέμψον αὐτὴν, ἵνα συμπαροῦσά μοι κοπιάσῃ, καὶ γνῷ τί
11 εὐάρεστόν ἐστι παρὰ σοί. Οἶδε γὰρ ἐκείνη πάντα καὶ
συνιεῖ, καὶ ὁδηγήσει με ἐν ταῖς πράξεσί μου σωφρόνως,
12 καὶ φυλάξει με ἐν τῇ δόξῃ αὐτῆς. Καὶ ἔσται προσδεκτὰ
τὰ ἔργα μου, καὶ διακρινῶ τὸν λαόν σου δικαίως, καὶ
ἔσομαι ἄξιος θρόνων πατρός μου.
13 Τίς γὰρ ἄνθρωπος γνώσεται βουλὴν Θεοῦ; ἢ τίς ἐν-
14 θυμηθήσεται τί θέλει ὁ Κύριος; Λογισμοὶ γὰρ θνητῶν
15 δειλοὶ, καὶ ἐπισφαλεῖς αἱ ἐπίνοιαι ἡμῶν. Φθαρτὸν γὰρ
σῶμα βαρύνει ψυχὴν, καὶ βρίθει τὸ γεῶδες σκῆνος νοῦν
16 πολυφροντίδα. Καὶ μόλις εἰκάζομεν τὰ ἐπὶ γῆς, καὶ τὰ
ἐν χερσὶν εὑρίσκομεν μετὰ πόνου· τὰ δὲ ἐν οὐρανοῖς τίς
17 ἐξιχνίασε; Βουλὴν δέ σου τίς ἔγνω, εἰ μὴ σὺ ἔδωκας
σοφίαν, καὶ ἔπεμψας τὸ ἅγιόν σου πνεῦμα ἀπὸ ὑψίστων;
18 Καὶ οὕτως διωρθώθησαν αἱ τρίβοι τῶν ἐπὶ γῆς, καὶ τὰ
ἀρεστά σου ἐδιδάχθησαν ἄνθρωποι, καὶ τῇ σοφίᾳ ἐσώ-
θησαν.
10 Αὕτη πρωτόπλαστον πατέρα κόσμου μόνον κτισθέντα
διεφύλαξε, καὶ ἐξείλατο αὐτὸν ἐκ παραπτώματος ἰδίου,
2 ἔδωκέ τε αὐτῷ ἰσχὺν κρατῆσαι ἁπάντων.
3 Ἀποστὰς δὲ ἀπ' αὐτῆς ἄδικος ἐν ὀργῇ αὐτοῦ, ἀδελφο-
4 κτόνοις συναπώλετο θυμοῖς, δι' ὃν κατακλυζομένην γῆν
πάλιν διέσωσε σοφία, δι' εὐτελοῦς ξύλου τὸν δίκαιον
5 κυβερνήσασα. Αὕτη καὶ ἐν ὁμονοίᾳ πονηρίας ἐθνῶν
συγχυθέντων εὗρε τὸν δίκαιον, καὶ ἐτήρησεν αὐτὸν
ἄμεμπτον Θεῷ, καὶ ἐπὶ τέκνου σπλάγχνοις ἰσχυρὸν
ἐφύλαξεν.
6 Αὕτη δίκαιον, ἐξαπολλυμένων ἀσεβῶν, ἐῤῥύσατο
7 φυγόντα πῦρ καταβάσιον Πενταπόλεως· οἷς ἐπὶ μαρτύριον
τῆς πονηρίας καπνιζομένη καθέστηκε χέρσος, καὶ ἀτε-

I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him, and with my whole heart I said,

O God of my fathers, and Lord of mercy, who hast made all things with thy word, 2 and ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made, 3 and order the world according to equity and righteousness, and execute judgment with an upright heart: 4 give me wisdom, that sitteth by thy throne; and reject me not from among thy children: 5 for I thy servant and son of thine handmaid am a feeble person, and of a short time, and too young for the understanding of judgment and laws.

6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.

7 Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters: 8 thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning. 9 And wisdom was with thee: which knoweth thy works, and was present when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments. 10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may labour with me, that I may know what is pleasing unto thee. 11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power. 12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

13 For what man is he that can know the counsel of God? or who can think what the will of the Lord is? 14 For the thoughts of mortal men are miserable, and our devices are but uncertain. 15 For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things. 16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out? 17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above? 18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

She preserved the first formed father of the world, that was created alone, and brought him out of his fall, 2 and gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother. 4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value. 5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities. 7 Of whose wickedness, even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never

come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul. 8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good; but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid. 9 But wisdom delivered from pain those that attended upon her.

10 When the righteous fled from his brother's wrath, she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied *the fruit of* his labours. 11 In the covetousness of such as oppressed him she stood by him, and made him rich. 12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that godliness is stronger than all.

13 When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit, 14 and left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameless seed from the nation that oppressed them.

16 She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs; 17 rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season; 18 brought them through the Red sea, and led them through much water: 19 but she drowned their enemies, and cast them up out of the bottom of the deep. 20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them. 21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

She prospered their works in the hand of the holy prophet. 2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way. 3 They stood against their enemies, and were avenged of their adversaries. 4 When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone. 5 For by what things their enemies were punished, by the same they in their need were benefited. 6 For instead of a fountain of a perpetual running river troubled with foul blood, 7 for a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for: 8 declaring by that thirst then how thou hadst punished their adversaries.

9 For when they were tried, albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, β thirsting in another manner than the just. 10 For these thou didst admonish and try, as a father: but the others, as a severe king, thou didst condemn and punish. 11 Whether they were absent or present, they were vexed alike. 12 For a double grief came upon them, and a groaning for the remembrance of things past. 13 For when they heard by their own punishments the other to be benefited,

λέσιν ὥραις καρποφοροῦντα φυτά· ἀπιστούσης ψυχῆς
μνημεῖον ἑστηκυῖα στήλη ἁλός. Σοφίαν γὰρ παροδεύ- 8
σαντες οὐ μόνον ἐβλάβησαν τοῦ μὴ γνῶναι τὰ καλὰ,
ἀλλὰ καὶ τῆς ἀφροσύνης ἀπέλιπον τῷ βίῳ μνημόσυνον,
ἵνα ἐν οἷς ἐσφάλησαν μηδὲ λαθεῖν δυνηθῶσι. Σοφία δὲ 9
τοὺς θεραπεύσαντας αὐτὴν ἐκ πόνων ἐῤῥύσατο.

Αὕτη φυγάδα ὀργῆς ἀδελφοῦ δίκαιον ὡδήγησεν ἐν 10
τρίβοις εὐθείαις, ἔδειξεν αὐτῷ βασιλείαν Θεοῦ, καὶ ἔδωκεν
αὐτῷ γνῶσιν ἁγίων, εὐπόρησεν αὐτὸν ἐν μόχθοις, καὶ ἐπλή-
θυνε τοὺς πόνους αὐτοῦ. Ἐν πλεονεξίᾳ κατισχυόντων 11
αὐτὸν παρέστη, καὶ ἐπλούτισεν αὐτόν. Διεφύλαξεν αὐτὸν 12
ἀπὸ ἐχθρῶν, καὶ ἀπὸ ἐνεδρευόντων ἠσφαλίσατο, καὶ
ἀγῶνα ἰσχυρὸν ἐβράβευσεν αὐτῷ, ἵνα γνῷ, ὅτι παντὸς
δυνατωτέρα ἐστὶν εὐσέβεια.

Αὕτη πραθέντα δίκαιον οὐκ ἐγκατέλιπεν, ἀλλὰ ἐξ ἁμαρ- 13
τίας ἐῤῥύσατο αὐτόν· συγκατέβη αὐτῷ εἰς λάκκον, καὶ ἐν 14
δεσμοῖς οὐκ ἀφῆκεν αὐτὸν, ἕως ἤνεγκεν αὐτῷ σκῆπτρα βα-
σιλείας καὶ ἐξουσίαν τυραννούντων αὐτοῦ· ψευδεῖς τε ἔδειξε
τοὺς μωμησαμένους αὐτὸν, καὶ ἔδωκεν αὐτῷ δόξαν αἰώνιον.

Αὕτη λαὸν ὅσιον καὶ σπέρμα ἄμεμπτον ἐῤῥύσατο ἐξ 15
ἔθνους θλιβόντων.

Εἰσῆλθεν εἰς ψυχὴν θεράποντος Κυρίου, καὶ ἀντέστη 16
βασιλεῦσι φοβεροῖς ἐν τέρασι καὶ σημείοις. Ἀπέδωκεν 17
ὁσίοις μισθὸν κόπων αὐτῶν, ὡδήγησεν αὐτοὺς ἐν ὁδῷ
θαυμαστῇ, καὶ ἐγένετο αὐτοῖς εἰς σκέπην ἡμέρας, καὶ εἰς
φλόγα ἄστρων τὴν νύκτα. Διεβίβασεν αὐτοὺς θάλασσαν 18
ἐρυθρὰν, καὶ διήγαγεν αὐτοὺς δι' ὕδατος πολλοῦ. Τοὺς 19
δὲ ἐχθροὺς αὐτῶν κατέκλυσε, καὶ ἐκ βάθους ἀβύσσου ἀνέ-
βρασεν αὐτούς. Διὰ τοῦτο δίκαιοι ἐσκύλευσαν ἀσεβεῖς, 20
καὶ ὕμνησαν Κύριε τὸ ὄνομα τὸ ἅγιόν σου, τήν τε ὑπέρ-
μαχόν σου χεῖρα ᾔνεσαν ὁμοθυμαδόν. Ὅτι ἡ σοφία 21
ἤνοιξε στόμα κωφῶν, καὶ γλώσσας νηπίων ἔθηκε τρανάς.

Εὐωδώσε τὰ ἔργα αὐτῶν ἐν χειρὶ προφήτου ἁγίου. 11
Διώδευσαν ἔρημον ἀοίκητον, καὶ ἐν ἀβάτοις ἔπηξαν σκη- 2
νάς. Ἀντέστησαν πολεμίοις, καὶ ἠμύναντο ἐχθρούς. 3
Ἐδίψησαν καὶ ἐπεκαλέσαντό σε, καὶ ἐδόθη αὐτοῖς ἐκ 4
πέτρας ἀκροτόμου ὕδωρ, καὶ ἴαμα δίψης ἐκ λίθου σκλη-
ροῦ. Δι' ὧν γὰρ ἐκολάσθησαν οἱ ἐχθροὶ αὐτῶν, διὰ 5
τούτων αὐτοὶ ἀποροῦντες εὐεργετήθησαν. Ἀντὶ μὲν 6
πηγῆς ἀεννάου ποταμοῦ αἵματι λυθρώδει ταραχθέντες εἰς 7
ἔλεγχον νηπιοκτόνου διατάγματος, ἔδωκας αὐτοῖς δαψιλὲς
ὕδωρ ἀνελπίστως· δείξας διὰ τοῦ τότε δίψους πῶς τοὺς 8
ὑπεναντίους ἐκόλασας.

Ὅτε γὰρ ἐπειράσθησαν, καίπερ ἐν ἐλέει παιδευόμενοι, 9
ἔγνωσαν πῶς ἐν ὀργῇ κρινόμενοι ἀσεβεῖς ἐβασανίζοντο.
Τούτους μὲν γὰρ ὡς πατὴρ νουθετῶν ἐδοκίμασας, ἐκείνους 10
δὲ ὡς ἀπότομος βασιλεὺς καταδικάζων ἐξήτασας. Καὶ 11
ἀπόντες δὲ καὶ παρόντες ὁμοίως ἐτρύχοντο. Διπλῆ γὰρ 12
αὐτοὺς ἔλαβε λύπη, καὶ στεναγμὸς μνημῶν τῶν παρελ-
θουσῶν. Ὅτε γὰρ ἤκουσαν διὰ τῶν ἰδίων κολάσεων 13

β For Greek, see ver. 14.

14 *εὐεργετουμένους αὐτοὺς, ᾔσθοντο τοῦ Κυρίου. Τὸν γὰρ*
*ἐν ἐκθέσει πάλαι ῥιφέντα ἀπεῖπον χλευάζοντες, ἐπὶ τέλει*
*τῶν ἐκβάσεων ἐθαύμασαν, οὐχ ὅμοια δικαίοις διψήσαντες.*
15 *Ἀντὶ δὲ λογισμῶν ἀσυνέτων ἀδικίας αὐτῶν, ἐν οἷς πλα-*
*νηθέντες ἐθρήσκευον ἄλογα ἑρπετὰ καὶ κνώδαλα εὐτελῆ,*
*ἐπαπέστειλας αὐτοῖς πλῆθος ἀλόγων ζώων εἰς ἐκδίκησιν,*
16 *ἵνα γνῶσιν ὅτι δι' ὧν τις ἁμαρτάνει, διὰ τούτων κολάζεται.*
17 *Οὐ γὰρ ἠπόρει ἡ παντοδύναμός σου χεὶρ κτίσασα τὸν*
*κόσμον ἐξ ἀμόρφου ὕλης, ἐπιπέμψαι αὐτοῖς πλῆθος*
18 *ἄρκων, ἢ θρασεῖς λέοντας, ἢ νεοκτίστους θυμοῦ πλήρεις*
*θῆρας ἀγνώστους, ἤτοι πυρπνόον φυσῶντας ἆσθμα, ἢ βρό-*
*μους λικμωμένους καπνοῦ, ἢ δεινοὺς ἀπ' ὀμμάτων σπιν-*
19 *θῆρας ἀστράπτοντας· ὧν οὐ μόνον ἡ βλάβη ἠδύνατο*
*συνεκτρίψαι αὐτοὺς, ἀλλὰ καὶ ἡ ὄψις ἐκφοβήσασα διολέ-*
20 *σαι. Καὶ χωρὶς δὲ τούτων, ἑνὶ πνεύματι πεσεῖν ἐδύναντο*
*ὑπὸ τῆς δίκης διωχθέντες, καὶ λικμηθέντες ὑπὸ πνεύματος*
*δυνάμεώς σου· ἀλλὰ πάντα μέτρῳ καὶ ἀριθμῷ καὶ σταθμῷ*
21 *διέταξας. Τὸ γὰρ μεγάλως ἰσχύειν πάρεστί σοι πάντοτε,*
22 *καὶ κράτει βραχίονός σου τις ἀντιστήσεται; Ὅτι ὡς*
*ῥοπὴ ἐκ πλαστίγγων ὅλος ὁ κόσμος ἐναντίον σου, καὶ*
*ὡς ῥανὶς δρόσου ὀρθρινὴ κατελθοῦσα ἐπὶ γῆν.*
23 *Ἐλεεῖς δὲ πάντας, ὅτι πάντα δύνασαι, καὶ παρορᾷς*
24 *ἁμαρτήματα ἀνθρώπων εἰς μετάνοιαν. Ἀγαπᾷς γὰρ τὰ*
*ὄντα πάντα, καὶ οὐδὲν βδελύσσῃ ὧν ἐποίησας, οὐδὲ γὰρ*
25 *ἂν μισῶν τι κατεσκεύασας. Πῶς δὲ ἔμεινεν ἄν τι εἰ μὴ*
26 *σὺ ἐθέλησας; ἢ τὸ μὴ κληθὲν ὑπὸ σοῦ διετηρήθη; Φείδῃ*
*δὲ πάντων, ὅτι σά ἐστι, δέσποτα φιλόψυχε.*
12 *Τὸ γὰρ ἄφθαρτόν σου πνεῦμά ἐστιν ἐν πᾶσι. Διὸ*
2 *τοὺς παραπίπτοντας κατ' ὀλίγον ἐλέγχεις, καὶ ἐν οἷς*
*ἁμαρτάνουσιν ὑπομιμνήσκων νουθετεῖς, ἵνα ἀπαλλαγέντες*
3 *τῆς κακίας πιστεύσωσιν ἐπὶ σὲ Κύριε. Καὶ γὰρ τοὺς*
4 *παλαιοὺς οἰκήτορας τῆς ἁγίας σου γῆς μισήσας, ἐπὶ τῷ*
*ἔχθιστα πράσσειν ἔργα φαρμακειῶν, καὶ τελετὰς ἀνοσίους,*
5 *τέκνων τε φονέας ἀνελεήμονας, καὶ σπλαγχνοφάγων*
6 *ἀνθρωπίνων σαρκῶν θοίναν, καὶ αἵματος ἐκ μέσου μυστα-*
*θείας σου, καὶ αὐθέντας γονεῖς ψυχῶν ἀβοηθήτων, ἐβου-*
7 *λήθης ἀπολέσαι διὰ χειρῶν πατέρων ἡμῶν· ἵνα ἀξίαν*
*ἀποικίαν δέξηται Θεοῦ παίδων ἡ παρὰ σοὶ πασῶν τιμιω-*
*τάτη γῆ.*
8 *Ἀλλὰ καὶ τούτων ὡς ἀνθρώπων ἐφείσω, ἀπέστειλάς τε*
*προδρόμους τοῦ στρατοπέδου σου σφῆκας, ἵνα αὐτοὺς*
9 *καταβραχὺ ἐξολοθρεύσωσιν. Οὐκ ἀδυνατῶν ἐν παρατάξει*
*ἀσεβεῖς δικαίοις ὑποχειρίους δοῦναι, ἢ θηρίοις δεινοῖς,*
10 *ἢ λόγῳ ἀποτόμῳ ὑφ' ἓν ἐκτρίψαι· κρίνων δὲ καταβραχὺ*
*ἐδίδους τόπον μετανοίας, οὐκ ἀγνοῶν, ὅτι πονηρὰ ἡ*
*γένεσις αὐτῶν, καὶ ἔμφυτος ἡ κακία αὐτῶν, καὶ ὅτι οὐ*
11 *μὴ ἀλλαγῇ ὁ λογισμὸς αὐτῶν εἰς τὸν αἰῶνα· σπέρμα γὰρ*
*ἦν κατηραμένον ἀπ' ἀρχῆς· οὐδὲ εὐλαβούμενός τινα, ἐφ'*
12 *οἷς ἡμάρτανον ἄδειαν ἐδίδους. Τίς γὰρ ἐρεῖ, τί ἐποίη-*
*σας; ἢ τίς ἀντιστήσεται τῷ κρίματί σου; τίς δὲ ἐγκαλέσει*
*σοι κατὰ ἐθνῶν ἀπολωλότων, ἃ σὺ ἐποίησας; ἢ τίς εἰς*
*κατάστασίν σοι ἐλεύσεται ἔκδικος κατὰ ἀδίκων ἀνθρώπων;*

they had some feeling of the Lord.
14 For whom they rejected with scorn, when he was long before thrown out at the casting forth *of the infants*, him in the end, when they saw what came to pass, they admired.
15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance:
16 that they might know, that wherewithal a man sinneth, by the same shall he be punished.
17 For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears, or fierce lions,
18 or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:
19 whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.
20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.
21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?
22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.
23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.
24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.
25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?
26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

For thine incorruptible Spirit is in all things.
2 Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.
3 For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land,
4 whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices;
5 and also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood,
6 with their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help:
7 that the land, which thou esteemedst above all other, might receive a worthy colony of God's children.
8 Nevertheless even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.
9 Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:
10 but executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.
11 For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.
12 For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou hast made? or who shall come to stand against thee, to be

revenged for the unrighteous men? 13 For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgment is not unright.

14 Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished. 15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished. 16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all. 17 For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest. 18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins. 20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place whereby they might be delivered from their malice: 21 with how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises? 22 Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations. 24 For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding. 25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them. 26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment worthy of God. 27 For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods; [now] being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know; and therefore came extreme damnation upon them.

Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is: neither by considering the works did they acknowledge the workmaster; 2 but deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world. 3 With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them. 4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures proportionably the maker of them is seen. 6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him. 7 For being conversant in his works they search *him* diligently, and believe their sight: because the things are beautiful that are seen. 8 Howbeit neither are they to be

Οὔτε γὰρ Θεός ἐστι πλὴν σοῦ, ᾧ μέλει περὶ πάντων, 13
ἵνα δείξῃς ὅτι οὐκ ἀδίκως ἔκρινας.

Οὔτε βασιλεὺς ἢ τύραννος ἀντοφθαλμῆσαι δυνήσεταί 14
σοι περὶ ὧν ἀπώλεσας. Δίκαιος δὲ ὢν δικαίως τὰ πάντα 15
διέπεις, αὐτὸν τὸν μὴ ὀφείλοντα κολασθῆναι καταδικάσαι
ἀλλότριαν ἡγούμενος τῆς σῆς δυνάμεως. Ἡ γὰρ ἰσχύς 16
σου δικαιοσύνης ἀρχὴ, καὶ τὸ πάντων σε δεσπόζειν, πάν-
των φείδεσθαι ποιεῖ. Ἰσχὺν γὰρ ἐνδείκνυσαι ἀπιστού- 17
μενος ἐπὶ δυνάμεως τελειότητι, καὶ ἐν τοῖς εἰδόσι τὸ θράσος
ἐξελέγχεις. Σὺ δὲ δεσπόζων ἰσχύος ἐν ἐπιεικείᾳ κρίνεις 18
καὶ μετὰ πολλῆς φειδοῦς διοικεῖς ἡμᾶς· πάρεστι γάρ
σοι ὅταν θέλῃς τὸ δύνασθαι.

Ἐδίδαξας δέ σου τὸν λαὸν διὰ τῶν τοιούτων ἔργων, 19
ὅτι δεῖ τὸν δίκαιον εἶναι φιλάνθρωπον· καὶ εὐέλπιδας
ἐποίησας τοὺς υἱούς σου, ὅτι δίδως ἐπὶ ἁμαρτήμασι μετά-
νοιαν. Εἰ γὰρ ἐχθροὺς παίδων σου καὶ ὀφειλομένους 20
θανάτῳ μετὰ τοσαύτης ἐτιμώρησας προσοχῆς καὶ δεήσεως,
δοὺς χρόνους καὶ τόπον δι' ὧν ἀπαλλαγῶσι τῆς κακίας·
μετὰ πόσης ἀκριβείας ἔκρινας τοὺς υἱούς σου ὧν τοῖς 21
πατράσιν ὅρκους καὶ συνθήκας ἔδωκας ἀγαθῶν ὑπο-
σχέσεων; Ἡμᾶς οὖν παιδεύων, τοὺς ἐχθροὺς ἡμῶν ἐν 22
μυριότητι μαστιγοῖς, ἵνα σου τὴν ἀγαθότητα μεριμνῶμεν
κρίνοντες, κρινόμενοι δὲ προσδοκῶμεν ἔλεος.

Ὅθεν καὶ τοὺς ἐν ἀφροσύνῃ ζωῆς βιώσαντας ἀδίκους, 23
διὰ τῶν ἰδίων ἐβασάνισας βδελυγμάτων. Καὶ γὰρ τῶν 24
πλάνης ὁδῶν μακρότερον ἐπλανήθησαν, θεοὺς ὑπολαμβά-
νοντες τὰ καὶ ἐν ζώοις τῶν ἐχθρῶν ἄτιμα, νηπίων δίκην
ἀφρόνων ψευσθέντες. Διὰ τοῦτο ὡς παισὶν ἀλογίστοις 25
τὴν κρίσιν εἰς ἐμπαιγμὸν ἔπεμψας. Οἱ δὲ παιγνίοις 26
ἐπιτιμήσεως μὴ νουθετηθέντες, ἀξίαν Θεοῦ κρίσιν πειρά-
σουσιν. Ἐφ' οἷς γὰρ αὐτοὶ πάσχοντες ἠγανάκτουν, ἐπὶ 27
τούτοις οὓς ἐδόκουν θεοὺς, ἐν αὐτοῖς κολαζόμενοι, ἰδόντες
ὃν πάλαι ἠρνοῦντο εἰδέναι, Θεὸν ἐπέγνωσαν ἀληθῆ· διὸ καὶ
τὸ τέρμα τῆς καταδίκης ἐπ' αὐτοὺς ἐπῆλθε.

Μάταιοι μὲν γὰρ πάντες ἄνθρωποι φύσει, οἷς παρῆν 13
Θεοῦ ἀγνωσία, καὶ ἐκ τῶν ὁρωμένων ἀγαθῶν οὐκ ἴσχυσαν
εἰδέναι τὸν ὄντα, οὔτε τοῖς ἔργοις προσχόντες ἐπέγνωσαν
τὸν τεχνίτην. Ἀλλ' ἢ πῦρ, ἢ πνεῦμα, ἢ ταχινὸν ἀέρα, 2
ἢ κύκλον ἄστρων, ἢ βίαιον ὕδωρ, ἢ φωστῆρας οὐρανοῦ,
πρυτάνεις κόσμου θεοὺς ἐνόμισαν. Ὧν εἰ μὲν τῇ καλ- 3
λονῇ τερπόμενοι, θεοὺς ὑπελάμβανον, γνώτωσαν πόσῳ
τούτων ὁ δεσπότης ἐστὶ βελτίων· ὁ γὰρ τοῦ κάλλους
γενεσιάρχης ἔκτισεν αὐτά. Εἰ δὲ δύναμιν καὶ ἐνέργειαν 4
ἐκπλαγέντες, νοησάτωσαν ἀπ' αὐτῶν πόσῳ ὁ κατα-
σκευάσας αὐτὰ δυνατώτερός ἐστιν.

Ἐκ γὰρ μεγέθους καλλονῆς κτισμάτων ἀναλόγως ὁ 5
γενεσιουργὸς αὐτῶν θεωρεῖται. Ἀλλ' ὅμως ἐπὶ τούτοις 6
ἐστὶ μέμψις ὀλίγη, καὶ γὰρ αὐτοὶ τάχα πλανῶνται Θεὸν
ζητοῦντες, καὶ θέλοντες εὑρεῖν. Ἐν γὰρ τοῖς ἔργοις 7
αὐτοῦ ἀναστρεφόμενοι διερευνῶσι, καὶ πείθονται τῇ ὄψει,
ὅτι καλὰ τὰ βλεπόμενα. Πάλιν δὲ οὐδ' αὐτοὶ συγγνωστοί. 8

9 Εἰ γὰρ τοσοῦτον ἴσχυσαν εἰδέναι, ἵνα δύνωνται στοχά-
σασθαι τὸν αἰῶνα, τὸν τούτων δεσπότην πῶς τάχιον οὐχ
εὗρον;
10 Ταλαίπωροι δὲ καὶ ἐν νεκροῖς αἱ ἐλπίδες αὐτῶν, οἵτινες
ἐκάλεσαν θεοὺς ἔργα χειρῶν ἀνθρώπων, χρυσὸν καὶ ἄργυ-
ρον τέχνης ἐμμελέτημα, καὶ ἀπεικάσματα ζώων, ἢ λίθον
11 ἄχρηστον χειρὸς ἔργον ἀρχαίας. Εἰ δὲ καί τις ὑλοτόμος
τέκτων εὐκίνητον φυτὸν ἐκπρίσας, περιέξυσεν εὐμαθῶς
πάντα τὸν φλοιὸν αὐτοῦ, καὶ τεχνησάμενος εὐπρεπῶς
12 κατεσκεύασε χρήσιμον σκεῦος εἰς ὑπηρεσίαν ζωῆς, τὰ δὲ
ἀποβλήματα τῆς ἐργασίας εἰς ἑτοιμασίαν τροφῆς ἀνα-
13 λώσας ἐνεπλήσθη, τὸ δὲ ἐξ αὐτῶν ἀπόβλημα εἰς οὐθὲν
εὔχρηστον, ξύλον σκολιὸν, καὶ ὄζοις συμπεφυκὸς, λαβὼν
ἔγλυψεν ἐν ἐπιμελείᾳ ἀργίας αὐτοῦ, καὶ ἐμπειρίᾳ συνέσεως
14 ἐτύπωσεν αὐτὸ, ἀπείκασεν αὐτὸ εἰκόνι ἀνθρώπου, ἢ ζώῳ
τινὶ εὐτελεῖ ὡμοίωσεν αὐτὸ, καταχρίσας μίλτῳ, καὶ φύκει
ἐρυθήνας χρόαν αὐτοῦ, καὶ πᾶσαν κηλῖδα τὴν ἐν αὐτῷ
15 καταχρίσας. Καὶ ποιήσας αὐτῷ αὐτοῦ ἄξιον οἴκημα, ἐν
16 τοίχῳ ἔθηκεν αὐτὸ ἀσφαλισάμενος σιδήρῳ· ἵνα μὲν οὖν
μὴ καταπέσῃ, προενόησεν αὐτοῦ, εἰδὼς ὅτι ἀδυνατεῖ ἑαυτῷ
βοηθῆσαι, καὶ γάρ ἐστιν εἰκὼν, καὶ χρείαν ἔχει βοηθείας.
17 Περὶ δὲ κτημάτων καὶ γάμων αὐτοῦ καὶ τέκνων
προσευχόμενος, οὐκ αἰσχύνεται τῷ ἀψύχῳ προσλαλῶν.
18 Καὶ περὶ μὲν ὑγιείας τὸ ἀσθενὲς ἐπικαλεῖται, περὶ δὲ
ζωῆς τὸν νεκρὸν ἀξιοῖ, περὶ δὲ ἐπικουρίας τὸν ἀπειρότατον
ἱκετεύει, περὶ δὲ ὁδοιπορίας τὸ μηδὲ βάσει χρῆσθαι δυνά-
19 μενον, περὶ δὲ πορισμοῦ καὶ ἐργασίας καὶ χειρῶν ἐπιτυχίας
τὸ ἀδρανέστατον ταῖς χερσὶν εὐδράνειαν αἰτεῖται.
14 Πλοῦν τις πάλιν στελλόμενος, καὶ ἄγρια μέλλων
διοδεύειν κύματα, τοῦ φέροντος αὐτὸν πλοίου σαθρό-
2 τερον ξύλον ἐπιβοᾶται. Ἐκεῖνο μὲν γὰρ ὄρεξις πορισ-
3 μῶν ἐπενόησε, τεχνίτης δὲ σοφίᾳ κατεσκεύασεν· ἡ δὲ σὴ,
Πάτερ, διακυβερνᾷ πρόνοια, ὅτι ἔδωκας καὶ ἐν θαλάσσῃ
4 ὁδὸν καὶ ἐν κύμασι τρίβον ἀσφαλῆ· δεικνὺς ὅτι δύνασαι
5 ἐκ παντὸς σώζειν, ἵνα κἂν ἄνευ τέχνης τις ἐπιβῇ. Θέλεις
δὲ μὴ ἀργὰ εἶναι τὰ τῆς σοφίας σου ἔργα, διὰ τοῦτο καὶ
ἐλαχίστῳ ξύλῳ πιστεύουσιν ἄνθρωποι ψυχὰς, καὶ διελ-
θόντες κλύδωνα σχεδίᾳ διεσώθησαν.
6 Καὶ ἀρχῆς γὰρ ἀπολλυμένων ὑπερηφάνων γιγάντων, ἡ
ἐλπὶς τοῦ κόσμου ἐπὶ σχεδίας καταφυγοῦσα, ἀπέλιπεν
7 αἰῶνι σπέρμα γενέσεως τῇ σῇ κυβερνηθεῖσα χειρί. Εὐ-
λόγηται γὰρ ξύλον δι᾽ οὗ γίνεται δικαιοσύνη.
8 Τὸ χειροποίητον δὲ ἐπικατάρατον αὐτὸ, καὶ ὁ ποιήσας
αὐτὸ, ὅτι ὁ μὲν εἰργάζετο, τὸ δὲ φθαρτὸν θεὸς ὠνομάσθη.
9 Ἐν ἴσῳ γὰρ μισητὰ Θεῷ καὶ ὁ ἀσεβῶν καὶ ἡ ἀσέβεια
10 αὐτοῦ. Καὶ γὰρ τὸ πραχθὲν σὺν τῷ δράσαντι κολασθή-
11 σεται. Διὰ τοῦτο καὶ ἐν εἰδώλοις ἐθνῶν ἐπισκοπὴ ἔσται,
ὅτι ἐν κτίσματι Θεοῦ εἰς βδέλυγμα ἐγενήθησαν, καὶ εἰς
σκάνδαλα ψυχαῖς ἀνθρώπων, καὶ εἰς παγίδα ποσὶν ἀφρόνων.
12 Ἀρχὴ γὰρ πορνείας ἐπίνοια εἰδώλων, εὕρεσις δὲ αὐτῶν
13 φθορὰ ζωῆς. Οὔτε γὰρ ἦν ἀπ᾽ ἀρχῆς, οὔτε εἰς τὸν
14 αἰῶνα ἔσται. Κενοδοξίᾳ γὰρ ἀνθρώπων εἰσῆλθεν εἰς

pardoned. 9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

10 But miserable are they, and in dead things is their hope, who called them gods, which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand. 11 Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life; 12 and after spending the refuse of his work to dress his meat, hath filled himself; 13 and taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man; 14 or made it like some vile beast, laying it over with vermilion, and with paint colouring it red, and colouring every spot therein; 15 and when he had made a convenient room for it, set it in a wall, and made it fast with iron: 16 for he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help.

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life. 18 For health he calleth upon that which is weak: for life prayeth to that which is dead: for aid humbly beseecheth that which hath least means to help: and for a good journey he asketh of that which cannot set a foot forward: 19 and for gaining and getting, and for good success of his hands, asketh ability to do of him, that is most unable to do any thing.

Again, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him. 2 For verily desire of gain devised that, and the workman built it by his skill. 3 But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves; 4 shewing that thou canst save from all danger: yea, though a man went to sea without art. 5 Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.

6 For in the old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation. 7 For blessed is the wood whereby righteousness cometh.

8 But that which is made with hands is cursed, as well it, as he that made it: he, because he made it: and it, because, being corruptible, it was called God. 9 For the ungodly and his ungodliness are both alike hateful unto God. 10 For that which is made shall be punished together with him that made it. 11 Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumblingblocks to the souls of men, and a snare to the feet of the unwise.

12 For the devising of idols was the beginning of *spiritual* fornication, and the invention of them the corruption of life. 13 For neither were they from the beginning, neither shall they be for ever. 14 For by the vain glory of men they entered into

the world, and therefore shall they come shortly to an end. 15 For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices. 16 Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings. 17 Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition. 19 For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion. 20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured as a man. 21 And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

22 Moreover this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace. 23 For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites; 24 they kept neither lives nor marriages any longer undefiled: but either one slew another traiterously or grieved him by adultery. 25 So that there reigned in all men without exception, blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury, 26 disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness. 27 For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil. 28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves. 29 For insomuch as their trust is in idols which have no life, though they swear falsely, yet they look not to be hurt.

30 Howbeit for both causes shall they be justly punished: both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness. 31 For it is not the power of them by whom they swear: but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

But thou, our God, art gracious and true, longsuffering, and in mercy ordering all things. 2 For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine. 3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality. 4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour; 5 the sight whereof enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon. 7 For the potter, tempering soft earth, fashioneth every vessel with much labour for our service: yea, of the same clay he maketh

*κόσμον, καὶ διὰ τοῦτο σύντομον αὐτῶν τέλος ἐπενοήθη.*
*Ἀώρῳ γὰρ πένθει τρυχόμενος πατὴρ, τοῦ ταχέως ἀφαιρε-* 15
*θέντος τέκνου εἰκόνα ποιήσας, τὸν τότε νεκρὸν ἄνθρωπον,*
*νῦν ὡς θεὸν ἐτίμησε, καὶ παρέδωκε τοῖς ὑποχειρίοις μυστή-*
*ρια καὶ τελετάς.* Εἶτα *ἐν χρόνῳ κρατυνθὲν τὸ ἀσεβὲς* 16
*ἔθος ὡς νόμος ἐφυλάχθη, καὶ τυράννων ἐπιταγαῖς ἐθρη-*
*σκεύετο τὰ γλυπτά· οὓς ἐν ὄψει μὴ δυνάμενοι τιμᾷν ἄνθρω-* 17
*ποι διὰ τὸ μακρὰν οἰκεῖν, τὴν πόῤῥωθεν ὄψιν ἀνατυπωσά-*
*μενοι, ἐμφανῆ εἰκόνα τοῦ τιμωμένου βασιλέως ἐποίησαν,*
*ἵνα τὸν ἀπόντα ὡς παρόντα κολακεύωσι διὰ τῆς σπουδῆς.*

Εἰς *ἐπίτασιν δὲ θρησκείας καὶ τοὺς ἀγνοοῦντας ἡ τοῦ* 18
*τεχνίτου προετρέψατο φιλοτιμία.* Ὁ *μὲν γὰρ τάχα τῷ* 19
*κρατοῦντι βουλόμενος ἀρέσαι, ἐξεβιάσατο τῇ τέχνῃ τὴν*
*ὁμοιότητα ἐπὶ τὸ κάλλιον.* Τὸ *δὲ πλῆθος ἐφελκόμενον* 20
*διὰ τὸ εὔχαρι τῆς ἐργασίας, τὸν πρὸ ὀλίγου τιμηθέντα*
*ἄνθρωπον, νῦν σέβασμα ἐλογίσαντο.* Καὶ *τοῦτο ἐγένετο* 21
*τῷ βίῳ εἰς ἔνεδρον, ὅτι ἢ συμφορᾷ ἢ τυραννίδι δουλεύ-*
*σαντες ἄνθρωποι, τὸ ἀκοινώνητον ὄνομα λίθοις καὶ ξύλοις*
*περιέθεσαν.*

Εἶτ' *οὐκ ἤρκεσε τὸ πλανᾶσθαι περὶ τὴν τοῦ Θεοῦ* 22
*γνῶσιν, ἀλλὰ καὶ μεγάλῳ ζῶντες ἀγνοίας πολέμῳ, τὰ*
*τοσαῦτα κακὰ εἰρήνην προσαγορεύουσιν.* Ἢ *γὰρ τεκνο-* 23
*φόνους τελετὰς, ἢ κρύφια μυστήρια, ἢ ἐμμανεῖς ἐξ ἄλλων*
*θεσμῶν κώμους ἄγοντες, οὔτε βίους οὔτε γάμους καθαροὺς* 24
*ἔτι φυλάσσουσιν, ἕτερος δ' ἕτερον ἢ λοχῶν ἀναιρεῖ, ἢ*
*νοθεύων ὀδυνᾷ.* Πάντας *δ' ἐπιμὶξ ἔχει αἷμα καὶ φόνος,* 25
*κλοπὴ καὶ δόλος, φθορὰ, ἀπιστία, ταραχὴ, ἐπιορκία,*
*θόρυβος ἀγαθῶν, χάριτος ἀμνησία, ψυχῶν μιασμὸς, γενέ-* 26
*σεως ἐναλλαγὴ, γάμων ἀταξία, μοιχεία, καὶ ἀσέλγεια.*
Ἡ *γὰρ τῶν ἀνωνύμων εἰδώλων θρησκεία παντὸς ἀρχὴ* 27
*κακοῦ καὶ αἰτία καὶ πέρας ἐστίν.* Ἢ *γὰρ εὐφραινόμενοι* 28
*μεμήνασιν, ἢ προφητεύουσι ψευδῆ, ἢ ζῶσιν ἀδίκως, ἢ*
*ἐπιορκοῦσι ταχέως.* Ἀψύχοις *γὰρ πεποιθότες εἰδώλοις,* 29
*κακῶς ὀμόσαντες, ἀδικηθῆναι οὐ προσδέχονται.*

Ἀμφότερα *δὲ αὐτοὺς μετελεύσεται τὰ δίκαια, ὅτι* 30
*κακῶς ἐφρόνησαν περὶ Θεοῦ προσχόντες εἰδώλοις, καὶ*
*ἀδίκως ὤμοσαν ἐν δόλῳ καταφρονήσαντες ὁσιότητος.* Οὐ 31
*γὰρ ἡ τῶν ὀμνυομένων δύναμις, ἀλλ' ἡ τῶν ἁμαρτανόντων*
*δίκη ἐπεξέρχεται ἀεὶ τὴν τῶν ἀδίκων παράβασιν.*

Σὺ *δὲ ὁ Θεὸς ἡμῶν χρηστὸς καὶ ἀληθὴς, μακρόθυμος* 15
*καὶ ἐν ἐλέει διοικῶν τὰ πάντα.* Καὶ *γὰρ ἐὰν ἁμάρτωμεν,* 2
*σοί ἐσμεν, εἰδότες σου τὸ κράτος· οὐχ ἁμαρτησόμεθα*
*δὲ, εἰδότες ὅτι σοὶ λελογίσμεθα.* Τὸ *γὰρ ἐπίστασθαί* 3
*σε ὁλόκληρος δικαιοσύνη, καὶ εἰδέναι τὸ κράτος σου ῥίζα*
*ἀθανασίας.* Οὔτε *γὰρ ἐπλάνησεν ἡμᾶς ἀνθρώπων κακό-* 4
*τεχνος ἐπίνοια, οὐδὲ σκιαγράφων πόνος ἄκαρπος, εἶδος*
*σπιλωθὲν χρώμασι διηλλαγμένοις· ὧν ὄψις ἄφροσιν εἰς* 5
*ὄνειδος ἔρχεται, ποθεῖ, τε νεκρᾶς εἰκόνος εἶδος ἄπνουν.*

Κακῶν *ἐρασταὶ ἄξιοί τε τοιούτων ἐλπίδων, καὶ οἱ* 6
*δρῶντες, καὶ οἱ ποθοῦντες, καὶ οἱ σεβόμενοι.* Καὶ *γὰρ* 7
*κεραμεὺς ἁπαλὴν γῆν θλίβων ἐπίμοχθον, πλάσσει πρὸς*
*ὑπηρεσίαν ἡμῶν ἕκαστον, ἀλλ' ἐκ τοῦ αὐτοῦ πηλοῦ ἀνε-*

πλάσατο τά τε τῶν καθαρῶν ἔργων δοῦλα σκεύη, τά τε
ἐναντία, πάνθ' ὁμοίως· τούτων δὲ ἑκατέρου τίς ἑκάστου
8 ἐστὶν ἡ χρῆσις, κριτὴς ὁ πηλουργός. Καὶ κακόμοχθος
θεὸν μάταιον ἐκ τοῦ αὐτοῦ πλάσσει πηλοῦ, ὃς πρὸ
μικροῦ ἐκ γῆς γεννηθεὶς μετ' ὀλίγον πορεύεται ἐξ ἧς
ἐλήφθη, τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος.
9 Ἀλλ' ἔστιν αὐτῷ φροντὶς οὐχ ὅτι μέλλει κάμνειν,
οὐδ' ὅτι βραχυτελῆ βίον ἔχει, ἀλλ' ἀντερείδεται μὲν
χρυσουργοῖς καὶ ἀργυροχόοις, χαλκοπλάστας τε μιμεῖ-
10 ται, καὶ δόξαν ἡγεῖται ὅτι κίβδηλα πλάσσει. Σποδὸς ἡ
καρδία αὐτοῦ, καὶ γῆς εὐτελεστέρα ἡ ἐλπὶς αὐτοῦ, πηλοῦ
11 τε ἀτιμότερος ὁ βίος αὐτοῦ· ὅτι ἠγνόησε τὸν πλάσαντα
αὐτὸν, καὶ τὸν ἐμπνεύσαντα αὐτῷ ψυχὴν ἐνεργοῦσαν,
12 καὶ ἐμφυσήσαντα πνεῦμα ζωτίκον. Ἀλλ' ἐλογίσαντο
παίγνιον εἶναι τὴν ζωὴν ἡμῶν, καὶ τὸν βίον πανηγυρισμὸν
ἐπικερδῆ· δεῖν γάρ φησιν ὅθεν δὴ κἂν ἐκ κακοῦ πορί-
13 ζειν. Οὗτος γὰρ παρὰ πάντας οἶδεν ὅτι ἁμαρτάνει, ὕλης
γεώδους εὔθραυστα σκεύη καὶ γλυπτὰ δημιουργῶν.
14 Πάντες δ' ἀφρονέστατοι καὶ τάλανες ὑπὲρ ψυχὴν
νηπίου, οἱ ἐχθροὶ τοῦ λαοῦ σου καταδυναστεύσαντες
15 αὐτόν. Ὅτι καὶ πάντα εἴδωλα τῶν ἐθνῶν ἐλογίσαντο
θεοὺς, οἷς οὔτε ὀμμάτων χρῆσις εἰς ὅρασιν, οὔτε ῥῖνες
εἰς συνολκὴν ἀέρος, οὔτε ὦτα ἀκούειν, οὔτε δάκτυλοι χειρῶν
εἰς ψηλάφησιν, καὶ οἱ πόδες αὐτῶν ἀργοὶ πρὸς ἐπίβασιν.
16 Ἄνθρωπος γὰρ ἐποίησεν αὐτοὺς, καὶ τὸ πνεῦμα δεδανεισ-
μένος ἔπλασεν αὐτούς· οὐδεὶς γὰρ αὐτῷ ὅμοιον ἄνθρωπος
17 ἰσχύει πλάσαι θεόν· θνητὸς δὲ ὢν νεκρὸν ἐργάζεται
χερσὶν ἀνόμοις· κρείττων γάρ ἐστι τῶν σεβασμάτων
18 αὐτοῦ, ὧν αὐτὸς μὲν ἔζησεν, ἐκεῖνα δὲ οὐδέποτε. Καὶ
τὰ ζῶα δὲ τὰ ἔχθιστα σέβονται, ἄνοια γὰρ συγκρινό-
19 μενα τῶν ἄλλων ἐστὶ χείρονα. Οὐδ' ὅσον ἐπιποθῆσαι
ὡς ἐν ζώων ὄψει καλὰ τυγχάνει, ἐκπέφευγε δὲ καὶ τὸν τοῦ
Θεοῦ ἔπαινον καὶ τὴν εὐλογίαν αὐτοῦ.
16 Διὰ τοῦτο δι' ὁμοίων ἐκολάσθησαν ἀξίως, καὶ διὰ
2 πλήθους κνωδάλον ἐβασανίσθησαν. Ἀνθ' ἧς κολάσεως
εὐεργετήσας τὸν λαόν σου, εἰς ἐπιθυμίαν ὀρέξεως ξένην
3 γεῦσιν, τροφὴν ἡτοίμασας ὀρτυγομήτραν, ἵνα ἐκεῖνοι
μὲν ἐπιθυμοῦντες τροφὴν, διὰ τὴν εἰδέχθειαν τῶν ἐπαπ-
εσταλμένων καὶ τὴν ἀναγκαίαν ὄρεξιν ἀποστρέφωνται,
αὐτοὶ δὲ ἐπ' ὀλίγον ἐνδεεῖς γενόμενοι καὶ ξένης μετάσχωσι
4 γεύσεως. Ἔδει γὰρ ἐκείνοις μὲν ἀπαραίτητον ἔνδειαν
ἐπελθεῖν τυραννοῦσι, τούτοις δὲ μόνον δειχθῆναι πῶς οἱ
5 ἐχθροὶ αὐτῶν ἐβασανίζοντο. Καὶ γὰρ ὅτε αὐτοῖς δεινὸς
ἐπῆλθε θηρίων θυμὸς, δήγμασί τε σκολιῶν διεφθείροντο
ὄφεων, οὐ μέχρι τέλους ἔμεινεν ἡ ὀργή σου.
6 Εἰς νουθεσίαν δὲ πρὸς ὀλίγον ἐταράχθησαν, σύμβολον
7 ἔχοντες σωτηρίας, εἰς ἀνάμνησιν ἐντολῆς νόμου σου. Ὁ
γὰρ ἐπιστραφεὶς οὐ διὰ τὸ θεωρούμενον ἐσώζετο, ἀλλὰ
8 διὰ σὲ τὸν πάντων σωτῆρα. Καὶ ἐν τούτῳ δὲ ἔπεισας
τοὺς ἐχθροὺς ἡμῶν, ὅτι σὺ εἶ ὁ ῥυόμενος ἐκ παντὸς κακοῦ.
9 Οὓς μὲν γὰρ ἀκρίδων καὶ μυιῶν ἀπέκτεινε δήγματα, καὶ
οὐχ εὑρέθη ἴαμα τῇ ψυχῇ αὐτῶν, ὅτι ἄξιοι ἦσαν ὑπὸ

both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge. [8] And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out of the which he was taken, when his life which was lent him shall be demanded.

[9] Notwithstanding his care is, not that he shall have much labour, nor that his life is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things. [10] His heart is ashes, his hope is more vile than earth, and his life of less value than clay: [11] forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit. [12] But they counted our life a pastime, and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means. [13] For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others.

[14] And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes. [15] For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go. [16] For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself. [17] For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas *he* lived once, but they never. [18] Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others. [19] Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

Therefore by the like were they punished worthily, and by the multitude of beasts tormented. [2] Instead of which punishment, dealing graciously with thine own people, thou preparedst for them meat of a strange taste, even quails to stir up their appetite: [3] to the end that they, desiring food, might for the ugly sight of the beasts sent among them lothe even that, which they must needs desire; but these, suffering penury for a short space, might be made partakers of a strange taste. [4] For it was requisite, that upon them exercising tyranny should come penury, which they could not avoid: but to these it should only be shewed how their enemies were tormented. [5] For when the horrible fierceness of beasts came upon these, and they perished with the stings of crooked serpents, thy wrath endured not for ever:

[6] But they were troubled for a small season, that they might be admonished, having a sign of salvation, to put them in remembrance of the commandment of thy law. [7] For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all. [8] And in this thou madest thine enemies confess, that it is thou who deliverest from all evil: [9] for them the bitings of grasshoppers and flies killed, neither was there found any remedy for their life: for they were worthy to be punished by such.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was by them, and healed them. 11 For they were pricked, that they should remember thy words; and were quickly saved, that not falling into deep forgetfulness, they might be continually mindful of thy goodness.

12 For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things. 13 For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again. 14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again. 15 But it is not possible to escape thine hand.

16 For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all things: for the world fighteth for the righteous. 18 For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly; but themselves might see and perceive that they were persecuted with the judgment of God. 19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land. 20 Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste. 21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking. 22 But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished. 24 For the creature that serveth thee, who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need: 26 that thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

27 For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away: 28 that it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee. 29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

For great are thy judgments, and cannot be expressed: therefore unnurtured souls have erred. 2 For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay [there] exiled from

τοιούτων κολασθῆναι. Τοὺς δὲ υἱούς σου οὐδὲ ἰοβόλωι 10
δρακόντων ἐνίκησαν ὀδόντες, τὸ ἔλεος γάρ σου ἀντιπαρῆλθε
καὶ ἰάσατο αὐτούς. Εἰς γὰρ ὑπόμνησιν τῶν λογίων σου 11
ἐνεκεντρίζοντο, καὶ ὀξέως διεσώζοντο, ἵνα μὴ εἰς βαθεῖαν
ἐμπεσόντες λήθην, ἀπερίσπαστοι γένωνται τῆς σῆς
εὐεργεσίας.

Καὶ γὰρ οὔτε βοτάνη οὔτε μάλαγμα ἐθεράπευσεν 12
αὐτοὺς, ἀλλὰ ὁ σὸς Κύριε λόγος ὁ πάντα ἰώμενος. Σὺ 13
γὰρ ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις, καὶ κατάγεις εἰς
πύλας ᾄδου καὶ ἀνάγεις. Ἄνθρωπος δὲ ἀποκτέννει μὲν 14
τῇ κακίᾳ αὐτοῦ, ἐξελθὸν δὲ πνεῦμα οὐκ ἀναστρέφει, οὐδὲ
ἀναλύει ψυχὴν παραληφθεῖσαν. Τὴν δὲ σὴν χεῖρα φυγεῖν 15
ἀδύνατόν ἐστιν.

Ἀρνούμενοι γάρ σε εἰδέναι ἀσεβεῖς, ἐν ἰσχύϊ βραχίονός 16
σου ἐμαστιγώθησαν, ξένοις ὑετοῖς καὶ χαλάζαις καὶ
ὄμβροις διωκόμενοι ἀπαραιτήτοις, καὶ πυρὶ καταναλισκόμενοι.

Τὸ γὰρ παραδοξότατον, ἐν τῷ πάντα σβεννῦντι ὕδατι 17
πλεῖον ἐνήργει τὸ πῦρ· ὑπέρμαχος γὰρ ὁ κόσμος ἐστὶ
δικαίων. Ποτὲ μὲν γὰρ ἡμεροῦτο φλὸξ, ἵνα μὴ κατα- 18
φλέξῃ τὰ ἐπ᾽ ἀσεβεῖς ἀπεσταλμένα ζῶα, ἀλλ᾽ αὐτοὶ
βλέποντες ἴδωσιν, ὅτι Θεοῦ κρίσει ἐλαύνονται. Ποτὲ δὲ 19
καὶ μεταξὺ ὕδατος ὑπὲρ τὴν πυρὸς δύναμιν φλέγει, ἵνα
ἀδίκου γῆς γεννήματα διαφθείρῃ. Ἀνθ᾽ ὧν ἀγγέλων 20
τροφὴν ἐψώμισας τὸ λαόν σου, καὶ ἕτοιμον ἄρτον
αὐτοῖς ἀπ᾽ οὐρανοῦ ἔπεμψας ἀκοπιάτως, πᾶσαν ἡδονὴν
ἰσχύοντα καὶ πρὸς πᾶσαν ἁρμόνιον γεῦσιν. Ἡ μὲν γὰρ 21
ὑπόστασίς σου τὴν σὴν γλυκύτητα πρὸς τέκνα ἐνεφάνισε,
τῇ δὲ τοῦ προσφερομένου ἐπιθυμίᾳ ὑπηρετῶν, πρὸς ὅ τις
ἐβούλετο μετεκιρνᾶτο. Χιὼν δὲ καὶ κρύσταλλος ὑπέμεινε 22
πῦρ, καὶ οὐκ ἐτήκετο, ἵνα γνῶσιν ὅτι τοὺς τῶν ἐχθρῶν
καρποὺς κατέφθειρε πῦρ φλεγομένον, ἐν τῇ χαλάζῃ καὶ
ἐν τοῖς ὑετοῖς διαστράπτον.

,Τοῦτο πάλιν δ᾽ ἵνα τραφῶσι δίκαιοι, καὶ τῆς ἰδίας 23
ἐπιλελῆσθαι δυνάμεως. Ἡ γὰρ κτίσις σοι τῷ ποιήσαντι 24
ὑπηρετοῦσα, ἐπιτείνεται εἰς κόλασιν κατὰ τῶν ἀδίκων,
καὶ ἀνίεται εἰς εὐεργεσίαν ὑπὲρ τῶν εἰς σὲ πεποιθότων.

Διὰ τοῦτο καὶ τότε εἰς πάντα μεταλλευομένη, τῇ παν- 25
τοτρόφῳ σου δωρεᾷ ὑπηρετεῖ, πρὸς τὴν τῶν δεομένων
θέλησιν· ἵνα μάθωσιν οἱ υἱοί σου, οὓς ἠγάπησας, Κύριε, 26
ὅτι οὐχ αἱ γενέσεις τῶν καρπῶν τρέφουσιν ἄνθρωπον,
ἀλλὰ τὸ ῥῆμά σου τούς σοι πιστεύοντας διατηρεῖ.

Τὸ γὰρ ὑπὸ πυρὸς μὴ φθειρόμενον, ἁπλῶς ὑπὸ 27
βραχείας ἀκτῖνος ἡλίου θερμαινόμενον ἐτήκετο· ὅπως 28
γνωστὸν ᾖ, ὅτι δεῖ φθάνειν τὸν ἥλιον ἐπ᾽ εὐχαριστίαν
σου, καὶ πρὸς ἀνατολὴν φωτὸς ἐντυγχάνειν σοι. Ἀχαρίσ- 29
του γὰρ ἐλπὶς ὡς χειμέριος πάχνη τακήσεται, καὶ
ῥυήσεται ὡς ὕδωρ ἄχρηστον.

Μεγάλαι γάρ σου αἱ κρίσεις καὶ δυσδιήγητοι· διὰ 17
τοῦτο ἀπαίδευτοι ψυχαὶ ἐπλανήθησαν. Ὑπειληφότες 2
γὰρ καταδυναστεύειν ἔθνος ἅγιον ἄνομοι, δέσμιοι σκότους
καὶ μακρᾶς πεδῆται νυκτὸς, κατακλεισθέντες ὀρόφοις,

3 φυγάδες τῆς αἰωνίου προνοίας ἔκειντο. Λανθάνειν γὰρ
νομίζοντες ἐπὶ κρυφαίοις ἁμαρτήμασιν, ἀφεγγεῖ λήθης
παρακαλύμματι ἐσκορπίσθησαν, θαμβούμενοι δεινῶς καὶ
4 ἰνδάλμασιν ἐκταρασσόμενοι. Οὐδὲ γὰρ ὁ κατέχων
αὐτοὺς μυχὸς ἀφόβως διεφύλασσεν, ἦχοι δὲ κατα-
ράσσοντες αὐτοὺς περιεκόμπουν, και φάσματα ἀμειδή-
τοις κατηφῆ προσώποις ἐνεφανίζετο.

5 Καὶ πυρὸς μὲν οὐδεμία βία κατίσχυε φωτίζειν, οὔτε
ἄστρων ἔκλαμπροι φλόγες καταυγάζειν ὑπέμενον τὴν
6 στυγνὴν ἐκείνην νύκτα. Διεφαίνετο δ' αὐτοῖς μόνον
αὐτομάτη πυρὰ φόβου πλήρης, ἐκδειματούμενοι δὲ τῆς
μὴ θεωρουμένης ἐκείνης ὄψεως, ἡγοῦντο χείρω τὰ βλεπό-
7 μενα. Μαγικῆς δὲ ἐμπαίγματα κατέκειτο τέχνης, καὶ
8 τῆς ἐπὶ φρονήσει ἀλαζονείας ἔλεγχος ἐφύβριστος. Οἱ
γὰρ ὑπισχνούμενοι δείματα καὶ ταραχὰς ἀπελαύνειν
ψυχῆς νοσούσης, οὗτοι καταγέλαστον εὐλάβειαν ἐνόσουν.
9 Καὶ γὰρ εἰ μηδὲν αὐτοὺς ταραχῶδες ἐφόβει, κνω-
δάλων παρόδοις καὶ ἑρπετῶν συριγμοῖς ἐκσεσοβημένοι,
10 διώλλυντο ἔντρομοι καὶ τὸν μηδαμόθεν φευκτὸν ἀέρα
προσιδεῖν ἀρνούμενοι.

11 Δειλὸν γὰρ ἰδίως πονηρία μαρτυρεῖ καταδικαζομένη,
ἀεὶ δὲ προσείληφε τὰ χαλεπὰ συνεχομένη τῇ συνειδήσει.
12 Οὐθὲν γάρ ἐστι φόβος, εἰ μὴ προδοσία τῶν ἀπὸ
13 λογισμοῦ βοηθημάτων. Ἔνδοθεν δὲ οὖσα ἥττων ἡ
προσδοκία, πλείονα λογίζεται τὴν ἄγνοιαν τῆς παρεχού-
14 σης τὴν βάσανον αἰτίας. Οἱ δὲ τὴν ἀδύνατον ὄντως
νύκτα καὶ ἐξ ἀδυνάτου ᾅδου μυχῶν ἐπελθοῦσαν, τὸν αὐτὸν
15 ὕπνον κοιμώμενοι, τὰ μὲν τέρασιν ἠλαύνοντο φαντα-
σμάτων, τὰ δὲ τῆς ψυχῆς παρελύοντο προδοσίᾳ· αἰφνίδιος
16 γὰρ αὐτοῖς καὶ ἀπροσδόκητος φόβος ἐπῆλθεν. Εἶθ'
οὕτως, ὃς δήποτ' οὖν ἦν ἐκεῖ καταπίπτων, ἐφρουρεῖτο
17 εἰς τὴν ἀσίδηρον εἱρκτὴν κατακλεισθείς. Εἴτε γὰρ
γεωργὸς ἦν τις, ἢ ποιμήν, ἢ τῶν κατ' ἐρημίαν ἐργάτης
μόχθων, προληφθεὶς τὴν δυσάλυκτον ἔμενεν ἀνάγκην·
μιᾷ γὰρ ἀλύσει σκότους πάντες ἐδέθησαν.

18 Εἴτε πνεῦμα συρίζον, ἢ περὶ ἀμφιλαφεῖς κλάδους
ὀρνέων ἦχος εὐμελής, ἢ ῥυθμὸς ὕδατος πορευομένου
19 βίᾳ, ἢ κτύπος ἀπηνὴς καταῤῥιπτομένων πετρῶν, ἢ
σκιρτώντων ζώων δρόμος ἀθεώρητος, ἢ ὠρυομένων ἀπηνε-
στάτων θηρίων φωνή, ἢ ἀντανακλωμένη ἐκ κοιλοτάτων
ὀρέων ἠχώ, παρέλυσεν αὐτοὺς ἐκφοβοῦντα. Ὅλος γὰρ
20 ὁ κόσμος λαμπρῷ κατελάμπετο φωτί, καὶ ἀνεμποδίστοις
21 συνείχετο ἔργοις. Μόνοις δὲ ἐκείνοις ἐπετέτατο βαρεῖα
νύξ, εἰκὼν τοῦ μέλλοντος αὐτοὺς διαδέχεσθαι σκότους,
ἑαυτοῖς δὲ ἦσαν βαρύτεροι σκότους.

18 Τοῖς δὲ ὁσίοις σου μέγιστον ἦν φῶς, ὧν φωνὴν μὲν
ἀκούοντες, μορφὴν δὲ οὐχ ὁρῶντες, ὅτι μὲν οὖν κἀκεῖνοι
2 ἐπεπόνθεισαν, ἐμακάριζον, ὅτι δὲ οὐ βλάπτουσι προ-
ηδικημένοι, εὐχαριστοῦσι, καὶ τοῦ διενεχθῆναι χάριν
3 ἐδέοντο. Ἀνθ' ὧν πυριφλεγῆ στύλον, ὁδηγὸν μὲν
ἀγνώστου ὁδοιπορίας, ἥλιον δὲ ἀβλαβῆ φιλοτίμου ξενι-
4 τείας παρέσχες. Ἄξιοι μὲν γὰρ ἐκεῖνοι στερηθῆναι

the eternal providence. 3 For while they supposed
to lie hid in their secret sins, they were scattered
under a dark veil of forgetfulness, being horribly
astonished, and troubled with [strange] appari-
tions. 4 For neither might the corner that held
them keep them from fear: but noises [as of
waters] falling down sounded about them, and
sad visions appeared unto them with heavy coun-
tenances.

5 No power of the fire might give them light:
neither could the bright flames of the stars endure
to lighten that horrible night. 6 Only there ap-
peared unto them a fire kindled of itself, very
dreadful: for being much terrified, they thought
the things which they saw to be worse than the
sight they saw not. 7 As for the illusions of art
magic, they were put down, and their vaunting
in wisdom was reproved with disgrace. 8 For they,
that promised to drive away terrors and troubles
from a sick soul, were sick themselves of fear,
worthy to be laughed at.

9 For though no terrible thing did fear them;
yet being scared with beasts that passed by, and
hissing of serpents, 10 they died for fear, denying
that they saw the air, which could of no side be
avoided.

11 For wickedness, condemned by her own wit-
ness, is very timorous, and being pressed with
conscience, always forecasteth grievous things.
12 For fear is nothing else but a betraying of the
succours which reason offereth. 13 And the ex-
pectation from within, being less, counteth the
ignorance more than the cause which bringeth the
torment. 14 But they sleeping the same sleep that
night, which was indeed intolerable, and which
came upon them out of the bottoms of inevitable
hell, 15 were partly vexed with monstrous appari-
tions, and partly fainted, their heart failing them:
for a sudden fear, and not looked for, came upon
them. 16 So then whosoever there fell down was
straitly kept, shut up in a prison without iron
bars. 17 For whether he were husbandman, or
shepherd, or a labourer in the field, he was over-
taken, and endured that necessity, which could
not be avoided: for they were all bound with one
chain of darkness.

18 Whether it were a whistling wind, or a melo-
dious noise of birds among the spreading branches,
or a pleasing fall of water running violently, 19 or a
terrible sound of stones cast down, or a running
that could not be seen of skipping beasts, or a
roaring voice of most savage wild beasts, or a
rebounding echo from the hollow mountains:
these things made them to swoon for fear. 20 For
the whole world shined with clear light, and none
were hindered in their labour: 21 over them only
was spread a heavy night, an image of that dark-
ness which should afterward receive them: but
yet were they unto themselves more grievous than
the darkness.

Nevertheless thy saints had a very great light,
whose voice they hearing, and not seeing their
shape, because they also had not suffered the same
things, they counted them happy. 2 But for that
they did not hurt them *now*, of whom they had
been wronged before, they thanked them, and be-
sought them pardon for that they had been
enemies. 3 Instead whereof thou gavest them a
burning pillar of fire, both to be a guide of the
unknown journey, and a harmless sun to enter-
tain them honourably. 4 For they were worthy to

be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

5 And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them all together in a mighty water. 6 Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence they might afterwards be of good cheer.

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies. 8 For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called. 9 For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

10 But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed. 11 The master and the servant were punished after one manner; and like as the king, so suffered the common person.

12 So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed. 13 For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God. 14 For while all things were in quiet silence, and that night was in the midst of her swift course, 15 thine Almighty word leaped from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction, 16 and brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth. 17 Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for. 18 And one thrown here, and another there, half dead, shewed the cause of his death. 19 For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long. 21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

22 So he overcame the destroyer, not with might of body, nor force of arms, but with a word subdued him that punished, alleging the oaths and covenants made with the fathers. 23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living. 24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head. 25 Unto these the destroyer gave place, and they were afraid of them: for it was enough that they only tasted of the wrath.

φωτὸς, καὶ φυλακισθῆναι ἐν σκότει, οἱ κατακλείστους
φυλάξαντες τοὺς υἱούς σου, δι' ὧν ἤμελλε τὸ ἄφθαρτον
νόμου φῶς τῷ αἰῶνι δίδοσθαι.

Βουλευσαμένους δ' αὐτοὺς τὰ τῶν ὁσιῶν ἀποκτεῖναι 5
νήπια, καὶ ἑνὸς ἐκτεθέντος τέκνου, καὶ σωθέντος, εἰς
ἔλεγχον τὸ αὐτῶν ἀφείλω πλῆθος τέκνων, καὶ ὁμοθυ-
μαδὸν ἀπώλεσας ἐν ὕδατι σφοδρῷ. Ἐκείνη ἡ νὺξ 6
προεγνώσθη πατράσιν ἡμῶν, ἵνα ἀσφαλῶς εἰδότες οἷς
ἐπίστευσαν ὅρκοις, ἐπευθυμήσωσι.

Προσεδέχθη δὲ ὑπὸ λαοῦ σου σωτηρία μὲν δικαίων, 7
ἐχθρῶν δὲ ἀπώλεια. Ὧ γὰρ ἐτιμωρήσω τοὺς ὑπεναντίους, 8
τούτῳ ἡμᾶς προσκαλεσάμενος ἐδόξασας. Κρυφῇ γὰρ 9
ἐθυσιαζον ὅσιοι παῖδες ἀγαθῶν, καὶ τὸν τῆς θειότητος
νόμον ἐν ὁμονοίᾳ διέθεντο, τῶν αὐτῶν ὁμοίως καὶ ἀγαθῶν
καὶ κινδύνων μεταλήψεσθαι τοὺς ἁγίους, πατέρων ἤδη
προαναμελπόντων αἴνους.

Ἀντήχει δ' ἀσύμφωνος ἐχθρῶν βοὴ, καὶ οἰκτρὰ διεφέ- 10
ρετο θρηνουμένων παίδων. Ὁμοίᾳ δὲ δίκῃ δοῦλος ἅμα 11
δεσπότῃ κολασθεὶς, καὶ δημότης βασιλεῖ τὰ αὐτὰ πάσχων.

Ὁμοθυμαδὸν δὲ πάντες ἐν ἑνὶ ὀνόματι θανάτου νεκροὺς 12
εἶχον ἀναριθμήτους, οὐδὲ γὰρ πρὸς τὸ θάψαι οἱ ζῶντες
ἦσαν ἱκανοὶ, ἐπεὶ πρὸς μίαν ῥοπὴν ἡ ἐντιμοτέρα γένεσις
αὐτῶν διεφθάρη. Πάντα γὰρ ἀπιστοῦντες διὰ τὰς 13
φαρμακίας, ἐπὶ τῷ τῶν πρωτοτόκων ὀλέθρῳ, ὡμολόγησαν
Θεοῦ υἱὸν λαὸν εἶναι. Ἡσύχου γὰρ σιγῆς περιεχούσης 14
τὰ πάντα, καὶ νυκτὸς ἐν ἰδίῳ τάχει μεσαζούσης, ὁ παντο- 15
δύναμός σου λόγος ἀπ' οὐρανῶν ἐκ θρόνων βασιλειῶν,
ἀπότομος πολεμιστὴς, εἰς μέσον τῆς ὀλεθρίας ἥλατο
γῆς, ξίφος ὀξὺ τὴν ἀνυπόκριτον ἐπιταγήν σου φέρων, 16
καὶ στὰς ἐπλήρωσε τὰ πάντα θανάτου· καὶ οὐρανοῦ μὲν
ἥπτετο, βεβήκει δ' ἐπὶ γῆς. Τότε παραχρῆμα φαντασίαι 17
μὲν ὀνείρων δεινῶς ἐξετάραξαν αὐτοὺς, φόβοι δὲ ἐπέστη-
σαν ἀδόκητοι καὶ ἄλλος ἀλλαχῇ ῥιφεὶς ἡμίθνητος, δι' 18
ἣν ἔθνησκεν αἰτίαν ἐνεφάνιζεν. Οἱ γὰρ ὄνειροι θορυβή- 19
σαντες αὐτοὺς, τοῦτο προεμήνυσαν, ἵνα μὴ ἀγνοοῦντες δι'
ὃ κακῶς πάσχουσιν, ἀπόλωνται.

Ἥψατο δὲ καὶ δικαίων πεῖρα θανάτου, καὶ θραῦσις ἐν 20
ἐρήμῳ ἐγένετο πλήθους· ἀλλ' οὐκ ἐπὶ πολὺ ἔμεινεν ἡ
ὀργή. Σπεύσας γὰρ ἀνὴρ ἄμεμπτος προεμάχησε· τὸ 21
τῆς ἰδίας λειτουργίας ὅπλον, προσευχὴν καὶ θυμιάματος
ἐξιλασμὸν κομίσας, ἀντέστη τῷ θυμῷ, καὶ πέρας ἐπέθηκε
τῇ συμφορᾷ, δεικνὺς ὅτι σός ἐστι θεράπων.

Ἐνίκησε δὲ τὸν ὄχλον οὐκ ἰσχύϊ τοῦ σώματος, οὐχ 22
ὅπλων ἐνεργείᾳ, ἀλλὰ λόγῳ τὸν κολάζοντα ὑπέταξεν,
ὅρκους πατέρων καὶ διαθήκας ὑπομνήσας. Σωρηδὸν γὰρ 23
ἤδη πεπτωκότων ἐπ' ἀλλήλων νεκρῶν, μεταξὺ στὰς,
ἀνέκοψε τὴν ὀργὴν, καὶ διέσχισε τὴν πρὸς τοὺς ζῶντας
ὁδόν. Ἐπὶ γὰρ ποδήρους ἐνδύματος ἦν ὅλος ὁ κόσμος, 24
καὶ πατέρων δόξαι ἐπὶ τετραστίχου λίθου γλυφῆς, καὶ
μεγαλωσύνη σου ἐπὶ διαδήματος κεφαλῆς αὐτοῦ.
Τούτοις εἶξεν ὁ ὀλοθρεύων, ταῦτα δὲ ἐφοβήθησαν· ἦν 25
γὰρ μόνη ἡ πεῖρα τῆς ὀργῆς ἱκανή.

19 Τοῖς δὲ ἀσεβέσι μέχρι τέλους ἀνελεήμων θυμὸς
2 ἐπέστη· προῄδει γὰρ αὐτῶν καὶ τὰ μέλλοντα, ὅτι αὐτοὶ
ἐπιστρέψαντες τοῦ ἀπεῖναι, καὶ μετὰ σπουδῆς προ-
3 πέμψαντες αὐτοὺς, διώξουσι μεταμεληθέντες. Ἔτι γὰρ
ἐν χερσὶν ἔχοντες τὰ πένθη, καὶ προσοδυρόμενοι τάφοις
νεκρῶν, ἕτερον ἐπεσπάσαντο λογισμὸν ἀνοίας, καὶ οὓς
ἱκετεύοντες ἐξέβαλον, τούτους ὡς φυγάδας ἐδίωκον.
4 Εἷλκε γὰρ αὐτοὺς ἡ ἀξία ἐπὶ τοῦτο τὸ πέρας ἀνάγκη,
καὶ τῶν συμβεβηκότων ἀμνηστίαν ἐνέβαλεν, ἵνα τὴν
λείπουσαν ταῖς βασάνοις προσαναπληρώσωσιν κόλασιν·
5 καὶ ὁ μὲν λαός σου παράδοξον ὁδοιπορίαν περάσῃ,
ἐκεῖνοι δὲ ξένον εὕρωσι θάνατον.

6 Ὅλη γὰρ ἡ κτίσις ἐν ἰδίῳ γένει πάλιν ἄνωθεν διε-
τυποῦτο, ὑπηρετοῦσα ταῖς ἰδίαις ἐπιταγαῖς, ἵνα οἱ σοὶ
7 παῖδες φυλαχθῶσιν ἀβλαβεῖς. Ἡ τὴν παρεμβολὴν σκιά-
ζουσα νεφέλη, ἐκ δὲ προϋφεστῶτος ὕδατος ξηρᾶς ἀνά-
δυσις γῆς ἐθεωρήθη, ἐξ ἐρυθρᾶς θαλάσσης ὁδὸς ἀνεμπό-
8 διστος, καὶ χλοηφόρον πεδίον ἐκ κλύδωνος βιαίου, δι' οὗ
πανεθνὶ διῆλθον οἱ τῇ σῇ σκεπαζόμενοι χειρὶ, θεωρή-
9 σαντες θαυμαστὰ τέρατα. Ὡς γὰρ ἵπποι ἐνεμήθησαν,
καὶ ὡς ἀμνοὶ διεσκίρτησαν, αἰνοῦντές σε, Κύριε, τὸν
10 ῥυόμενον αὐτούς. Ἐμέμνηντο γὰρ ἔτι τῶν ἐν τῇ
παροικίᾳ αὐτῶν, πῶς ἀντὶ μὲν γενέσεως ζώων ἐξήγαγεν
ἡ γῆ σκνῖπα, ἀντὶ δὲ ἐνύδρων ἐξηρεύξατο ὁ ποταμὸς
πλῆθος βατράχων.

11 Ἐφ' ὑστέρῳ δὲ εἶδον καὶ νέαν γένεσιν ὀρνέων, ὅτι
12 ἐπιθυμίᾳ προαχθέντες ᾐτήσαντο ἐδέσματα τρυφῆς. Εἰς
γὰρ παραμυθίαν ἀνέβη αὐτοῖς ἀπὸ θαλάσσης ὀρτυγο-
13 μήτρα, καὶ αἱ τιμωρίαι τοῖς ἁμαρτωλοῖς ἐπῆλθον, οὐκ
ἄνευ τῶν γεγονότων τεκμηρίων τῇ βίᾳ τῶν κεραυνῶν·
δικαίως γὰρ ἔπασχον ταῖς ἰδίαις αὐτῶν πονηρίαις· καὶ
14 γὰρ χαλεπωτέραν μισοξενίαν ἐπετήδευσαν. Οἱ μὲν γὰρ
τοὺς ἀγνοοῦντας οὐκ ἐδέχοντο παρόντας, οὗτοι δὲ εὐ-
15 εργέτας ξένους ἐδουλοῦντο. Καὶ οὐ μόνον, ἀλλ' ἥτις
ἐπισκοπὴ ἔσται αὐτῶν, ἐπεὶ ἀπεχθῶς προσεδέχοντο τοὺς
16 ἀλλοτρίους· οἱ δὲ μετὰ ἑορτασμάτων εἰσδεξάμενοι τοὺς
ἤδη τῶν αὐτῶν μετεσχηκότας δικαίων δεινοῖς ἐκάκωσαν
17 πόνοις. Ἐπλήγησαν δὲ καὶ ἀορασίᾳ, ὥσπερ ἐκεῖνοι ἐπὶ
ταῖς τοῦ δικαίου θύραις, ὅτε ἀχανεῖ περιβληθέντες σκότει,
ἕκαστος τῶν αὐτοῦ θυρῶν τὴν δίοδον ἐζήτει.

18 Δι' ἑαυτῶν γὰρ τὰ στοιχεῖα μεθαρμοζόμενα, ὥσπερ ἐν
ψαλτηρίῳ φθόγγοι τοῦ ῥυθμοῦ τὸ ὄνομα διαλλάσσουσι,
πάντοτε μένοντα ἤχῳ, ὅπερ ἐστὶν εἰκάσαι ἐκ τῆς τῶν
19 γεγονότων ὄψεως ἀκριβῶς. Χερσαῖα γὰρ εἰς ἔνυδρα
20 μετεβάλλετο, καὶ νηκτὰ μετέβαινεν ἐπὶ γῆς. Πῦρ
ἴσχυσεν ἐν ὕδατι τῆς ἰδίας δυνάμεως, καὶ ὕδωρ τῆς
21 σβεστικῆς δυνάμεως ἐπελανθάνετο. Φλόγες ἀνάπαλιν
εὐφθάρτων ζώων οὐκ ἐμάραναν σάρκας ἐμπεριπατούν-
των, οὐδὲ τηκτὸν εὔτηκτον κρυσταλλοειδὲς γένος ἀμβρο-
22 σίας τροφῆς. Κατὰ πάντα γὰρ, Κύριε, ἐμεγάλυνας
τὸν λαόν σου, καὶ ἐδόξασας, καὶ οὐχ ὑπερεῖδες, ἐν παντὶ
καιρῷ καὶ τόπῳ παριστάμενος.

As for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do; [2] how that having given them leave to depart, and sent them hastily away, they would repent and pursue them. [3] For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone. [4] For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments: [5] and that thy people might pass through a wonderful way: but they might find a strange death.

[6] For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt: [7] *as namely*, a cloud shadowing the camp; and where water stood before, dry land appeared; and out of the Red sea a way without impediment; and out of the violent stream a green field: [8] through which all the people went that were defended with thy hand, seeing thy marvellous strange wonders. [9] For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them. [10] For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

[11] But afterward they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats. [12] For quails came up unto them from the sea for their contentment. [13] And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers. [14] For the *Sodomites* did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them. [15] And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly: [16] but these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them. [17] Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

[18] For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done. [19] For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground. [20] The fire had power in the water, forgetting his own virtue: and the water forgat his own quenching nature. [21] On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat, that was of nature apt to melt. [22] For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

# ΣΟΦΙΑ ΣΕΙΡΑΧ.

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*The Prologue to the Wisdom of* Jesus *the son of* Sirach.

WHEREAS many and great things have been delivered unto us by the law and the prophets, and by others that have followed their steps, for the which things Israel ought to be commended for learning and wisdom: and whereof not only the readers must needs become skilful themselves, but also they that desire to learn be able to profit them which are without, both by speaking and by writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and other books of our fathers, and had gotten therein good judgment, was drawn on also himself to write something pertaining to learning and wisdom; to the intent that those which are desirous to learn, and are addicted to these things, might profit much more in living according to the law.

Wherefore let me intreat you to read it with favour and attention, and to pardon us, wherein we may seem to come short of some words, which we have laboured to interpret; for the same things uttered in Hebrew, and translated into another tongue, have not the same force in them. And not only these things, but the law itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret it: using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also, which in a strange country are willing to learn, being prepared before in manners to live after the law.

ALL wisdom *cometh* from the Lord, and is with him for ever. 2 Who can number the sand of the sea, and the drops of rain, and the days of eternity? 3 Who can find out the height of heaven, and the breadth of the earth, and the deep, and wisdom?

4 Wisdom hath been created before all things, and the understanding of prudence from everlasting. 6 To whom hath the root of wisdom been revealed? or who hath known her wise counsels?

## ΠΡΟΛΟΓΟΣ.

ΠΟΛΛΩΝ *καὶ μεγάλων ἡμῖν διὰ τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων τῶν κατ' αὐτοὺς ἠκολουθηκότων δεδομένων, ὑπὲρ ὧν δέον ἐστὶν ἐπαινεῖν τὸν Ἰσραὴλ παιδείας καὶ σοφίας, καὶ ὡς οὐ μόνον αὐτοὺς τοὺς ἀναγινώσκοντας δέον ἐστὶν ἐπιστήμονας γίνεσθαι, ἀλλὰ καὶ τοῖς ἐκτὸς δύνασθαι τοὺς φιλομαθοῦντας χρησίμους εἶναι καὶ λέγοντας καὶ γράφοντας· ὁ πάππος μου Ἰησοῦς ἐπὶ πλεῖον ἑαυτὸν δοὺς εἴς τε τὴν τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων πατρίων βιβλίων ἀνάγνωσιν, καὶ ἐν τούτοις ἱκανὴν ἕξιν περιποιησάμενος, προήχθη καὶ αὐτὸς συγγράψαι τι τῶν εἰς παιδείαν καὶ σοφίαν ἀνηκόντων, ὅπως οἱ φιλομαθεῖς, καὶ τούτων ἔνοχοι γενόμενοι, πολλῷ μᾶλλον ἐπιπροσθῶσι διὰ τῆς ἐννόμου βιώσεως.*

*Παρακέκλησθε οὖν μετ' εὐνοίας καὶ προσοχῆς τὴν ἀνάγνωσιν ποιεῖσθαι, καὶ συγγνώμην ἔχειν ἐφ' οἷς ἂν δοκῶμεν τῶν κατὰ τὴν ἑρμηνείαν πεφιλοπονημένων τισὶ τῶν λέξεων ἀδυναμεῖν· οὐ γὰρ ἰσοδυναμεῖ αὐτὰ ἐν ἑαυτοῖς Ἑβραϊστὶ λεγόμενα, καὶ ὅταν μεταχθῇ εἰς ἑτέραν γλῶσσαν. Οὐ μόνον δὲ ταῦτα, ἀλλὰ καὶ αὐτὸς ὁ νόμος, καὶ αἱ προφητεῖαι, καὶ τὰ λοιπὰ τῶν βιβλίων οὐ μικρὰν ἔχει τὴν διαφορὰν ἐν ἑαυτοῖς λεγόμενα. Ἐν γὰρ τῷ ὀγδόῳ καὶ τριακοστῷ ἔτει ἐπὶ τοῦ Εὐεργέτου βασιλέως παραγενηθεὶς εἰς Αἴγυπτον καὶ συγχρονίσας, εὗρον οὐ μικρᾶς παιδείας ἀφόμοιον· ἀναγκαιότατον ἐθέμην αὐτὸς προσενέγκασθαί τινα σπουδὴν καὶ φιλοπονίαν τοῦ μεθερμηνεῦσαι τήνδε τὴν βίβλον· πολλὴν γὰρ ἀγρυπνίαν καὶ ἐπιστήμην προσενεγκάμενος ἐν τῷ διαστήματι τοῦ χρόνου, πρὸς τὸ ἐπὶ πέρας ἄγοντα τὸ βιβλίον ἐκδόσθαι, καὶ τοῖς ἐν τῇ παροικίᾳ βουλομένοις φιλομαθεῖν, προκατασκευαζομένοις τὰ ἤθη ἐν νόμῳ βιοτεύειν.*

## ΣΟΦΙΑ ΣΕΙΡΑΧ.

ΠΑΣΑ *σοφία παρὰ Κυρίου, καὶ μετ' αὐτοῦ ἐστιν εἰς τὸν αἰῶνα.* 1
*Ἄμμον θαλασσῶν καὶ σταγόνας ὑετοῦ καὶ ἡμέρας αἰῶνος τίς* 2
*ἐξαριθμήσει; Ὕψος οὐρανοῦ καὶ πλάτος γῆς καὶ ἄβυσσον καὶ* 3
*σοφίαν τίς ἐξιχνιάσει;*

*Προτέρα πάντων ἔκτισται σοφία, καὶ σύνεσις φρονήσεως ἐξ* 4
*αἰῶνος. Ῥίζα σοφίας τίνι ἀπεκαλύφθη; καὶ τὰ πανουργεύματα* 6
*αὐτῆς τίς ἔγνω;*

8 Εἷς ἐστι σοφὸς φοβερὸς σφόδρα καθήμενος ἐπὶ τοῦ θρόνου
9 αὐτοῦ· Κύριος αὐτὸς ἔκτισεν αὐτὴν, καὶ εἶδε καὶ ἐξηρίθμησεν
10 αὐτὴν, καὶ ἐξέχεεν αὐτὴν ἐπὶ πάντα τὰ ἔργα αὐτοῦ. Μετὰ
πάσης σαρκὸς κατὰ τὴν δόσιν αὐτοῦ, καὶ ἐχορήγησεν αὐτὴν
τοῖς ἀγαπῶσιν αὐτόν·

11 Φόβος Κυρίου δόξα καὶ καύχημα καὶ εὐφροσύνη καὶ στέ-
12 φανος ἀγαλλιάματος. Φόβος Κυρίου τέρψει καρδίαν, καὶ
13 δώσει εὐφροσύνην καὶ χαρὰν καὶ μακροημέρευσιν. Τῷ φοβου-
μένῳ τὸν Κύριον εὖ ἔσται ἐπ᾽ ἐσχάτων, καὶ ἐν ἡμέρᾳ τελευτῆς
αὐτοῦ εὑρήσει χάριν.

14 Ἀρχὴ σοφίας φοβεῖσθαι τὸν Θεὸν, καὶ μετὰ πιστῶν ἐν
15 μήτρᾳ συνεκτίσθη αὐτοῖς. Καὶ μετὰ ἀνθρώπων θεμέλιον
αἰῶνος ἐνόσσευσε, καὶ μετὰ τοῦ σπέρματος αὐτῶν ἐμπιστευθή-
16 σεται. Πλησμονὴ σοφίας φοβεῖσθαι τὸν Κύριον, καὶ μεθύσκει
17 αὐτοὺς ἀπὸ τῶν καρπῶν αὐτῆς. Πάντα τὸν οἶκον αὐτῆς ἐμ-
πλήσει ἐπιθυμημάτων, καὶ τὰ ἀποδοχεῖα ἀπὸ τῶν γεννημάτων
18 αὐτῆς. Στέφανος σοφίας φόβος Κυρίου, ἀναθάλλων εἰρήνην
19 καὶ ὑγίειαν ἰάσεως· ἐπιστήμην καὶ γνῶσιν συνέσεως ἐξώμβρησε,
καὶ δόξαν κρατούντων αὐτῆς ἀνύψωσε.

20 Ῥίζα σοφίας φοβεῖσθαι τὸν Κύριον, καὶ οἱ κλάδοι αὐτῆς
21 μακροημέρευσις. Οὐ δυνήσεται θυμὸς ἄδικος δικαιωθῆναι·
22 ἡ γὰρ ῥοπὴ τοῦ θυμοῦ αὐτοῦ πτῶσις αὐτῷ. Ἕως καιροῦ ἀνθ-
έξεται μακρόθυμος, καὶ ὕστερον αὐτῷ ἀναδώσει εὐφροσύνη.
23 Ἕως καιροῦ κρύψει τοὺς λόγους αὐτοῦ, καὶ χείλη πιστῶν
24 ἐκδιηγήσεται σύνεσιν αὐτοῦ. Ἐν θησαυροῖς σοφίας παρα-
25 βολὴ ἐπιστήμης, βδέλυγμα δὲ ἁμαρτωλῷ θεοσέβεια. Ἐπε-
θύμησας σοφίαν, διατήρησον ἐντολὰς, καὶ Κύριος χορηγήσει
26 σοι αὐτήν. Σοφία γὰρ καὶ παιδεία φόβος Κυρίου, καὶ ἡ
εὐδοκία αὐτοῦ πίστις καὶ πρᾳότης.

27 Μὴ ἀπειθήσῃς φόβῳ Κυρίου, καὶ μὴ προσέλθῃς αὐτῷ ἐν
29 καρδίᾳ δισσῇ. Μὴ ὑποκριθῇς ἐν στόμασιν ἀνθρώπων, καὶ ἐν
30 τοῖς χείλεσί σου πρόσεχε. Μὴ ἐξύψου σεαυτὸν, ἵνα μὴ
πέσῃς, καὶ ἐπαγάγῃς τῇ ψυχῇ σου ἀτιμίαν· καὶ ἀποκαλύψει
Κύριος τὰ κρυπτά σου, καὶ ἐν μέσῳ συναγωγῆς καταβαλεῖ σε·
ὅτι οὐ προσῆλθες φόβῳ Κυρίου, καὶ ἡ καρδία σου πλήρης
δόλου.

2 Τεκνὸν εἰ προσέρχῃ δουλεύειν Κυρίῳ Θεῷ, ἑτοίμασον τὴν
2 ψυχήν σου εἰς πειρασμόν. Εὔθυνον τὴν καρδίαν σου καὶ καρ-
3 τέρησον, καὶ μὴ σπεύσῃς ἐν καιρῷ ἐπαγωγῆς. Κολλήθητι
4 αὐτῷ καὶ μὴ ἀποστῇς, ἵνα αὐξηθῇς ἐπ᾽ ἐσχάτων σου. Πᾶν ὃ
ἐὰν ἐπαχθῇ σοι, δέξαι, καὶ ἐν ἀλλάγμασι ταπεινώσεώς σου
5 μακροθύμησον. Ὅτι ἐν πυρὶ δοκιμάζεται χρυσὸς, καὶ ἄνθρωποι
6 δεκτοὶ ἐν καμίνῳ ταπεινώσεως. Πίστευσον αὐτῷ καὶ ἀντι-
7 λήψεταί σου, εὔθυνον τὰς ὁδούς σου καὶ ἔλπισον ἐπ᾽ αὐτόν. Οἱ
φοβούμενοι τὸν Κύριον, ἀναμείνατε τὸ ἔλεος αὐτοῦ, καὶ μὴ
8 ἐκκλίνητε ἵνα μὴ πέσητε. Οἱ φοβούμενοι Κύριον πιστεύ-
9 σατε αὐτῷ, καὶ οὐ μὴ πταίσῃ ὁ μισθὸς ὑμῶν. Οἱ φοβού-
μενοι Κύριον ἐλπίσατε εἰς ἀγαθὰ, καὶ εἰς εὐφροσύνην αἰῶνος
καὶ ἐλέους.

8 There is one wise and greatly to be feared,
the Lord sitting upon his throne. 9 He
created her, and saw her, and numbered
her, and poured her out upon all his works.
10 She *is* with all flesh according to his gift,
and he hath given her to them that love
him.

11 The fear of the Lord is honour, and
glory, and gladness, and a crown of re-
joicing. 12 The fear of the Lord maketh a
merry heart, and giveth joy, and gladness,
and long life. 13 Whoso feareth the Lord,
it shall go well with him at the last, and he
shall find favour in the day of his death.

14 To fear the Lord is the beginning of
wisdom: and it was created with the faith-
ful in the womb. 15 She hath built an ever-
lasting foundation with men, and she shall
continue with their seed. 16 To fear the
Lord is fulness of wisdom, and filleth men
with her fruits. 17 She filleth all their
house with things desirable, and the garners
with her increase. 18 The fear of the Lord
is a crown of wisdom, making peace and
perfect health to flourish. 19 Wisdom rain-
eth down skill and knowledge of under-
standing, and exalteth them to honour that
hold her fast.

20 The root of wisdom is to fear the Lord,
and the branches thereof are long life.
21 A furious man cannot be justified; for
the sway of his fury shall be his destruc-
tion. 22 A patient man will bear for a time,
and afterward joy shall spring up unto
him. 23 He will hide his words for a time,
and the lips of many shall declare his wis-
dom. 24 The parables of knowledge are in
the treasures of wisdom: but godliness is
an abomination to a sinner. 25 If thou de-
sire wisdom, keep the commandments, and
the Lord shall give her unto thee. 26 For
the fear of the Lord is wisdom and instruc-
tion: and faith and meekness are his de-
light.

27 Distrust not the fear of the Lord when
thou art poor; and come not unto him
with a double heart. 29 Be not a hypo-
crite in the sight of men, and take good
heed what thou speakest. 30 Exalt not
thyself, lest thou fall, and bring dishonour
upon thy soul, and so the Lord discover thy
secrets, and cast thee down in the midst of
the congregation, because thou camest not
in truth to the fear of the Lord, but thy
heart is full of deceit.

My son, if thou come to serve the Lord
God, prepare thy soul for temptation. 2 Set
thy heart aright, and constantly endure, and
make not haste in time of trouble. 3 Cleave
unto him, and depart not away, that thou
mayest be increased at thy last end. 4 What-
soever is brought upon thee take cheerfully,
and be patient when thou art changed to a
low estate. 5 For gold is tried in the fire,
and acceptable men in the furnace of adver-
sity. 6 Believe in him, and he will help
thee; order thy way aright, and trust in
him. 7 Ye that fear the Lord, wait for his
mercy; and go not aside, lest ye fall. 8 Ye
that fear the Lord, believe him; and your
reward shall not fail. 9 Ye that fear the
Lord, hope for good, and for everlasting joy
and mercy.

10 Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did he ever despise, that called upon him? 11 For the Lord is full of compassion and mercy, long-suffering, and very pitiful, and forgiveth sins, and saveth in time of affliction. 12 Woe be to fearful hearts, and faint hands, and the sinner that goeth two ways!

13 Woe unto him that is fainthearted! for he believeth not; therefore shall he not be defended. 14 Woe unto you that have lost patience! and what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his word; and they that love him will keep his ways. 16 They that fear the Lord will seek that which is wellpleasing unto him; and they that love him shall be filled with the law. 17 They that fear the Lord will prepare their hearts, and humble their souls in his sight, 18 *saying*, We will fall into the hands of the Lord, and not into the hands of men: for as his majesty is, so is his mercy.

Hear me your father, O children, and do thereafter, that ye may be safe. 2 For the Lord hath given the father honour over the children, and hath confirmed the authority of the mother over the sons. 3 Whoso honoureth his father maketh an atonement for his sins: 4 and he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall have joy of ***his own*** children; and when he maketh his prayer, he shall be heard. 6 He that honoureth his father shall have a long life; and he that is obedient unto the Lord shall be a comfort to his mother, 7 and will do service unto his parents, as to his masters.

8 Honour thy father and mother both in word and deed, that a blessing may come upon thee from them. 9 For the blessing of the father establisheth the houses of children; but the curse of the mother rooteth out foundations. 10 Glory not in the dishonour of thy father; for thy father's dishonour is no glory unto thee. 11 For the glory of a man is from the honour of his father; and a mother in dishonour is a reproach to the children.

12 My son, help thy father in his age, and grieve him not as long as he liveth. 13 And if his understanding fail, have patience with him; and despise him not when thou art in thy full strength. 14 For the relieving of thy father shall not be forgotten: and instead of sins it shall be added to build thee up. 15 In the day of thine affliction it shall be remembered; thy sins also shall melt away, as the ice in the fair warm weather.

16 He that forsaketh his father is as a blasphemer; and he that angereth his mother is cursed of God.

17 My son, go on with thy business in meekness; so shalt thou be beloved of him that is approved. 18 The greater thou art, the more humble thyself, and thou shalt find favour before the Lord. 20 For the power of the Lord is great, and he is honoured of the lowly.

*Ἐμβλέψατε εἰς ἀρχαίας γενεὰς καὶ ἴδετε, τίς ἐνεπίστευσε* 10
*Κυρίῳ καὶ κατῃσχύνθη; ἢ τίς ἐνέμεινε τῷ φόβῳ αὐτοῦ καὶ*
*ἐγκατελείφθη; ἢ τίς ἐπεκαλέσατο αὐτὸν, καὶ ὑπερεῖδεν*
*αὐτόν; Διότι οἰκτίρμων καὶ ἐλεήμων ὁ Κύριος, καὶ ἀφίησιν* 11
*ἁμαρτίας, καὶ σώζει ἐν καιρῷ θλίψεως. Οὐαὶ καρδίαις* 12
*δειλαῖς, καὶ χερσὶ παρειμέναις, καὶ ἁμαρτωλῷ ἐπιβαίνοντι ἐπὶ*
*δύο τρίβους.*

*Οὐαὶ καρδίᾳ παρειμένῃ, ὅτι οὐ πιστεύει, διὰ τοῦτο οὐ σκε-* 13
*πασθήσεται. Οὐαὶ ὑμῖν τοῖς ἀπολωλεκόσι τὴν ὑπομονὴν,* 14
*καὶ τί ποιήσετε ὅταν ἐπισκέπτηται ὁ Κύριος;*

*Οἱ φοβούμενοι Κύριον οὐκ ἀπειθήσουσι ῥημάτων αὐτοῦ, καὶ* 15
*οἱ ἀγαπῶντες αὐτὸν συντηρήσουσι τὰς ὁδοὺς αὐτοῦ. Οἱ φοβού-* 16
*μενοι Κύριον ζητήσουσιν εὐδοκίαν αὐτοῦ, καὶ οἱ ἀγαπῶντες*
*αὐτὸν ἐμπλησθήσονται τοῦ νόμου. Οἱ φοβούμενοι Κύριον* 17
*ἑτοιμάσουσι καρδίας αὐτῶν, καὶ ἐνώπιον αὐτοῦ ταπεινώσουσι*
*τὰς ψυχὰς αὐτῶν. Ἐμπεσούμεθα εἰς χεῖρας Κυρίου, καὶ οὐκ* 18
*εἰς χεῖρας ἀνθρώπων· ὡς γὰρ ἡ μεγαλωσύνη αὐτοῦ, οὕτως καὶ*
*τὸ ἔλεος αὐτοῦ.*

*Ἐμοῦ τοῦ πατρὸς ἀκούσατε τέκνα, καὶ οὕτως ποιήσατε, ἵνα* 3
*σωθῆτε. Ὁ γὰρ Κύριος ἐδόξασε πατέρα ἐπὶ τέκνοις, καὶ κρίσιν* 2
*μητρὸς ἐστερέωσεν ἐφ᾽ υἱοῖς. Ὁ τιμῶν πατέρα ἐξιλάσεται* 3
*ἁμαρτίαις. Καὶ ὡς ὁ ἀποθησαυρίζων, ὁ δοξάζων μητέρα* 4
*αὐτοῦ.*

*Ὁ τιμῶν πατερα εὐφρανθήσεται ὑπὸ τέκνων, καὶ ἐν ἡμέρᾳ* 5
*προσευχῆς αὐτοῦ εἰσακουσθήσεται. Ὁ δοξάζων πατέρα* 6
*μακροημερεύσει, καὶ ὁ εἰσακούων Κυρίου ἀναπαύσει μητέρα*
*αὐτοῦ, καὶ ὡς δεσπόταις δουλεύσει ἐν τοῖς γεννήσασιν* 7
*αὐτόν.*

*Ἐν ἔργῳ καὶ λόγῳ τίμα τὸν πατέρα σου, ἵνα ἐπέλθῃ σοι* 8
*εὐλογία παρ᾽ αὐτοῦ. Εὐλογία γὰρ πατρὸς στηρίζει οἴκους* 9
*τέκνων, κατάρα δὲ μητρὸς ἐκριζοῖ θεμέλια. Μὴ δοξάζου ἐν* 10
*ἀτιμίᾳ πατρός σου, οὐ γάρ ἐστί σοι δόξα πατρὸς ἀτιμία. Ἡ* 11
*γὰρ δόξα ἀνθρώπου ἐκ τιμῆς πατρὸς αὐτοῦ, καὶ ὄνειδος τέκνοις*
*μήτηρ ἐν ἀδοξίᾳ.*

*Τέκνον, ἀντιλαβοῦ ἐν γήρᾳ πατρός σου, καὶ μὴ λυπήσῃς* 12
*αὐτὸν ἐν τῇ ζωῇ αὐτοῦ. Κἂν ἀπολείπῃ σύνεσιν, συγγνώμην* 13
*ἔχε, καὶ μὴ ἀτιμάσῃς αὐτὸν ἐν πάσῃ ἰσχύϊ σου. Ἐλεημο-* 14
*σύνη γὰρ πατρὸς οὐκ ἐπιλησθήσεται, καὶ ἀντὶ ἁμαρτιῶν*
*προσανοικοδομηθήσεταί σοι. Ἐν ἡμέρᾳ θλίψεώς σου ἀναμνη-* 15
*σθήσεταί σου· ὡς εὐδία ἐπὶ παγετῷ, οὕτως ἀναλυθήσονταί*
*σου αἱ ἁμαρτίαι.*

*Ὡς βλάσφημος ὁ ἐγκαταλιπὼν πατέρα, καὶ κεκατηραμένος* 16
*ὑπὸ Κυρίου ὁ παροργίζων μητέρα αὐτοῦ.*

*Τέκνον, ἐν πραΰτητι τὰ ἔργα σου διέξαγε, καὶ ὑπὸ ἀνθρώ-* 17
*που δεκτοῦ ἀγαπηθήσῃ. Ὅσῳ μέγας εἶ, τοσούτῳ ταπει-* 18
*νοῦ σεαυτὸν, καὶ ἔναντι Κυρίου εὑρήσεις χάριν. Ὅτι* 20
*μεγάλη ἡ δυναστεία τοῦ Κυρίου, καὶ ὑπὸ τῶν ταπεινῶν δοξά-*
*ζεται.*

21 Χαλεπώτερά σου μὴ ζήτει, καὶ ἰσχυρότερά σου μὴ
22 ἐξέταζε, ἃ προσετάγη σοι, ταῦτα διανοοῦ· οὐ γάρ ἐστί
23 σοι χρεία τῶν κρυπτῶν. Ἐν τοῖς περισσοῖς τῶν ἔργων
σου μὴ περιεργάζου· πλείονα γὰρ συνέσεως ἀνθρώπων
24 ὑπεδείχθη σοι. Πολλοὺς γὰρ ἐπλάνησεν ἡ ὑπόληψις
αὐτῶν, καὶ ὑπόνοια πονηρὰ ὠλίσθησε διανοίας αὐτῶν.

26 Καὶ ὁ ἀγαπῶν κίνδυνον, ἐν αὐτῷ ἐμπεσεῖται· καρδία
27 σκληρὰ κακωθήσεται ἐπ᾽ ἐσχάτων. Καρδία σκληρὰ
βαρυνθήσεται πόνοις, καὶ ὁ ἁμαρτωλὸς προσθήσει ἁμαρ-
28 τίαν ἐφ᾽ ἁμαρτίαις. Ἐπαγωγὴ ὑπερηφάνου οὐκ ἔστιν
29 ἴασις, φυτὸν γὰρ πονηρίας ἐῤῥίζωκεν ἐν αὐτῷ· καρδία
συνετοῦ διανοηθήσεται παραβολὴν, καὶ οὖς ἀκροατοῦ
ἐπιθυμία σοφοῦ.

30 Πῦρ φλογιζόμενον ἀποσβέσει ὕδωρ, καὶ ἐλεημοσύνη
31 ἐξιλάσεται ἁμαρτίας. Ὁ ἀνταποδιδοὺς χάριτας μέμνηται
εἰς τὰ μετὰ ταῦτα, καὶ ἐν καιρῷ πτώσεως εὑρήσει στήριγμα.

4 Τέκνον, τὴν ζωὴν τοῦ πτωχοῦ μὴ ἀποστερήσῃς, καὶ
2 μὴ παρελκύσῃς ὀφθαλμοὺς ἐπιδεεῖς. Ψυχὴν πεινῶσαν μὴ
λυπήσῃς, καὶ μὴ παροργίσῃς ἄνδρα ἐν ἀπορίᾳ αὐτοῦ.
3 Καρδίαν παρωργισμένην μὴ προσταράξῃς, καὶ μὴ παρ-
4 ελκύσῃς δόσιν προσδεομένου. Ἱκέτην θλιβόμενον μὴ
ἀπαναίνου, καὶ μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπὸ
5 πτωχοῦ. Ἀπὸ δεομένου μὴ ἀποστρέψῃς ὀφθαλμὸν, καὶ
6 μὴ δῷς τόπον ἀνθρώπῳ καταράσασθαί σε. Καταρωμένου
γάρ σε ἐν πικρίᾳ ψυχῆς αὐτοῦ, τῆς δεήσεως αὐτοῦ ἐπακού-
7 σεται ὁ ποιήσας αὐτόν. Προσφιλῆ συναγωγῇ σεαυτὸν
8 ποίει, καὶ μεγιστᾶνι ταπεινοῦ τὴν κεφαλήν σου. Κλῖνον
πτωχῷ τὸ οὖς σου, καὶ ἀποκρίθητι αὐτῷ εἰρηνικὰ ἐν
πραΰτητι.

9 Ἐξελοῦ ἀδικούμενον ἐκ χειρὸς ἀδικοῦντος, καὶ μὴ
10 ὀλιγοψυχήσῃς ἐν τῷ κρίνειν σε. Γίνου ὀρφανοῖς ὡς
πατὴρ, καὶ ἀντὶ ἀνδρὸς τῇ μητρὶ αὐτῶν· καὶ ἔσῃ ὡς
υἱὸς ὑψίστου, καὶ ἀγαπήσει σε μᾶλλον ἢ μήτηρ σου.

11 Ἡ σοφία υἱοὺς ἑαυτῇ ἀνύψωσε, καὶ ἐπιλαμβάνεται
12 τῶν ζητούντων αὐτήν· ὁ ἀγαπῶν αὐτὴν ἀγαπᾷ ζωὴν, καὶ οἱ
ὀρθρίζοντες πρὸς αὐτὴν ἐμπλησθήσονται εὐφροσύνης.

13 Ὁ κρατῶν αὐτῆς κληρονομήσει δόξαν, καὶ οὗ εἰσπο-
14 ρεύεται εὐλογήσει Κύριος. Οἱ λατρεύοντες αὐτῇ λειτουρ-
γήσουσιν Ἁγίῳ, καὶ τοὺς ἀγαπῶντας αὐτὴν ἀγαπᾷ ὁ Κύριος.
15 Ὁ ὑπακούων αὐτῆς κρινεῖ ἔθνη, καὶ ὁ προσελθὼν αὐτῇ
16 κατασκηνώσει πεποιθώς. Ἐὰν ἐμπιστεύσῃς, κατακληρονο-
μήσεις αὐτὴν, καὶ ἐν κατασχέσει ἔσονται αἱ γενεαὶ αὐτοῦ.
17 Ὅτι διεστραμμένως πορεύεται μετ᾽ αὐτοῦ ἐν πρώτοις· φόβον
δὲ καὶ δειλίαν ἐπάξει ἐπ᾽ αὐτὸν, καὶ βασανίσει αὐτὸν ἐν
παιδίᾳ αὐτῆς, ἕως οὗ ἐμπιστεύσῃ τῇ ψυχῇ αὐτοῦ, καὶ
18 πειράσῃ αὐτὸν ἐν τοῖς δικαιώμασιν αὐτῆς. Καὶ πάλιν
ἐπανήξει κατ᾽ εὐθεῖαν πρὸς αὐτὸν, καὶ εὐφρανεῖ αὐτὸν,
19 καὶ ἀποκαλύψει αὐτῷ τὰ κρυπτὰ αὐτῆς. Ἐὰν ἀποπλανηθῇ,
ἐγκαταλείψει αὐτὸν, καὶ παραδώσει αὐτὸν εἰς χεῖρας πτώσεως
αὐτοῦ.

20 Συντήρησον καιρὸν καὶ φύλαξαι ἀπὸ πονηροῦ, καὶ περὶ
21 τῆς ψυχῆς σου μὴ αἰσχυνθῇς. Ἔστι γὰρ αἰσχύνη

[21] Seek not out the things that are too hard for thee, neither search the things that are above thy strength. [22] But what is commanded thee, think thereupon *with reverence;* for it is not needful for thee *to see with thine eyes* the things that are in secret. [23] Be not curious in unnecessary matters; for more things are shewed unto thee than men understand. [24] For many are deceived by their own vain opinion; and an evil suspicion hath overthrown their judgment.

[26] A stubborn heart shall fare evil at the last; and he that loveth danger shall perish therein. [27] An obstinate heart shall be laden with sorrows; and the wicked man shall heap sin upon sin. [28] In the punishment of the proud there is no remedy; for the plant of wickedness hath taken root in him. [29] The heart of the prudent will understand a parable; and an attentive ear is the desire of a wise man.

[30] Water will quench a flaming fire; and alms maketh an atonement for sins. [31] And he that requiteth good turns is mindful of that which may come hereafter; and when he falleth, he shall find a stay.

My son, defraud not the poor of his living, and make not the needy eyes to wait long. [2] Make not a hungry soul sorrowful; neither provoke a man in his distress. [3] Add not more trouble to a heart that is vexed; and defer not to give to him that is in need. [4] Reject not the supplication of the afflicted; neither turn away thy face from a poor man. [5] Turn not away thine eye from the needy, and give him none occasion to curse thee: [6] for if he curse thee in the bitterness of his soul, his prayer shall be heard of him that made him. [7] Get thyself the love of the congregation, and bow thy head to a great man. [8] Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness.

[9] Deliver him that suffereth wrong from the hand of the oppressor; and be not fainthearted when thou sittest in judgment. [10] Be as a father unto the fatherless, and instead of a husband unto their mother: so shalt thou be as the son of the most High, and he shall love thee more than thy mother doth.

[11] Wisdom exalteth her children, and layeth hold of them that seek her. [12] He that loveth her loveth life; and they that seek to her early shall be filled with joy.

[13] He that holdeth her fast shall inherit glory; and wheresoever she entereth, the Lord will bless. [14] They that serve her shall minister to the Holy One: and them that love her the Lord doth love. [15] Whoso giveth ear unto her shall judge the nations: and he that attendeth unto her shall dwell securely. [16] If a man commit himself unto her, he shall inherit her; and his generation shall hold her in possession. [17] For at the first she will walk with him by crooked ways, and bring fear and dread upon him, and torment him with her discipline, until she may trust his soul, and try him by her laws. [18] Then will she return the straight way unto him, and comfort him, and shew him her secrets. [19] But if he go wrong, she will forsake him, and give him over to his own ruin.

[20] Observe the opportunity, and beware of evil; and be not ashamed when it concerneth thy soul. [21] For there is a shame that bringeth

sin; and there is a shame which is glory and grace. 22 Accept no person against thy soul, and let not the reverence of any man cause thee to fall. 23 And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty. 24 For by speech wisdom shall be known: and learning by the word of the tongue. 25 In no wise speak against the truth; but be abashed of the error of thine ignorance. 26 Be not ashamed to confess thy sins; and force not the course of the river. 27 Make not thyself an underling to a foolish man; neither accept the person of the mighty. 28 Strive for the truth unto death, and the Lord shall fight for thee.

29 Be not hasty in thy tongue, and in thy deeds slack and remiss. 30 Be not as a lion in thy house, nor frantic among thy servants. 31 Let not thine hand be stretched out to receive, and shut when thou shouldest repay.

Set not thy heart upon thy goods; and say not, I have enough for my life. 2 Follow not thine own mind and thy strength, to walk in the ways of thy heart: 3 and say not, Who shall control me for my works? for the Lord will surely revenge thy pride. 4 Say not, I have sinned, and what harm hath happened unto me? for the Lord is longsuffering, he will in no wise let thee go. 5 Concerning propitiation, be not without fear to add sin unto sin: 6 and say not, His mercy is great; he will be pacified for the multitude of my sins: for mercy and wrath come from him, and his indignation resteth upon sinners.

7 Make no tarrying to turn to the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord come forth, and in thy security thou shalt be destroyed, and perish in the day of vengeance. 8 Set not thine heart upon goods unjustly gotten; for they shall not profit thee in the day of calamity.

9 Winnow not with every wind, and go not into every way: for so doth the sinner that hath a double tongue. 10 Be stedfast in thy understanding; and let thy word be the same. 11 Be swift to hear; and let thy life be sincere; and with patience give answer. 12 If thou hast understanding, answer thy neighbour; if not, lay thy hand upon thy mouth. 13 Honour and shame is in talk: and the tongue of man is his fall. 14 Be not called a whisperer, and lie not in wait with thy tongue: for a foul shame is upon the thief, and an evil condemnation upon the double tongue. 15 Be not ignorant of any thing in a great matter or a small.

Instead of a friend become not an enemy; for [thereby] thou shalt inherit an ill name, shame, and reproach: even so shall a sinner that hath a double tongue. 2 Extol not thyself in the counsel of thine own heart: that thy soul be not torn in pieces as a bull [straying alone]. 3 Thou shalt eat up thy leaves, and lose thy fruit, and leave thyself as a dry tree.

4 A wicked soul shall destroy him that hath it, and shall make him to be laughed to scorn of his enemies. 5 Sweet language will multiply friends: and a fairspeaking tongue will increase kind greetings. 6 Be in peace with many: nevertheless have but one counsellor of a thousand.

7 If thou wouldest get a friend, prove him

ἐπάγουσα ἁμαρτίαν, καὶ ἔστιν αἰσχύνη δόξα καὶ χάρις.
Μὴ λάβῃς πρόσωπον κατὰ τῆς ψυχῆς σου, καὶ μὴ ἐντραπῇς 22
εἰς πτῶσίν σου. Μὴ κωλύσῃς λόγον ἐν καιρῷ σωτηρίας, 23
ἐν γὰρ λόγῳ γνωσθήσεται σοφία, καὶ παιδεία ἐν ῥήματι 24
γλώσσης. Μὴ ἀντίλεγε τῇ ἀληθείᾳ, καὶ περὶ τῆς ἀπαι- 25
δευσίας σου ἐντράπηθι. Μὴ αἰσχυνθῇς ὁμολογῆσαι ἐφ' 26
ἁμαρτίαις σου, καὶ μὴ βιάζου ῥοῦν ποταμοῦ. Καὶ μὴ 27
ὑποστρώσῃς σεαυτὸν ἀνθρώπῳ μωρῷ, καὶ μὴ λάβῃς πρόσ-
ωπον δυνάστου. Ἕως τοῦ θανάτου ἀγώνισαι περὶ τῆς 28
ἀληθείας, καὶ Κύριος ὁ Θεὸς πολεμήσει ὑπὲρ σοῦ.

Μὴ γίνου τραχὺς ἐν γλώσσῃ σου, καὶ νωθρὸς καὶ παρει- 29
μένος ἐν τοῖς ἔργοις σου. Μὴ ἴσθι ὡς λέων ἐν τῷ οἴκῳ 30
σου, καὶ φαντασιοκοπῶν ἐν τοῖς οἰκέταις σου. Μὴ ἔστω 31
ἡ χείρ σου ἐκτεταμένη εἰς τὸ λαβεῖν, καὶ ἐν τῷ ἀποδιδόναι
συνεσταλμένη.

Μὴ ἔπεχε ἐπὶ τοῖς χρήμασί σου, καὶ μὴ εἴπῃς, αὐτάρκη 5
μοι ἐστί. Μὴ ἐξακολούθει τῇ ψυχῇ σου καὶ τῇ ἰσχύϊ 2
σου, τοῦ πορεύεσθαι ἐν ἐπιθυμίαις καρδίας σου. Καὶ μὴ 3
εἴπῃς, τίς με δυναστεύσει; ὁ γὰρ Κύριος ἐκδικῶν ἐκδικήσει
σε. Μὴ εἴπῃς, ἥμαρτον, καὶ τί μοι ἐγένετο; ὁ γὰρ Κυ- 4
ριός ἐστι μακρόθυμος. Περὶ ἐξιλασμοῦ μὴ ἄφοβος γίνου 5
προσθεῖναι ἁμαρτίαν ἐφ' ἁμαρτίαις. Καὶ μὴ εἴπῃς, ὁ 6
οἰκτιρμὸς αὐτοῦ πολὺς, τὸ πλῆθος τῶν ἁμαρτιῶν μου ἐξιλά-
σεται· ἔλεος γὰρ καὶ ὀργὴ παρ' αὐτοῦ, καὶ ἐπὶ ἁμαρτωλοὺς
καταπαύσει ὁ θυμὸς αὐτοῦ.

Μὴ ἀνάμενε ἐπιστρέψαι πρὸς Κύριον, καὶ μὴ ὑπερ- 7
βάλλου ἡμέραν ἐξ ἡμέρας· ἐξάπινα γὰρ ἐξελεύσεται ὀργὴ
Κυρίου, καὶ ἐν καιρῷ ἐκδικήσεως ἐξολῇ. Μὴ ἔπεχε ἐπὶ 8
χρήμασιν ἀδίκοις, οὐδὲν γὰρ ὠφελήσεις ἐν ἡμέρᾳ ἐπαγωγῆς.

Μὴ λίκμα ἐν παντὶ ἀνέμῳ, καὶ μὴ πορεύου ἐν πάσῃ 9
ἀτραπῷ· οὕτως ὁ ἁμαρτωλὸς ὁ δίγλωσσος. Ἴσθι ἐστη- 10
ριγμένος ἐν συνέσει σου, καὶ εἷς ἔστω σου ὁ λόγος. Γίνου 11
ταχὺς ἐν ἀκροάσει σου, καὶ ἐν μακροθυμίᾳ φθέγγου ἀπό-
κρισιν. Εἰ ἔστι σοι σύνεσις, ἀποκρίθητι τῷ πλησίον· εἰ δὲ 12
μὴ, ἡ χεὶρ σου ἔστω ἐπὶ στόματί σου. Δόξα καὶ ἀτιμία ἐν 13
λαλιᾷ, καὶ γλῶσσα ἀνθρώπου πτῶσις αὐτῷ. Μὴ κληθῇς 14
ψίθυρος, καὶ τῇ γλώσσῃ σου μὴ ἐνέδρευε· ἐπὶ γὰρ τῷ
κλέπτῃ ἐστὶν αἰσχύνη, καὶ κατάγνωσις πονηρὰ ἐπὶ διγλώσ-
σου. Ἐν μεγάλῳ καὶ ἐν μικρῷ μὴ ἀγνόει. 15

Καὶ ἀντὶ φίλου μὴ γίνου ἐχθρός· ὄνομα γὰρ πονηρὸν 6
αἰσχύνην καὶ ὄνειδος κληρονομήσει· οὕτως ὁ ἁμαρτωλὸς
ὁ δίγλωσσος. Μὴ ἐπάρῃς σεαυτὸν ἐν βουλῇ ψυχῆς σου, 2
ἵνα μὴ διαρπαγῇ ὡς ταῦρος ἡ ψυχή σου. Τὰ φύλλα σου 3
καταφάγεσαι, καὶ τοὺς καρπούς σου ἀπολέσεις, καὶ ἀφήσεις
σεαυτὸν ὡς ξύλον ξηρόν.

Ψυχὴ πονηρὰ ἀπολεῖ τὸν κτησάμενον αὐτὴν, καὶ ἐπίχαρμα 4
ἐχθρῶν ποιήσει αὐτόν. Λάρυγξ γλυκὺς πληθυνεῖ φίλους 5
αὐτοῦ, καὶ γλῶσσα εὔλαλος πληθυνεῖ εὐπροσήγορα. Οἱ 6
εἰρηνεύοντές σοι ἔστωσαν πολλοὶ, οἱ δὲ σύμβουλοί σου εἷς
ἀπὸ χιλίων.

Εἰ κτᾶσαι φίλον, ἐν πειρασμῷ κτῆσαι αὐτὸν, καὶ μὴ 7

8 ταχὺ ἐμπιστεύσῃς αὐτῷ. Ἔστι γὰρ φίλος ἐν καιρῷ αὐτοῦ,
9 καὶ οὐ μὴ παραμείνῃ ἐν ἡμέρᾳ θλίψεώς σου. Καὶ ἔστι
φίλος μετατιθέμενος εἰς ἔχθραν, καὶ μάχην ὀνειδισμοῦ σου
10 ἀποκαλύψει. Καὶ ἔστι φίλος κοινωνὸς τραπεζῶν, καὶ οὐ
11 μὴ παραμείνῃ ἐν ἡμέρᾳ θλίψεώς σου. Καὶ ἐν τοῖς ἀγαθοῖς
σου ἔσται ὡς σὺ, καὶ ἐπὶ τοὺς οἰκέτας σου παῤῥησιάσεται.
12 Ἐὰν ταπεινωθῇς, ἔσται κατὰ σοῦ, καὶ ἀπὸ τοῦ προσώπου
σου κρυβήσεται.

13 Ἀπὸ τῶν ἐχθρῶν σου διαχωρίσθητι, καὶ ἀπὸ τῶν φίλων
14 σου πρόσεχε. Φίλος πιστὸς σκέπη κραταιὰ, ὁ δὲ εὑρὼν
15 αὐτὸν εὗρε θησαυρόν. Φίλου πιστοῦ οὐκ ἔστιν ἀντάλ-
16 λαγμα, καὶ οὐκ ἔστι σταθμὸς τῆς καλλονῆς αὐτοῦ. Φίλος
πιστὸς φάρμακον ζωῆς, καὶ οἱ φοβούμενοι Κύριον εὑρήσου-
17 σιν αὐτόν. Ὁ φοβούμενος Κύριον εὐθύνει φιλίαν αὐτοῦ,
ὅτι κατ᾽ αὐτὸν οὕτως καὶ ὁ πλησίον αὐτοῦ.

18 Τέκνον, ἐκ νεότητός σου ἐπίλεξαι παιδείαν, καὶ ἕως
19 πολιῶν εὑρήσεις σοφίαν. Ὡς ὁ ἀροτριῶν καὶ ὁ σπείρων
πρόσελθε αὐτῇ, καὶ ἀνάμενε τοὺς ἀγαθοὺς καρποὺς αὐτῆς·
ἐν γὰρ τῇ ἐργασίᾳ αὐτῆς ὀλίγον κοπιάσεις, καὶ ταχὺ φάγεσαι
20 γεννημάτων αὐτῆς. Ὡς τραχεῖά ἐστι σφόδρα τοῖς ἀπαιδεύ-
21 τοις, καὶ οὐκ ἐμμενεῖ ἐν αὐτῇ ἀκάρδιος. Ὡς λίθος δοκιμα-
σίας ἰσχυρὸς ἔσται ἐπ᾽ αὐτῷ, καὶ οὐ χρονιεῖ ἀποῤῥίψαι
22 αὐτήν. Σοφία γὰρ κατὰ τὸ ὄνομα αὐτῆς ἐστι, καὶ οὐ πολ-
λοῖς ἐστι φανερά.

23 Ἄκουσον, τέκνον, καὶ δέξαι γνώμην μου, καὶ μὴ ἀπαναί-
24 νου τὴν συμβουλίαν μου. Καὶ εἰσένεγκον τοὺς πόδας σου
εἰς τὰς πέδας αὐτῆς, καὶ εἰς τὸν κλοιὸν αὐτῆς τὸν τράχηλόν
25 σου. Ὑπόθες τὸν ὦμόν σου, καὶ βάσταξον αὐτὴν, καὶ μὴ
26 προσοχθίσῃς τοῖς δεσμοῖς αὐτῆς. Ἐν πάσῃ ψυχῇ σου
πρόσελθε αὐτῇ, καὶ ἐν ὅλῃ δυνάμει σου συντήρησον τὰς
27 ὁδοὺς αὐτῆς. Ἐξίχνευσον καὶ ζήτησον, καὶ γνωσθήσεταί
28 σοι, καὶ ἐγκρατὴς γενόμενος μὴ ἀφῇς αὐτήν. Ἐπ᾽ ἐσχάτων
γὰρ εὑρήσεις τὴν ἀνάπαυσιν αὐτῆς, καὶ στραφήσεταί σοι εἰς
29 εὐφροσύνην. Καὶ ἔσονταί σοι αἱ πέδαι εἰς σκέπην ἰσχύος,
30 καὶ οἱ κλοιοὶ αὐτῆς εἰς στολὴν δόξης. Κόσμος γὰρ χρύσεός
ἐστιν ἐπ᾽ αὐτῆς, καὶ οἱ δεσμοὶ αὐτῆς κλῶσμα ὑακίνθινον.
31 Στολὴν δόξης ἐνδύσῃ αὐτὴν, καὶ στέφανον ἀγαλλιάματος
περιθήσεις σεαυτῷ.

32 Ἐὰν θέλῃς, τέκνον, παιδευθήσῃ, καὶ ἐὰν δῷς τὴν ψυχήν
33 σου, πανοῦργος ἔσῃ. Ἐὰν ἀγαπήσῃς ἀκούειν ἐκδέξῃ, καὶ
34 ἐὰν κλίνῃς τὸ οὖς σου σοφὸς ἔσῃ. Ἐν πλήθει πρεσβυτέρων
35 στῆθι, καὶ, τίς σοφός; αὐτῷ προσκολλήθητι. Πᾶσαν
διήγησιν θείαν θέλε ἀκούειν, καὶ παροιμίαι συνέσεως μὴ
36 ἐκφευγέτωσάν σε. Ἐὰν ἴδῃς συνετὸν, ὄρθριζε πρὸς αὐτὸν,
37 καὶ βαθμοὺς θυρῶν αὐτοῦ ἐκτριβέτω ὁ πούς σου. Διανοοῦ
ἐν τοῖς προστάγμασιν Κυρίου, καὶ ἐν ταῖς ἐντολαῖς αὐτοῦ
μελέτα διαπαντός· αὐτὸς στηριεῖ τὴν καρδίαν σου, καὶ ἡ
ἐπιθυμία τῆς σοφίας σου δοθήσεταί σοι.

7 Μὴ ποίει κακὰ, καὶ οὐ μή σε καταλάβῃ κακόν. Ἀπό-
2 στηθι ἀπὸ ἀδίκου, καὶ ἐκκλινεῖ ἀπὸ σοῦ.

3 Υἱὲ μὴ σπεῖρε ἐπ᾽ αὔλακας ἀδικίας, καὶ οὐ μὴ θερίσῃς
4 αὐτὰς ἑπταπλασίως. Μὴ ζήτει παρὰ Κυρίου ἡγεμονίαν,

first, and be not hasty to credit him. 8 For some man is a friend for his own occasion, and will not abide in the day of thy trouble. 9 And there is a friend, who being turned to enmity and strife will discover thy reproach. 10 Again, some friend is a companion at the table, and will not continue in the day of thy affliction. 11 But in thy prosperity he will be as thyself, and will be bold over thy servants. 12 If thou be brought low, he will be against thee, and will hide himself from thy face.

13 Separate thyself from thine enemies, and take heed of thy friends. 14 A faithful friend is a strong defence: and he that hath found such an one hath found a treasure. 15 Nothing doth countervail a faithful friend, and his excellency is invaluable. 16 A faithful friend is the medicine of life; and they that fear the Lord shall find him. 17 Whoso feareth the Lord shall direct his friendship aright: for as he is, so shall his neighbour be also.

18 My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age. 19 Come unto her as one that ploweth and soweth, and wait for her good fruits: for thou shalt not toil much in labouring about her, but thou shalt eat of her fruits right soon. 20 She is very unpleasant to the unlearned: he that is without understanding will not remain with her. 21 She will lie upon him as a mighty stone of trial; and he will cast her from him ere it be long. 22 For wisdom is according to her name, and she is not manifest unto many.

23 Give ear, my son, receive my advice, and refuse not my counsel, 24 and put thy feet into her fetters, and thy neck into her chain. 25 Bow down thy shoulder, and bear her, and be not grieved with her bonds. 26 Come unto her with thy whole heart, and keep her ways with all thy power. 27 Search, and seek, and she shall be made known unto thee: and when thou hast got hold of her, let her not go. 28 For at the last thou shalt find her rest, and that shall be turned to thy joy. 29 Then shall her fetters be a strong defence for thee, and her chains a robe of glory. 30 For there is a golden ornament upon her, and her bands are purple lace. 31 Thou shalt put her on as a robe of honour, and shalt put her about thee as a crown of joy.

32 My son, if thou wilt, thou shalt be taught: and if thou wilt apply thy mind, thou shalt be prudent. 33 If thou love to hear, thou shalt receive understanding: and if thou bow thine ear, thou shalt be wise. 34 Stand in the multitude of the elders; and cleave unto him that is wise. 35 Be willing to hear every godly discourse: and let not the parables of understanding escape thee. 36 And if thou seest a man of understanding, get thee betimes unto him, and let thy foot wear the steps of his door. 37 Let thy mind be upon the ordinances of the Lord, and meditate continually in his commandments: he shall establish thine heart, and give thee wisdom at thine own desire.

Do no evil, so shall no harm come unto thee. 2 Depart from the unjust, and iniquity shall turn away from thee.

3 My son, sow not upon the furrows of unrighteousness, and thou shalt not reap them sevenfold. 4 Seek not of the Lord preeminence,

neither of the king the seat of honour. 5 Justify not thyself before the Lord; and boast not of thy wisdom before the king. 6 Seek not to be judge, being not able to take away iniquity; lest at any time thou fear the person of the mighty, and lay a stumblingblock in the way of thy uprightness. 7 Offend not against the multitude of a city, and then thou shalt not cast thyself down among the people. 8 Bind not one sin upon another; for in one thou shalt not be unpunished. 9 Say not, God will look upon the multitude of my oblations, and when I offer to the most high God, he will accept it. 10 Be not fainthearted when thou makest thy prayer, and neglect not to give alms.

11 Laugh no man to scorn in the bitterness of his soul: for there is one which humbleth and exalteth. 12 Devise not a lie against thy brother; neither do the like to thy friend. 13 Use not to make any manner of lie: for the custom thereof is not good. 14 Use not many words in a multitude of elders, and make not much babbling when thou prayest. 15 Hate not laborious work, neither husbandry, which the most High hath ordained. 16 Number not thyself among the multitude of sinners, but remember that wrath will not tarry long. 17 Humble thy soul greatly: 16 for the vengeance of the ungodly is fire and worms. 18 Change not a friend for any good by no means; neither a faithful brother for the gold of Suphir. 19 Forego not a wise and good woman: for her grace is above gold. 20 Whereas thy servant worketh truly, entreat him not evil, nor the hireling that bestoweth himself wholly for thee.

21 Let thy soul love a good servant, and defraud him not of liberty. 22 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee. 23 Hast thou children? instruct them, and bow down their neck from their youth. 24 Hast thou daughters? have a care of their body, and shew not thyself cheerful toward them. 25 Marry thy daughter, and so shalt thou have performed a weighty matter: but give her to a man of understanding. 26 Hast thou a wife after thy mind? forsake her not.

27 Honour thy father with thy whole heart, and forget not the sorrows of thy mother. 28 Remember that thou wast begotten of them; and how canst thou recompense them the things that they have done for thee? 29 Fear the Lord with all thy soul, and reverence his priests. 30 Love him that made thee with all thy strength, and forsake not his ministers. 31 Fear the Lord, and honour the priest: and give him his portion, as it is commanded thee: the firstfruits, and the trespass offering, and the gift of the shoulders, and the sacrifice of sanctification, and the firstfruits of the holy things. 32 And stretch thine hand unto the poor, that thy blessing may be perfected. 33 A gift hath grace in the sight of every man living; and for the dead detain it not. 34 Fail not to be with them that weep, and mourn with them that mourn. 35 Be not slow to visit the sick: for that shall make thee to be beloved. 36 Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

Strive not with a mighty man, lest thou fall into his hands. 2 Be not at variance with a

*μηδὲ παρὰ βασιλέως καθέδραν δόξης. Μὴ δικαιοῦ ἔναντι* 5
*Κυρίου, καὶ παρὰ βασιλεῖ μὴ σοφίζου· μὴ ζήτει γενέσθαι* 6
*κριτὴς, μὴ οὐκ ἐξισχύσεις ἐξάραι ἀδικίας· μήποτε εὐλαβη-*
*θῇς ἀπὸ προσώπου δυνάστου, καὶ θήσεις σκάνδαλον ἐν*
*εὐθύτητί σου. Μὴ ἁμάρτανε εἰς πλῆθος πόλεως, καὶ μὴ* 7
*καταβάλῃς σεαυτὸν ἐν ὄχλῳ. Μὴ καταδεσμεύσῃς δὶς* 8
*ἁμαρτίαν, ἐν γὰρ τῇ μιᾷ οὐκ ἀθῷος ἔσῃ. Μὴ εἴπῃς, τῷ* 9
*πλήθει τῶν δώρων μου ἐπόψεται, καὶ ἐν τῷ προσενέγκαι με*
*Θεῷ ὑψίστῳ προσδέξεται. Μὴ ὀλιγοψυχήσῃς ἐν τῇ προσ-* 10
*ευχῇ σου, καὶ ἐλεημοσύνην ποιῆσαι μὴ παρίδῃς.*

*Μὴ καταγέλα ἄνθρωπον ὄντα ἐν πικρίᾳ ψυχῆς αὐτοῦ,* 11
*ἔστι γὰρ ὁ ταπεινῶν καὶ ἀνυψῶν. Μὴ ἀροτρία ψεῦδος ἐπ'* 12
*ἀδελφῷ σου, μηδὲ φίλῳ τὸ ὅμοιον ποίει. Μὴ θέλε ψεύ-* 13
*δεσθαι πᾶν ψεῦδος, ὁ γὰρ ἐνδελεχισμὸς αὐτοῦ οὐκ εἰς*
*ἀγαθόν. Μὴ ἀδολέσχει ἐν πλήθει πρεσβυτέρων, καὶ μὴ* 14
*δευτερώσῃς λόγον ἐν προσευχῇ σου. Μὴ μισήσῃς ἐπί-* 15
*πονον ἐργασίαν, καὶ γεωργίαν ὑπὸ ὑψίστου ἐκτισμένην.*
*Μὴ προσλογίζου σεαυτὸν ἐν πλήθει ἁμαρτωλῶν. Ταπεί-* 16, 17
*νωσον σφόδρα τὴν ψυχήν σου. Μνήσθητι ὅτι ὀργὴ οὐ* 16
*χρονιεῖ, ὅτι ἐκδίκησις ἀσεβοῦς πῦρ καὶ σκώληξ. Μὴ* 17, 18
*ἀλλάξῃς φίλον ἕνεκεν ἀδιαφόρου, μηδ' ἀδελφὸν γνήσιον ἐν*
*χρυσίῳ Σουφείρ. Μὴ ἀστόχει γυναικὸς σοφῆς καὶ ἀγαθῆς,* 19
*καὶ γὰρ χάρις αὐτῆς ὑπὲρ τὸ χρυσίον. Μὴ κακώσῃς* 20
*οἰκέτην ἐργαζόμενον ἐν ἀληθείᾳ, μηδὲ μίσθιον διδόντα ψυχὴν*
*αὐτοῦ.*

*Οἰκέτην συνετὸν ἀγαπάτω σου ἡ ψυχὴ, μὴ στερήσῃς* 21
*αὐτὸν ἐλευθερίας. Κτήνη σοί ἐστιν; ἐπισκέπτου αὐτά·* 22
*καὶ εἰ ἔστι σοι χρήσιμα, ἐμμενέτω σοι. Τέκνα σοί ἐστι,* 23
*παίδευσον αὐτὰ, καὶ κάμψον ἐκ νεότητος τὸν τράχηλον*
*αὐτῶν. Θυγατέρες σοί εἰσι; πρόσεχε τῷ σώματι αὐτῶν,* 24
*καὶ μὴ ἱλαρώσῃς πρὸς αὐτὰς τὸ πρόσωπόν σου. Ἔκδου* 25
*θυγατέρα, καὶ ἔσῃ τετελεκὼς ἔργον μέγα, καὶ ἀνδρὶ συνετῷ*
*δώρησαι αὐτήν. Γυνή σοι ἐστὶ κατὰ ψυχήν; μὴ ἐκβάλῃς* 26
*αὐτήν.*

*Ἐν ὅλῃ καρδίᾳ δόξασον τὸν πατέρα σου, καὶ μητρὸς* 27
*ὠδῖνας μὴ ἐπιλάθῃ. Μνήσθητι ὅτι δι' αὐτῶν ἐγενήθης, καὶ* 28
*τί ἀνταποδώσεις αὐτοῖς καθὼς αὐτοὶ σοί; Ἐν ὅλῃ ψυχῇ* 29
*σου εὐλαβοῦ τὸν Κύριον, καὶ τοὺς ἱερεῖς αὐτοῦ θαύμαζε.*
*Ἐν ὅλῃ δυνάμει ἀγάπησον τὸν ποιήσαντά σε, καὶ τοὺς* 30
*λειτουργοὺς αὐτοῦ μὴ ἐγκαταλίπῃς. Φοβοῦ τὸν Κύριον, καὶ* 31
*δόξασον ἱερέα, καὶ δὸς τὴν μερίδα αὐτῷ, καθὼς ἐντέταλταί*
*σοι, ἀπαρχὴν, καὶ περὶ πλημμελείας, καὶ δόσιν βραχιόνων,*
*καὶ θυσίαν ἁγιασμοῦ, καὶ ἀπαρχὴν ἁγίων. Καὶ πτωχῷ* 32
*ἔκτεινον τὴν χεῖρά σου, ἵνα τελειωθῇ ἡ εὐλογία σου. Χάρις* 33
*δόματος ἔναντι παντὸς ζῶντος, καὶ ἐπὶ νεκρῷ μὴ ἀποκω-*
*λύσῃς χάριν. Μὴ ὑστέρει ἀπὸ κλαιόντων, καὶ μετὰ πεν-* 34
*θούντων πένθησον. Μὴ ὄκνει ἐπισκέπτεσθαι ἄῤῥωστον, ἐκ* 35
*γὰρ τῶν τοιούτων ἀγαπηθήσῃ. Ἐν πᾶσι τοῖς λόγοις σου* 36
*μιμνήσκου τὰ ἔσχατά σου, καὶ εἰς τὸν αἰῶνα οὐχ ἁμαρ-*
*τήσεις.*

*Μὴ διαμάχου μετὰ ἀνθρώπου δυνάστου, μήποτε ἐμπέσῃς* 8
*εἰς τὰς χεῖρας αὐτοῦ. Μὴ ἔριζε μετὰ ἀνθρώπου πλουσίου,* 2

μήποτε ἀντιστήσῃ σου τὴν ὁλκήν· πολλοὺς γὰρ ἀπώλεσε
3 τὸ χρυσίον, καὶ καρδίας βασιλέων ἐξέκλινε. Μὴ διαμάχου
μετὰ ἀνθρώπου γλωσσώδους, καὶ μὴ ἐπιστοιβάσῃς ἐπὶ τὸ
4 πῦρ αὐτοῦ ξύλα. Μὴ πρόσπαιζε ἀπαιδεύτῳ, ἵνα μὴ ἀτιμά-
5 ζωνται οἱ πρόγονοί σου. Μὴ ὀνείδιζε ἄνθρωπον ἀποστρέ-
φοντα ἀπὸ ἁμαρτίας, μνήσθητι ὅτι πάντες ἐσμὲν ἐν ἐπιτι-
6 μίοις. Μὴ ἀτιμάσῃς ἄνθρωπον ἐν γήρει αὐτοῦ, καὶ γὰρ ἐξ
7 ἡμῶν γηράσκουσι. Μὴ ἐπίχαιρε ἐπὶ νεκρῷ, μνήσθητι ὅτι
8 πάντες τελευτῶμεν. Μὴ παρίδῃς διήγημα σοφῶν, καὶ ἐν
ταῖς παροιμίαις αὐτῶν ἀναστρέφου, ὅτι παρ᾽ αὐτῶν μαθήσῃ
παιδείαν, καὶ λειτουργῆσαι μεγιστᾶσι.

9 Μὴ ἀστόχει διηγήματος γερόντων, καὶ γὰρ αὐτοὶ ἔμαθον
παρὰ τῶν πατέρων αὐτῶν· ὅτι παρ᾽ αὐτῶν μαθήσῃ σύνεσιν,
10 καὶ ἐν καιρῷ χρείας δοῦναι ἀπόκρισιν. Μὴ ἔκκαιε ἄνθρακας
11 ἁμαρτωλοῦ, μὴ ἐμπυρισθῇς ἐν πυρὶ φλογὸς αὐτοῦ. Μὴ
ἐξαναστῇς ἀπὸ προσώπου ὑβριστοῦ, ἵνα μὴ ἐγκαθίσῃ ὡς
12 ἔνεδρον τῷ στόματί σου. Μὴ δανείσῃς ἀνθρώπῳ ἰσχυρο-
13 τέρῳ σου, καὶ ἐὰν δανείσῃς, ὡς ἀπολωλεκὼς γίνου. Μὴ
ἐγγυήσῃ ὑπὲρ δυναμίν σου, καὶ ἐὰν ἐγγυήσῃ, ὡς ἀποτίσων
14 φρόντιζε. Μὴ δικάζου μετὰ κριτοῦ, κατὰ γὰρ τὴν δόξαν
15 αὐτοῦ κρινοῦσιν αὐτῷ. Μετὰ τολμηροῦ μὴ πορεύου ἐν
ὁδῷ, ἵνα μὴ βαρύνηται κατὰ σοῦ· αὐτὸς γὰρ κατὰ τὸ θέλημα
αὐτοῦ ποιήσει, καὶ τῇ ἀφροσύνῃ αὐτοῦ συναπολῇ.

16 Μετὰ θυμώδους μὴ ποιήσῃς μάχην, καὶ μὴ διαπορεύου
μετ᾽ αὐτοῦ τὴν ἔρημον, ὅτι ὡς οὐδὲν ἐν ὀφθαλμοῖς αὐτοῦ
17 αἷμα, καὶ ὅπου οὐκ ἔστι βοήθεια, καταβαλεῖ σε. Μετὰ
μωροῦ μὴ συμβουλεύου, οὐ γὰρ δυνήσεται λόγον στέξαι.
18 Ἐνώπιον ἀλλοτρίου μὴ ποιήσῃς κρυπτὸν, οὐ γὰρ γινώσκεις
19 τί τέξεται. Παντὶ ἀνθρώπῳ μὴ ἔκφαινε σὴν καρδίαν, καὶ
μὴ ἀναφερέτω σοι χάριν.

9 Μὴ ζήλου γυναῖκα τοῦ κόλπου σου, μηδὲ διδάξῃς ἐπὶ
2 σεαυτὸν παιδείαν πονηράν. Μὴ δῷς γυναικὶ τὴν ψυχήν
3 σου, ἐπιβῆναι αὐτὴν ἐπὶ τὴν ἰσχύν σου. Μὴ ὑπάντα
γυναικὶ ἑταιριζομένῃ, μήποτε ἐμπέσῃς εἰς τὰς παγίδας
4 αὐτῆς. Μετὰ ψαλλούσης μὴ ἐνδελέχιζε, μήποτε ἁλῷς ἐν
5 τοῖς ἐπιχειρήμασιν αὐτῆς. Παρθένον μὴ καταμάνθανε,
6 μήποτε σκανδαλισθῇς ἐν τοῖς ἐπιτιμίοις αὐτῆς. Μὴ δῷς
πόρναις τὴν ψυχήν σου, ἵνα μὴ ἀπολέσῃς τὴν κληρονομίαν
7 σου. Μὴ περιβλέπου ἐν ῥύμαις πόλεως, καὶ ἐν ταῖς ἐρή-
8 μοις αὐτῆς μὴ πλανῶ. Ἀπόστρεψον ὀφθαλμὸν ἀπὸ γυναι-
κὸς εὐμόρφου, καὶ μὴ καταμάνθανε κάλλος ἀλλότριον· ἐν
κάλλει γυναικὸς πολλοὶ ἐπλανήθησαν, καὶ ἐκ τούτου φιλία
ὡς πῦρ ἀνακαίεται.

9 Μετὰ ὑπάνδρου γυναικὸς μὴ κάθου τὸ σύνολον, καὶ μὴ
συμβολοκοπήσῃς μετ᾽ αὐτῆς ἐν οἴνῳ, μήποτε ἐκκλίνῃ ἡ
ψυχή σου ἐπ᾽ αὐτὴν, καὶ τῷ πνεύματί σου ὀλισθήσῃς εἰς
10 ἀπώλειαν. Μὴ ἐγκαταλίπῃς φίλον ἀρχαῖον, ὁ γὰρ πρόσ-
φατος οὐκ ἔστιν ἔφισος αὐτῷ· οἶνος νέος, φίλος νέος, ἐὰν
11 παλαιωθῇ, μετ᾽ εὐφροσύνης πίεσαι αὐτόν. Μὴ ζηλώσῃς
δόξαν ἁμαρτωλοῦ, οὐ γὰρ οἶδας τί ἔσται ἡ καταστροφὴ
12 αὐτοῦ. Μὴ εὐδοκήσῃς ἐν εὐδοκίᾳ ἀσεβῶν, μνήσθητι ὅτι
13 ἕως ᾅδου οὐ μὴ δικαιωθῶσι. Μακρὰν ἄπεχε ἀπὸ ἀνθρώπου

rich man, lest he overweigh thee: for gold hath destroyed many, and perverted the hearts of kings. 3 Strive not with a man that is full of tongue, and heap not wood upon his fire. 4 Jest not with a rude man, lest thy ancestors be disgraced. 5 Reproach not a man that turneth from sin, but remember that we are all worthy of punishment. 6 Dishonour not a man in his old age: for even some of us wax old. 7 Rejoice not over thy greatest enemy being dead, but remember that we die all. 8 Despise not the discourse of the wise, but acquaint thyself with their proverbs: for of them thou shalt learn instruction, and how to serve great men with ease.

9 Miss not the discourse of the elders: for they also learned of their fathers, and of them thou shalt learn understanding, and to give answer as need requireth. 10 Kindle not the coals of a sinner, lest thou be burnt with the flame of his fire. 11 Rise not up [in anger] at the presence of an injurious person, lest he lie in wait to entrap thee in thy words. 12 Lend not unto him that is mightier than thyself; for if thou lendest him, count it but lost. 13 Be not surety above thy power: for if thou be surety, take care to pay it. 14 Go not to law with a judge; for they will judge for him according to his honour. 15 Travel not by the way with a bold fellow, lest he become grievous unto thee: for he will do according to his own will, and thou shalt perish with him through his folly.

16 Strive not with an angry man, and go not with him into a solitary place: for blood is as nothing in his sight; and where there is no help, he will overthrow thee. 17 Consult not with a fool; for he cannot keep counsel. 18 Do no secret thing before a stranger: for thou knowest not what he will bring forth. 19 Open not thine heart to every man, lest he requite thee with a shrewd turn.

Be not jealous over the wife of thy bosom, and teach her not an evil lesson against thyself. 2 Give not thy soul unto a woman to set her foot upon thy substance. 3 Meet not with an harlot, lest thou fall into her snares. 4 Use not much the company of a woman that is a singer, lest thou be taken with her attempts. 5 Gaze not on a maid, that thou fall not by those things that are precious in her. 6 Give not thy soul unto harlots, that thou lose not thine inheritance. 7 Look not round about thee in the streets of the city, neither wander thou in the solitary places thereof. 8 Turn away thine eye from a beautiful woman, and look not upon another's beauty; for many have been deceived by the beauty of a woman; for herewith love is kindled as a fire.

9 Sit not at all with another man's wife, nor sit down with her in thine arms, and spend not thy money with her at the wine; lest thine heart incline unto her, and so through thy desire thou fall into destruction. 10 Forsake not an old friend; for the new is not comparable to him: a new friend is as new wine; when it is old, thou shalt drink it with pleasure. 11 Envy not the glory of a sinner: for thou knowest not what shall be his end. 12 Delight not in the thing that the ungodly have pleasure in; but remember they shall not go unpunished unto their grave. 13 Keep thee far from the man that

hath power to kill: so shalt thou not doubt the fear of death: and if thou come unto him, make no fault, lest he take away thy life presently: remember that thou goest in the midst of snares, and that thou walkest upon the battlements of the city.

14 As near as thou canst, guess at thy neighbour, and consult with the wise. 15 Let thy talk be with the wise, and all thy communication in the law of the most High. 16 And let just men eat and drink with thee; and let thy glorying be in the fear of the Lord. 17 For the hand of the artificer the work shall be commended; and the wise ruler of the people for his speech. 18 A man of an ill tongue is dangerous in his city; and he that is rash in his talk shall be hated.

A wise judge will instruct his people; and the government of a prudent man is well ordered. 2 As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein. 3 An unwise king destroyeth his people; but through the prudence of them which are in authority the city shall be inhabited. 4 The power of the earth is in the hand of the Lord, and in due time he will set over it one that is profitable. 5 In the hand of God is the prosperity of man: and upon the person of the scribe shall he lay his honour.

6 Bear not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices. 7 Pride is hateful before God and man: and by both doth one commit iniquity. 8 Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.

9 Why is earth and ashes proud? There is not a more wicked thing than a covetous man: for such an one setteth his own soul to sale; because while he liveth he casteth away his bowels. 10 The physician cutteth off a long disease: and he that is to day a king to morrow shall die. 11 For when a man is dead, he shall inherit creeping things, beasts, and worms. 12 The beginning of pride is when one departeth from God, and his heart is turned away from his Maker. 13 For pride is the beginning of sin, and he that hath it shall pour out abomination: and therefore the Lord brought upon them strange calamities, and overthrew them utterly.

14 The Lord hath cast down the thrones of proud princes, and set up the meek in their stead. 15 The Lord hath plucked up the roots of the proud nations, and planted the lowly in their place. 16 The Lord overthrew countries of the heathen, and destroyed them to the foundations of the earth. 17 He took some of them away, and destroyed them, and hath made their memorial to cease from the earth. 18 Pride was not made for men, nor furious anger for them that are born of a woman. 19 They that fear the Lord are a sure seed, and they that love him an honourable plant: they that regard not the law are a dishonourable seed; they that transgress the commandments are a deceivable seed. 20 Among brethren he that is chief is honourable; so are they that fear the Lord in his eyes. 22 Whether he be rich, noble or poor, their glory is the fear of the Lord.

23 It is not meet to despise the poor man that hath understanding; neither is it convenient to magnify a sinful man. 24 Great men, and judges, and potentates, shall be honoured; yet is there none of them greater than he that

*ὃς ἔχει ἐξουσίαν τοῦ φονεύειν, καὶ οὐ μὴ ὑποπτεύσῃς φόβον*
*θανάτου· κἂν προσέλθῃς, μὴ πλημμελήσῃς, ἵνα μὴ ἀφέλη-*
*ται τὴν ζωήν σου· ἐπίγνωθι ὅτι ἐν μέσῳ παγίδων διαβαίνεις,*
*καὶ ἐπὶ ἐπάλξεων πόλεων περιπατεῖς.*

*Κατὰ τὴν ἰσχύν σου στόχασαι τοὺς πλησίον, καὶ μετὰ* 14
*σοφῶν συμβουλεύου. Καὶ μετὰ συνετῶν ἔστω ὁ διαλογι-* 15
*σμός σου, καὶ πᾶσα διήγησίς σου ἐν νόμῳ ὑψίστου. Ἄνδρες* 16
*δίκαιοι ἔστωσαν σύνδειπνοί σου, καὶ ἐν φόβῳ Κυρίου ἔστω*
*τὸ καύχημά σου. Ἐν χειρὶ τεχνιτῶν ἔργον ἐπαινεθήσεται,* 17
*καὶ ὁ ἡγούμενος λαοῦ σοφὸς ἐν λόγῳ αὐτοῦ. Φοβερὸς ἐν* 18
*πόλει αὐτοῦ ἀνὴρ γλωσσώδης, καὶ ὁ προπετὴς ἐν λόγῳ αὐτοῦ*
*μισηθήσεται.*

*Κριτὴς σοφὸς παιδεύσει τὸν λαὸν αὐτοῦ, καὶ ἡγεμονία* 10
*συνετοῦ τεταγμένη ἔσται. Κατὰ τὸν κριτὴν τοῦ λαοῦ αὐτοῦ* 2
*οὕτως καὶ οἱ λειτουργοὶ αὐτοῦ, καὶ κατὰ τὸν ἡγούμενον τῆς*
*πόλεως πάντες οἱ κατοικοῦντες αὐτήν. Βασιλεὺς ἀπαί-* 3
*δευτος ἀπολεῖ τὸν λαὸν αὐτοῦ, καὶ πόλις οἰκισθήσεται ἐν*
*συνέσει δυναστῶν. Ἐν χειρὶ Κυρίου ἐξουσία τῆς γῆς, καὶ* 4
*τὸν χρήσιμον ἐγερεῖ εἰς καιρὸν ἐπ᾽ αὐτῆς. Ἐν χειρὶ Κυρίου* 5
*εὐοδία ἀνδρὸς, καὶ προσώπῳ γραμματέως ἐπιθήσει δόξαν*
*αὐτοῦ.*

*Ἐπὶ παντὶ ἀδικήματι μὴ μηνιάσῃς τῷ πλησίον, καὶ μὴ* 6
*πράσσε μηδὲν ἐν ἔργοις ὕβρεως. Μισητὴ ἔναντι Κυρίου* 7
*καὶ ἀνθρώπων ὑπερηφανία, καὶ ἐξ ἀμφοτέρων πλημμελήσει*
*ἄδικα. Βασιλεία ἀπὸ ἔθνους εἰς ἔθνος μετάγεται, διὰ ἀδικίας* 8
*καὶ ὕβρεις καὶ χρήματα.*

*Τί ὑπερηφανεύεται γῆ καὶ σποδός; ὅτι ἐν ζωῇ ἔῤῥιψα* 9
*τὰ ἐνδόσθια αὐτοῦ. Μακρὸν ἀῤῥώστημα σκώπτει ἰατρὸς,* 10
*καὶ βασιλεὺς σήμερον, καὶ αὔριον τελευτήσει. Ἐν γὰρ* 11
*τῷ ἀποθανεῖν ἄνθρωπον, κληρονομήσει ἑρπετὰ καὶ θηρία*
*καὶ σκώληκας. Ἀρχὴ ὑπερηφανίας, ἀνθρώπου ἀφιστα-* 12
*μένου ἀπὸ Κυρίου, καὶ ἀπὸ τοῦ ποιήσαντος αὐτὸν ἀπέστη*
*ἡ καρδία αὐτοῦ. Ὅτι ἀρχὴ ὑπερηφανίας ἁμαρτία, καὶ* 13
*ὁ κρατῶν αὐτῆς ἐξομβρήσει βδέλυγμα· διὰ τοῦτο παρε-*
*δόξασε Κύριος τὰς ἐπαγωγὰς, καὶ κατέστρεψεν εἰς τέλος*
*αὐτούς.*

*Θρόνους ἀρχόντων καθεῖλεν ὁ Κύριος, καὶ ἐκάθισε πρᾳεῖς* 14
*ἀντ᾽ αὐτῶν. Ῥίζας ἐθνῶν ἐξέτιλεν ὁ Κύριος, καὶ ἐφύτευσε* 15
*ταπεινοὺς ἀντ᾽ αὐτῶν. Χώρας ἐθνῶν κατέστρεψεν ὁ Κύριος,* 16
*καὶ ἀπώλεσεν αὐτὰς ἕως θεμελίων γῆς. Ἐξήρανεν ἐξ αὐτῶν* 17
*καὶ ἀπώλεσεν αὐτοὺς, καὶ κατέπαυσεν ἀπὸ γῆς τὸ μνημό-*
*συνον αὐτῶν. Οὐκ ἔκτισται ἀνθρώποις ὑπερηφανία, οὐδὲ* 18
*ὀργὴ θυμοῦ γεννήμασι γυναικῶν. Σπέρμα ἔντιμον ποῖον;* 19
*σπέρμα ἀνθρώπου· σπέρμα ἔντιμον ποῖον; οἱ φοβούμενοι*
*τὸν Κύριον· σπέρμα ἄτιμον ποῖον; σπέρμα ἀνθρώπου·*
*σπέρμα ἄτιμον ποῖον; οἱ παραβαίνοντες ἐντολάς. Ἐν* 20
*μέσῳ ἀδελφῶν ὁ ἡγούμενος αὐτῶν ἔντιμος, καὶ οἱ φοβού-*
*μενοι Κύριον ἐν ὀφθαλμοῖς αὐτοῦ. Πλούσιος καὶ ἔνδοξος* 22
*καὶ πτωχὸς, τὸ καύχημα αὐτῶν φόβος Κυρίου.*

*Οὐ δίκαιον ἀτιμάσαι πτωχὸν συνετὸν, καὶ οὐ καθήκει* 23
*δοξάσαι ἄνδρα ἁμαρτωλόν. Μεγιστὰν καὶ κριτὴς καὶ δυνά-* 24
*στης δοξασθήσεται, καὶ οὐκ ἔστιν αὐτῶν τις μείζων τοῦ*

25 φοβουμένου τὸν Κύριον. Οἰκέτῃ σοφῷ ἐλεύθεροι λειτουρ-
26 γήσουσι, καὶ ἀνὴρ ἐπιστήμων οὐ γογγύσει. Μὴ σοφίζου
ποιῆσαι τὸ ἔργον σου, καὶ μὴ δοξάζου ἐν καιρῷ στενοχωρίας
27 σου. Κρείσσων ἐργαζόμενος ἐν πᾶσιν, ἢ περιπατῶν, ἢ δοξα-
ζόμενος καὶ ἀπορῶν ἄρτων.

28 Τέκνον, ἐν πραΰτητι δόξασον τὴν ψυχήν σου, καὶ δὸς
29 αὐτῇ τιμὴν κατὰ τὴν ἀξίαν αὐτῆς. Τὸν ἁμαρτάνοντα εἰς
τὴν ψυχὴν αὐτοῦ τίς δικαιώσει; καὶ τίς δοξάσει τὸν ἀτιμά-
30 ζοντα τὴν ζωὴν αὐτοῦ; Πτωχὸς δοξάζεται δι' ἐπιστήμην
31 αὐτοῦ, καὶ πλούσιος δοξάζεται διὰ τὸν πλοῦτον αὐτοῦ. Ὁ
δὲ δοξαζόμενος ἐν πτωχείᾳ, καὶ ἐν πλούτῳ ποσαχῶς; καὶ
ὁ ἄδοξος ἐν πλούτῳ, καὶ ἐν πτωχείᾳ ποσαχῶς;

11 Σοφία ταπεινοῦ ἀνύψωσε κεφαλὴν, καὶ ἐν μέσῳ μεγι-
2 στάνων καθίσει αὐτόν. Μὴ αἰνέσεις ἄνδρα ἐν κάλλει αὐτοῦ,
3 καὶ μὴ βδελύξῃ ἄνθρωπον ἐν ὁράσει αὐτοῦ. Μικρὰ ἐν
πετεινοῖς μέλισσα, καὶ ἀρχὴ γλυκασμάτων ὁ καρπὸς αὐτῆς.
4 Ἐν περιβολῇ ἱματίων μὴ καυχήσῃ, καὶ ἐν ἡμέρᾳ δόξης μὴ
ἐπαίρου, ὅτι θαυμαστὰ τὰ ἔργα Κυρίου, καὶ κρυπτὰ τὰ ἔργα
5 αὐτοῦ ἐν ἀνθρώποις. Πολλοὶ τύραννοι ἐκάθισαν ἐπὶ ἐδά-
6 φους, ὁ δὲ ἀνυπονόητος ἐφόρεσε διάδημα. Πολλοὶ δυνά-
σται ἠτιμάσθησαν σφόδρα, καὶ ἔνδοξοι παρεδόθησαν εἰς
7 χεῖρας ἑτέρων. Πρὶν ἐξετάσῃς μὴ μέμψῃ· νόησον πρῶτον
8 καὶ τότε ἐπιτίμα. Πρὶν ἢ ἀκοῦσαι μὴ ἀποκρίνου, καὶ ἐν
9 μέσῳ λόγων μὴ παρεμβάλλου. Περὶ πράγματος οὗ οὐκ
ἔστι σοι χρεία, μὴ ἔριζε, καὶ ἐν κρίσει ἁμαρτωλῶν μὴ
συνέδρευε.

10 Τέκνον, μὴ περὶ πολλὰ ἔστωσαν αἱ πράξεις σου· ἐὰν
πληθυνῇς, οὐκ ἀθωωθήσῃ· καὶ ἐὰν διώκῃς, οὐ μὴ κατα-
11 λάβῃς, καὶ οὐ μὴ ἐκφύγῃς διαδράς. Ἔστι κοπιῶν καὶ
12 πονῶν καὶ σπεύδων, καὶ τόσῳ μᾶλλον ὑστερεῖται. Ἔστι
νωθρὸς καὶ προσδεόμενος ἀντιλήψεως, ὑστερῶν ἰσχύϊ, καὶ
πτωχείᾳ περισσεύει, καὶ οἱ ὀφθαλμοὶ Κυρίου ἐπέβλεψαν
αὐτῷ εἰς ἀγαθὰ, καὶ ἀνώρθωσεν αὐτὸν ἐκ ταπεινώσεως αὐτοῦ.
13 Καὶ ἀνύψωσε κεφαλὴν αὐτοῦ, καὶ ἀπεθαύμασαν ἐπ' αὐτῷ
πολλοί.

14 Ἀγαθὰ καὶ κακὰ, ζωὴ καὶ θάνατος, πτωχεία καὶ πλοῦτος
17 παρὰ Κυρίου ἐστί. Δόσις Κυρίου παραμένει εὐσεβέσι,
18 καὶ ἡ εὐδοκία αὐτοῦ εἰς τὸν αἰῶνα εὐοδωθήσεται. Ἔστι
πλουτῶν ἀπὸ προσοχῆς καὶ σφιγγίας αὐτοῦ, καὶ αὕτη ἡ
19 μερὶς τοῦ μισθοῦ αὐτοῦ. Ἐν τῷ εἰπεῖν αὐτὸν, εὗρον
ἀνάπαυσιν, καὶ νῦν φάγωμαι ἐκ τῶν ἀγαθῶν μου, καὶ οὐκ
οἶδε τίς καιρὸς παρελεύσεται, καὶ καταλείψει αὐτὰ ἑτέροις,
20 καὶ ἀποθανεῖται. Στῆθι ἐν διαθήκῃ σου καὶ ὁμίλει ἐν
21 αὐτῇ, καὶ ἐν τῷ ἔργῳ σου παλαιώθητι. Μὴ θαύμαζε ἐν
ἔργοις ἁμαρτωλοῦ, πίστευε τῷ Κυρίῳ καὶ ἔμμενε τῷ πόνῳ
σου· ὅτι κοῦφον ἐν ὀφθαλμοῖς Κυρίου διὰ τάχους ἐξάπινα
πλουτίσαι πένητα.

22 Εὐλογία Κυρίου ἐν μισθῷ εὐσεβοῦς, καὶ ἐν ὥρᾳ ταχινῇ
23 ἀναθάλλει εὐλογίαν αὐτοῦ. Μὴ εἴπῃς, τίς ἐστί μου χρεία;
24 καὶ τίνα ἀπὸ τοῦ νῦν ἔσται μου τὰ ἀγαθά; Μὴ εἴπῃς,
25 αὐτάρκη μοι ἐστὶ, καὶ τί ἀπὸ τοῦ νῦν κακωθήσομαι; Ἐν
ἡμέρᾳ ἀγαθῶν ἀμνησία κακῶν, καὶ ἐν ἡμέρᾳ κακῶν οὐ

feareth the Lord. [25] Unto the servant that is wise shall they that are free do service: and he that hath knowledge will not grudge when he is reformed. [26] Be not overwise in doing thy business; and boast not thyself in the time of thy distress. [27] Better is he that laboureth, and aboundeth in all things, than he that boasteth himself, and wanteth bread.

[28] My son, glorify thy soul in meekness, and give it honour according to the dignity thereof. [29] Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own life? [30] The poor man is honoured for his skill, and the rich man is honoured for his riches. [31] He that is honoured in poverty, how much more in riches? and he that is dishonourable in riches, how much more in poverty?

Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men. [2] Commend not a man for his beauty; neither abhor a man for his outward appearance. [3] The bee is little among such as fly; but her fruit is the chief of sweet things. [4] Boast not of thy clothing and raiment, and exalt not thyself in the day of honour: for the works of the Lord are wonderful, and his works among men are hidden. [5] Many kings have sat down upon the ground; and one that was never thought of hath worn the crown. [6] Many mighty men have been greatly disgraced; and the honourable delivered into other men's hands. [7] Blame not before thou hast examined the truth: understand first, and then rebuke. [8] Answer not before thou hast heard the cause: neither interrupt men in the midst of their talk. [9] Strive not in a matter that concerneth thee not; and sit not in judgment with sinners.

[10] My son, meddle not with many matters: for if thou meddle much, thou shalt not be innocent; and if thou follow after, thou shalt not obtain, neither shalt thou escape by fleeing. [11] There is one that laboureth, and taketh pains, and maketh haste, and is so much the more behind. [12] Again, there is another that is slow, and hath need of help, wanting ability, and full of poverty; yet the eye of the Lord looked upon him for good, and set him up from his low estate, [13] and lifted up his head from misery; so that many that saw it marvelled at him.

[14] Prosperity and adversity, life and death, poverty and riches, come of the Lord. [17] The gift of the Lord remaineth with the godly, and his favour bringeth prosperity for ever. [18] There is that waxeth rich by his wariness and pinching, and this is the portion of his reward: [19] whereas he saith, I have found rest, and now will eat continually of my goods; and *yet* he knoweth not what time shall come upon him, and that he must leave those things to others, and die. [20] Be stedfast in thy covenant, and be conversant therein, and wax old in thy work. [21] Marvel not at the works of sinners; but trust in the Lord, and abide in thy labour: for it is an easy thing in the sight of the Lord on the sudden to make a poor man rich.

[22] The blessing of the Lord is in the reward of the godly, and suddenly he maketh his blessing to flourish. [23] Say not, What profit is there of my service? and what good things shall I have hereafter? [24] Again, say not, I have enough, and possess many things, and what evil can come to me hereafter? [25] In the day of prosperity there is a forgetfulness of affliction: and in the day of affliction there is no more remem-

brance of prosperity. 26 For it is an easy thing unto the Lord in the day of death to reward a man according to his ways. 27 The affliction of an hour maketh a man forget pleasure: and in his end his deeds shall be discovered. 28 Judge none blessed before his death: for a man shall be known in his children.

29 Bring not every man into thine house: for the deceitful man hath many trains. 30 Like as a partridge taken [and kept] in a cage, so is the heart of the proud: and like as a spy, watcheth he for thy fall: 31 for he lieth in wait, and turneth good into evil, and in things worthy praise will lay blame upon thee. 32 Of a spark of fire a heap of coals is kindled: and a sinful man layeth wait for blood. 33 Take heed of a mischievous man, for he worketh wickedness: lest he bring upon thee a perpetual blot. 34 Receive a stranger into thine house, and he will disturb thee, and turn thee out of thine own.

When thou wilt do good, know to whom thou doest it; so shalt thou be thanked for thy benefits. 2 Do good to the godly man, and thou shalt find a recompence; and if not from him, yet from the most High. 3 There can no good come to him that is always occupied in evil, nor to him that giveth no alms. 4 Give to the godly man, and help not a sinner. 5 Do well unto him that is lowly, but give not to the ungodly: hold back thy bread, and give it not unto him, lest he overmaster thee thereby: for [else] thou shalt receive twice as much evil for all the good thou shalt have done unto him. 6 For the most High hateth sinners, and will repay vengeance unto the ungodly, and keepeth them against the mighty day of their punishment.

7 Give unto the good, and help not the sinner. 8 A friend cannot be known in prosperity: and an enemy cannot be hidden in adversity. 9 In the prosperity of a man enemies will be grieved: but in his adversity even a friend will depart. 10 Never trust thine enemy: for like as iron rusteth, so is his wickedness. 11 Though he humble himself, and go crouching, yet take good heed and beware of him, and thou shalt be unto him as if thou hadst wiped a looking-glass, and thou shalt know that his rust hath not been altogether wiped away. 12 Set him not by thee, lest, when he hath overthrown thee, he stand up in thy place; neither let him sit at thy right hand, lest he seek to take thy seat, and thou at the last remember my words, and be pricked therewith.

13 Who will pity a charmer that is bitten with a serpent, or any such as come nigh wild beasts? 14 So one that goeth to a sinner, and is defiled with him in his sins, who will pity? 15 For a while he will abide with thee, but if thou begin to fall, he will not tarry. 16 An enemy speaketh sweetly with his lips, but in his heart he imagineth how to throw thee into a pit: he will weep with his eyes, but if he find opportunity, he will not be satisfied with blood. 17 If adversity come upon thee, thou shalt find him there first; and though he pretend to help thee, yet shall he undermine thee. 18 He will shake his head, and clap his hands, and whisper much, and change his countenance.

He that toucheth pitch shall be defiled therewith; and he that hath fellowship with a proud man shall be like unto him. 2 Burden not thyself above thy power while thou livest; and have no fellowship with one that is mightier and richer than thyself: for how agree the

μνησθήσεται ἀγαθῶν· ὅτι κοῦφον ἔναντι Κυρίου ἐν ἡμέρᾳ 26
τελευτῆς ἀποδοῦναι ἀνθρώπῳ κατὰ τὰς ὁδοὺς αὐτοῦ. Κά- 27
κωσις ὥρας ἐπιλησμονὴν ποιεῖ τρυφῆς, καὶ ἐν συντελείᾳ
ἀνθρώπου ἀποκάλυψις ἔργων αὐτοῦ. Πρὸ τελευτῆς μὴ 28
μακάριζε μηδένα, καὶ ἐν τέκνοις αὐτῶν γνωσθήσεται ἀνήρ.

Μὴ πάντα ἄνθρωπον εἴσαγε εἰς τὸν οἶκόν σου, πολλὰ 29
γὰρ τὰ ἔνεδρα τοῦ δολίου. Πέρδιξ θηρευτὴς ἐν καρτάλλῳ, 30
οὕτως καρδία ὑπερηφάνου, καὶ ὡς ὁ κατάσκοπος ἐπιβλέπει
πτῶσιν. Τὰ γὰρ ἀγαθὰ εἰς κακὰ μεταστρέφων ἐνεδρεύει, 31
καὶ ἐν τοῖς αἱρετοῖς ἐπιθήσει μῶμον. Ἀπὸ σπινθῆρος 32
πυρὸς πληθύνεται ἀνθρακία, καὶ ἄνθρωπος ἁμαρτωλὸς εἰς
αἷμα ἐνεδρεύει. Πρόσεχε ἀπὸ κακούργου, πονηρὰ γὰρ 33
τεκταίνει, μήποτε μῶμον εἰς τὸν αἰῶνα δῷ σοι. Ἐνοίκισον 34
ἀλλότριον, καὶ διαστρέψει σε ἐν ταραχαῖς, καὶ ἀπαλλοτρι-
ώσει σε τῶν ἰδίων σου.

Ἐὰν εὖ ποιῇς, γνῶθι τίνι ποιεῖς, καὶ ἔσται χάρις τοῖς 12
ἀγαθοῖς σου. Εὐποίησον εὐσεβεῖ, καὶ εὑρήσεις ἀνταπόδομα, 2
καὶ εἰ μὴ παρ' αὐτοῦ, ἀλλὰ παρὰ ὑψίστου. Οὐκ ἔστιν ἀγαθὰ 3
τῷ ἐνδελεχίζοντι εἰς κακὰ, καὶ τῷ ἐλεημοσύνην μὴ χαρι-
ζομένῳ. Δὸς τῷ εὐσεβεῖ, καὶ μὴ ἀντιλάβῃ τοῦ ἁμαρτωλοῦ. 4
Εὐποίησον τῷ ταπεινῷ, καὶ μὴ δῷς ἀσεβεῖ· ἐμπόδισον τοὺς 5
ἄρτους αὐτοῦ, καὶ μὴ δῷς αὐτῷ ἵνα μὴ ἐν αὐτοῖς σε
δυναστεύσῃ· διπλάσια γὰρ κακὰ εὑρήσεις ἐν πᾶσιν ἀγαθοῖς
οἷς ἂν ποιήσῃς αὐτῷ. Ὅτι καὶ ὁ ὕψιστος ἐμίσησεν ἁμαρ- 6
τωλοὺς, καὶ τοῖς ἀσεβέσιν ἀποδώσει ἐκδίκησιν.

Δὸς τῷ ἀγαθῷ, καὶ μὴ ἀντιλάβῃ τοῦ ἁμαρτωλοῦ. Οὐκ 7, 8
ἐκδικηθήσεται ἐν ἀγαθοῖς ὁ φίλος, καὶ οὐ κρυβήσεται ἐν κακοῖς
ὁ ἐχθρός. Ἐν ἀγαθοῖς ἀνδρὸς οἱ ἐχθροὶ αὐτοῦ ἐν λύπῃ, καὶ 9
ἐν τοῖς κακοῖς αὐτοῦ καὶ ὁ φίλος διαχωρισθήσεται. Μὴ 10
πιστεύσῃς τῷ ἐχθρῷ σου εἰς τὸν αἰῶνα· ὡς γὰρ ὁ χαλκὸς
ἰοῦται, οὕτως ἡ πονηρία αὐτοῦ. Καὶ ἐὰν ταπεινωθῇ καὶ 11
πορεύηται συγκεκυφὼς, ἐπίστησον τὴν ψυχήν σου καὶ
φύλαξε ἀπ' αὐτοῦ, καὶ ἔσῃ αὐτῷ ὡς ἐκμεμαχὼς ἔσοπτρον,
καὶ γνώσῃ ὅτι οὐκ εἰς τέλος κατίωσε. Μὴ στήσῃς αὐτὸν 12
παρὰ σεαυτὸν, μὴ ἀνατρέψας σε στῇ ἐπὶ τὸν τόπον σου·
μὴ καθίσῃς αὐτὸν ἐκ δεξιῶν σου, μήποτε ζητήσῃ τὴν καθέ-
δραν σου, καὶ ἐπ' ἐσχάτῳ ἐπιγνώσῃ τοὺς λόγους μου, καὶ
ἐπὶ τῶν ῥημάτων μου κατανυγήσῃ.

Τίς ἐλεήσει ἐπαοιδὸν ὀφιόδηκτον, καὶ πάντας τοὺς προσ- 13
άγοντας θηρίοις; Οὕτως τὸν προσπορευόμενον ἀνδρὶ ἁμαρ- 14
τωλῷ καὶ συμφυρόμενον ἐν ταῖς ἁμαρτίαις αὐτοῦ. Ὥραν μετὰ 15
σοῦ διαμενεῖ, καὶ ἐὰν ἐκκλίνῃς, οὐ μὴ καρτερήσῃ. Καὶ ἐν 16
τοῖς χείλεσιν αὐτοῦ γλυκανεῖ ὁ ἐχθρὸς, καὶ ἐν τῇ καρδίᾳ
αὐτοῦ βουλεύσεται ἀνατρέψαι σε εἰς βόθρον· ἐν ὀφθαλμοῖς
αὐτοῦ δακρύσει ὁ ἐχθρὸς, καὶ ἐὰν εὕρῃ καιρὸν, οὐκ ἐμπλησθή-
σεται ἀφ' αἵματος. Κακὰ ἂν ὑπαντήσῃ σοι, εὑρήσεις αὐτὸν 17
ἐκεῖ πρότερόν σου, καὶ ὡς βοηθῶν ὑποσχάσει πτέρναν σου.
Κινήσει τὴν κεφαλὴν αὐτοῦ, καὶ ἐπικροτήσει ταῖς χερσὶν αὐτοῦ, 18
καὶ πολλὰ διαψιθυρίσει, καὶ ἀλλοιώσει τὸ πρόσωπον αὐτοῦ.

Ὁ ἁπτόμενος πίσσης μολυνθήσεται, καὶ ὁ κοινωνῶν 13
ὑπερηφάνῳ ὁμοιωθήσεται αὐτῷ. Βάρος ὑπὲρ σὲ μὴ ἄρῃς, 2
καὶ ἰσχυροτέρῳ σου καὶ πλουσιωτέρῳ μὴ κοινώνει· τί

*κοινωνήσει χύτρα πρὸς λέβητα; αὕτη προσκρούσει, καὶ*
*αὕτη συντριβήσεται.*
3 Πλούσιος ἠδίκησε, καὶ αὐτὸς προσενεβριμήσατο· πτωχὸς
4 ἠδίκηται, καὶ αὐτὸς προσδεηθήσεται. Ἐὰν χρησιμεύσῃς,
5 ἐργᾶται ἐν σοί· καὶ ἐὰν ὑστερήσῃς, καταλείψει σε. Ἐὰν
ἔχῃς, συμβιώσεταί σοι, καὶ ἀποκενώσει σε, καὶ αὐτὸς οὐ
6 πονέσει. Χρείαν ἔσχηκέ σου, καὶ ἀποπλανήσει σε, καὶ
προσγελάσεταί σοι, καὶ δώσει σοι ἐλπίδα· λαλήσει σοι
7 καλὰ, καὶ ἐρεῖ, τίς ἡ χρεία σου; Καὶ αἰσχυνεῖ σε ἐν τοῖς
βρώμασιν αὐτοῦ, ἕως οὗ ἀποκενώσῃ σε δὶς ἢ τρὶς, καὶ ἐπ'
ἐσχάτῳ καταμωκήσεταί σου· μετὰ ταῦτα ὄψεταί σε, καὶ
καταλείψει σε, καὶ τὴν κεφαλὴν αὐτοῦ κινήσει ἐπὶ σοί.
8 Πρόσεχε μὴ ἀποπλανηθῇς, καὶ μὴ ταπεινωθῇς ἐν εὐφρο-
σύνῃ σου.
9 Προσκαλεσαμένου σε δυνάστου, ὑποχωρῶν γίνου, καὶ
10 τόσῳ μᾶλλον προσκαλέσεταί σε. Μὴ ἔμπιπτε ἵνα μὴ
11 ἀπωσθῇς, καὶ μὴ μακρὰν ἀφίστω ἵνα μὴ ἐπιλησθῇς. Μὴ
ἔπεχε εἰσηγορεῖσθαι μετ' αὐτοῦ, καὶ μὴ πίστευε τοῖς πλείοσι
λόγοις αὐτοῦ· ἐκ πολλῆς γὰρ λαλιᾶς πειράσει σε, καὶ ὡς
12 προσγελῶν ἐξετάσει. Ἀνελεήμων ὁ μὴ συντηρῶν λόγους,
13 καὶ οὐ μὴ φείσηται περὶ κακώσεως καὶ δεσμῶν. Συντή-
ρησον καὶ πρόσεχε σφοδρῶς, ὅτι μετὰ τῆς πτώσεώς σου
περιπατεῖς.
15 Πᾶν ζῶον ἀγαπᾷ τὸ ὅμοιον αὐτῷ, καὶ πᾶς ἄνθρωπος τὸν
16 πλησίον αὐτοῦ. Πᾶσα σὰρξ κατὰ γένος συνάγεται, καὶ τῷ
17 ὁμοίῳ αὐτοῦ προσκολληθήσεται ἀνήρ. Τί κοινωνήσει λύκος
18 ἀμνῷ; οὕτως ἁμαρτωλὸς πρὸς εὐσεβῆ. Τίς εἰρήνη ὑαίνῃ
19 πρὸς κύνα; καὶ τίς εἰρήνη πλουσίῳ πρὸς πένητα; Κυνήγια
λεόντων ὄναγροι ἐν ἐρήμῳ, οὕτως νομαὶ πλουσίων πτωχοί.
20 Βδέλυγμα ὑπερηφάνῳ ταπεινότης, οὕτως βδέλυγμα πλουσίῳ
πτωχός.
21 Πλούσιος σαλευόμενος στηρίζεται ὑπὸ φίλων, ταπεινὸς δὲ
22 πεσὼν προσαπωθεῖται ὑπὸ φίλων. Πλουσίου σφαλέντος
πολλοὶ ἀντιλήπτορες, ἐλάλησεν ἀπόῤῥητα καὶ ἐδικαίωσαν
αὐτόν· ταπεινὸς ἔσφαλε καὶ προσεπετίμησαν αὐτῷ, ἐφθέγ-
23 ξατο σύνεσιν καὶ οὐκ ἐδόθη αὐτῷ τόπος. Πλούσιος ἐλά-
λησε καὶ πάντες ἐσίγησαν, καὶ τὸν λόγον αὐτοῦ ἀνύψωσαν
ἕως τῶν νεφελῶν· πτωχὸς ἐλάλησε, καὶ εἶπαν, τίς οὗτος;
24 κἂν προσκόψῃ, προσανατρέψουσιν αὐτόν. Ἀγαθὸς ὁ
πλοῦτος ᾧ μὴ ἔστιν ἁμαρτία, καὶ πονηρὰ ἡ πτωχεία ἐν
στόμασιν ἀσεβοῦς.
25 Καρδία ἀνθρώπου ἀλλοιοῖ τὸ πρόσωπον αὐτοῦ, ἐάν εἰς
26 ἀγαθὰ ἐάν τε εἰς κακά. Ἴχνος καρδίας ἐν ἀγαθοῖς πρόσ-
ωπον ἱλαρὸν, καὶ εὕρεσις παραβολῶν διαλογισμοὶ μετὰ
κόπου.
14 Μακάριος ἀνὴρ ὃς οὐκ ὠλίσθησεν ἐν στόματι αὐτοῦ, καὶ
2 οὐ κατενύγη ἐν λύπῃ ἁμαρτίας. Μακάριος οὗ οὐ κατέγνω
ἡ ψυχὴ αὐτοῦ, καὶ ὃς οὐκ ἔπεσεν ἀπὸ τῆς ἐλπίδος αὐτοῦ.
3 Ἀνδρὶ μικρολόγῳ οὐ καλὸς ὁ πλοῦτος, καὶ ἀνθρώπῳ
4 βασκάνῳ ἱνατί χρήματα; Ὁ συνάγων ἀπὸ τῆς ψυχῆς
αὐτοῦ, συνάγει ἄλλοις, καὶ ἐν τοῖς ἀγαθοῖς αὐτοῦ τρυφή-
5 σουσιν ἕτεροι. Ὁ πονηρὸς ἑαυτῷ, τίνι ἀγαθὸς ἔσται; καὶ

kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The rich man hath done wrong, and yet he threateneth withal: the poor is wronged, and he must intreat also. 4 If thou be for his profit, he will use thee; but if thou have nothing, he will forsake thee. 5 If thou have any thing, he will live with thee: yea, he will make thee bare, and will not be sorry for it. 6 If he have need of thee, he will deceive thee, and smile upon thee, and put thee in hope; he will speak thee fair, and say, What wantest thou? 7 And he will shame thee by his meats, until he have drawn thee dry twice or thrice, and at the last he will laugh thee to scorn: afterward, when he seeth thee, he will forsake thee, and shake his head at thee. 8 Beware that thou be not deceived, and brought down in thy jollity.

9 If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee. 10 Press thou not upon him, lest thou be put back; stand not far off, lest thou be forgotten. 11 Affect not to be made equal unto him in talk, and believe not his many words: for with much communication will he tempt thee, and smiling upon thee will get out thy secrets: 12 but cruelly he will lay up thy words, and will not spare to do thee hurt, and to put thee in prison. 13 Observe, and take good heed, for thou walkest in peril of thy overthrowing: when thou hearest these things, awake in thy sleep.

15 Every beast loveth his like, and every man loveth his neighbour. 16 All flesh consorteth according to kind, and a man will cleave to his like. 17 What fellowship hath the wolf with the lamb? so the sinner with the godly. 18 What agreement is there between the hyena and a dog? and what peace between the rich and the poor? 19 As the wild ass is the lion's prey in the wilderness: so the rich eat up the poor. 20 As the proud hate humility: so doth the rich abhor the poor.

21 A rich man beginning to fall is held up of his friends: but a poor man being down is thrust also away by his friends. 22 When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place. 23 When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him. 24 Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

25 The heart of a man changeth his countenance, whether it be for good or evil. 26 A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

Blessed is the man that hath not slipped with his mouth, and is not pricked with the multitude of sins. 2 Blessed is he whose conscience hath not condemned him, and who is not fallen from his hope *in the Lord.*

3 Riches are not comely for a niggard: and what should an envious man do with money? 4 He that gathereth by defrauding his own soul gathereth for others that shall spend his goods riotously. 5 He that is evil to himself,

to whom will he be good? he shall not take pleasure in his goods. 6 There is none worse than he that envieth himself; and this is a recompence of his wickedness. 7 And if he doeth good, he doeth it unwillingly; and at the last he will declare his wickedness. 8 The envious man hath a wicked eye; he turneth away his face, and despiseth men. 9 A covetous man's eye is not satisfied with his portion; and the iniquity of the wicked drieth up his soul. 10 A wicked eye envieth [his] bread, and he is a niggard at his table.

11 My son, according to thy ability do good to thyself, and give the Lord his due offering. 12 Remember that death will not be long in coming, and that the covenant of the grave is not shewed unto thee. 13 Do good unto thy friend before thou die, and according to thy ability stretch out thy hand and give to him. 14 Defraud not thyself of the good day, and let not the part of a good desire overpass thee. 15 Shalt thou not leave thy travails unto another? and thy labours to be divided by lot? 16 Give, and take, and sanctify thy soul; for there is no seeking of dainties in the grave. 17 All flesh waxeth old as a garment: for the covenant from the beginning is, Thou shalt die the death. 18 As of the green leaves on a thick tree, some fall, and some grow: so is the generation of flesh and blood, one cometh to an end, and another is born. 19 Every work rotteth and consumeth away, and the worker thereof shall go withal.

20 Blessed is the man that doth meditate good things in wisdom, and that reasoneth of holy things by his understanding. 21 He that considereth her ways in his heart shall also have understanding in her secrets. 22 Go after her as one that traceth, and lie in wait in her ways. 23 He that prieth in at her windows shall also hearken at her doors. 24 He that doth lodge near her house shall also fasten a pin in her walls. 25 He shall pitch his tent nigh unto her, and shall lodge in a lodging where good things are. 26 He shall set his children under her shelter, and shall lodge under her branches. 27 By her he shall be covered from heat, and in her glory shall he dwell.

He that feareth the Lord will do good; and he that hath the knowledge of the law shall obtain her; 2 and as a mother shall she meet him, and receive him as a wife married of a virgin. 3 With the bread of understanding shall she feed him, and give him the water of wisdom to drink. 4 He shall be stayed upon her, and shall not be moved; and shall rely upon her, and shall not be confounded. 5 She shall exalt him above his neighbours, and in the midst of the congregation shall she open his mouth. 6 He shall find joy and a crown of gladness, and she shall cause him to inherit an everlasting name. 7 But foolish men shall not attain unto her, and sinners shall not see her. 8 For she is far from pride, and men that are liars cannot remember her.

9 Praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord. 10 For praise shall be uttered in wisdom, and the Lord will prosper it. 11 Say not thou, It is through the Lord that I fell away: for thou oughtest not to do the things that he hateth. 12 Say not thou, He hath caused me to err: for he hath no need of the sinful man.

οὐ μὴ εὐφρανθήσεται ἐν τοῖς χρήμασιν αὐτοῦ. Τοῦ βασκαί- 6
νοντος ἑαυτὸν οὐκ ἔστι πονηρότερος, καὶ τοῦτο ἀνταπόδομα
τῆς κακίας αὐτοῦ· κἂν εὐποιῇ, ἐν λήθῃ ποιεῖ, καὶ ἐπ' ἐσχά- 7
των ἐκφαίνει τὴν κακίαν αὐτοῦ. Πονηρὸς ὁ βασκαίνων 8
ὀφθαλμῷ, ἀποστρέφων πρόσωπον καὶ ὁ ὑπερορῶν ψυχάς.
Πλεονέκτου ὀφθαλμὸς οὐκ ἐμπίπλαται μερίδι, καὶ ἀδικία 9
πονηρὰ ἀναξηραίνει ψυχήν. Ὀφθαλμὸς πονηρὸς φθονερὸς 10
ἐπ' ἄρτῳ, καὶ ἐλλιπὴς ἐπὶ τῆς τραπέζης αὐτοῦ.

Τέκνον, καθὼς ἐὰν ἔχεις εὐποίει σεαυτὸν, καὶ προσφορὰς 11
Κυρίῳ ἀξίως πρόσαγε. Μνήσθητι ὅτι θάνατος οὐ χρονιεῖ, 12
καὶ διαθήκη ᾅδου οὐχ ὑπεδείχθη σοι. Πρίν σε τελευτῆσαι 13
εὐποίει φίλῳ, καὶ κατὰ τὴν ἰσχύν σου ἔκτεινον καὶ δὸς αὐτῷ.
Μὴ ἀφυστερήσῃς ἀπὸ ἀγαθῆς ἡμέρας, καὶ μερὶς ἐπιθυμίας 14
ἀγαθῆς μή σε παρελθάτω. Οὐχὶ ἑτέρῳ καταλείψεις τοὺς 15
πόνους σου, καὶ τοὺς κόπους σου εἰς διαίρεσιν κλήρου;
Δὸς καὶ λάβε, καὶ ἀπάτησον τὴν ψυχήν σου, ὅτι οὐκ ἔστιν 16
ἐν ᾅδου ζητῆσαι τρυφήν. Πᾶσα σὰρξ ὡς ἱμάτιον παλαιοῦ- 17
ται, ἡ γὰρ διαθήκη ἀπ' αἰῶνος θανάτῳ ἀποθανῇ. Ὡς φύλ- 18
λον θάλλον ἐπὶ δένδρου δασέος, τὰ μὲν καταβάλλει, ἄλλα
δὲ φύει· οὕτως γενεὰ σαρκὸς καὶ αἵματος, ἡ μὲν τελευτᾷ,
ἑτέρα δὲ γεννᾶται. Πᾶν ἔργον σηπόμενον ἐκλείπει, καὶ 19
ὁ ἐργαζόμενος αὐτὸ μετ' αὐτοῦ ἀπελεύσεται.

Μακάριος ἀνὴρ ὃς ἐν σοφίᾳ τελευτήσει, καὶ ὃς ἐν συνέσει 20
αὐτοῦ διαλεχθήσεται· ὁ διανοούμενος τὰς ὁδοὺς αὐτῆς ἐν 21
καρδίᾳ αὐτοῦ, καὶ ἐν τοῖς ἀποκρύφοις αὐτῆς νοηθήσεται.
Ἔξελθε ὀπίσω αὐτῆς ὡς ἰχνευτὴς, καὶ ἐν ταῖς εἰσόδοις αὐτῆς 22
ἐνέδρευε. Ὁ παρακύπτων διὰ τῶν θυρίδων αὐτῆς, καὶ ἐπὶ 23
τῶν θυρωμάτων αὐτῆς ἀκροάσεται· ὁ καταλύων σύνεγγυς 24
τοῦ οἴκου αὐτῆς, καὶ πήξει πάσσαλον ἐν τοῖς τοίχοις αὐτῆς.
Στήσει τὴν σκηνὴν αὐτοῦ κατὰ χεῖρας αὐτῆς, καὶ καταλύσει 25
ἐν καταλύματι ἀγαθῶν. Θήσει τὰ τέκνα αὐτοῦ ἐν τῇ σκέπῃ 26
αὐτῆς, καὶ ὑπὸ τοὺς κλάδους αὐτῆς αὐλισθήσεται. Σκεπα- 27
σθήσεται ὑπ' αὐτῆς ἀπὸ καύματος, καὶ ἐν τῇ δόξῃ αὐτῆς
καταλύσει.

Ὁ φοβούμενος Κύριον ποιήσει αὐτὸ, καὶ ὁ ἐγκρατὴς τοῦ 15
νόμου καταλήψεται αὐτήν· καὶ ὑπαντήσεται αὐτῷ ὡς μήτηρ, 2
καὶ ὡς γυνὴ παρθενίας προσδέξεται αὐτόν· ψωμιεῖ αὐτὸν 3
ἄρτον συνέσεως, καὶ ὕδωρ σοφίας ποτίσει αὐτόν. Στηριχ- 4
θήσεται ἐπ' αὐτὴν καὶ οὐ μὴ κλιθῇ, καὶ ἐπ' αὐτῆς ἐφέξει
καὶ οὐ μὴ καταισχυνθῇ. Καὶ ὑψώσει αὐτὸν παρὰ τοὺς 5
πλησίον αὐτοῦ, καὶ ἐν μέσῳ ἐκκλησίας ἀνοίξει στόμα αὐτοῦ.
Εὐφροσύνην καὶ στέφανον ἀγαλλιάματος καὶ ὄνομα αἰώνιον 6
κατακληρονομήσει. Οὐ μὴ καταλήψονται αὐτὴν ἄνθρωποι 7
ἀσύνετοι, καὶ ἄνδρες ἁμαρτωλοὶ οὐ μὴ ἴδωσιν αὐτήν.
Μακράν ἐστιν ὑπερηφανίας, καὶ ἄνδρες ψεῦσται οὐ μὴ μνη- 8
σθήσονται αὐτῆς.

Οὐχ ὡραῖος αἶνος ἐν στόματι ἁμαρτωλοῦ, ὅτι οὐ παρὰ 9
Κυρίου ἀπεστάλη. Ἐν γὰρ σοφίᾳ ῥηθήσεται αἶνος, καὶ 10
ὁ Κύριος εὐοδώσει αὐτόν. Μὴ εἴπῃς, ὅτι διὰ Κύριον 11
ἀπέστην· ἃ γὰρ ἐμίσησεν, οὐ ποιήσεις. Μὴ εἴπῃς, ὅτι 12
αὐτός με ἐπλάνησεν· οὐ γὰρ χρείαν ἔχει ἀνδρὸς ἁμαρ-
τωλοῦ.

13 Πᾶν βδέλυγμα ἐμίσησε Κύριος, καὶ οὐκ ἔστιν ἀγαπητὸν
14 τοῖς φοβουμένοις αὐτόν. Αὐτὸς ἐξ ἀρχῆς ἐποίησεν ἄνθρω-
15 πον, καὶ ἀφῆκεν αὐτὸν ἐν χειρὶ διαβουλίου αὐτοῦ. Ἐὰν
θέλῃς, συντηρήσεις ἐντολὰς, καὶ πίστιν ποιῆσαι εὐδοκίας.
16 Παρέθηκέ σοι πῦρ καὶ ὕδωρ, οὗ ἐὰν θέλῃς ἐκτενεῖς τὴν
17 χεῖρά σου. Ἔναντι ἀνθρώπων ἡ ζωὴ καὶ ὁ θάνατος, καὶ ὃ
18 ἐὰν εὐδοκήσῃ δοθήσεται αὐτῷ. Ὅτι πολλὴ σοφία τοῦ
19 Κυρίου, ἰσχυρὸς ἐν δυναστείᾳ καὶ βλέπων τὰ πάντα. Καὶ
οἱ ὀφθαλμοὶ αὐτοῦ ἐπὶ τοὺς φοβουμένους αὐτὸν, καὶ αὐτὸς
20 ἐπιγνώσεται πᾶν ἔργον ἀνθρώπου. Καὶ οὐκ ἐνετείλατο
οὐδενὶ ἀσεβεῖν, καὶ οὐκ ἔδωκεν ἄνεσιν οὐδενὶ ἁμαρτάνειν.

16 Μὴ ἐπιθύμει τέκνων πλῆθος ἀχρήστων, μὴ εὐφραίνου ἐπὶ
2 υἱοῖς ἀσεβέσιν. Ἐὰν πληθύνωσι, μὴ εὐφραίνου ἐπ᾽ αὐτοῖς,
3 εἰ μή ἐστι φόβος Κυρίου μετ᾽ αὐτῶν. Μὴ ἐμπιστεύσῃς τῇ
ζωῇ αὐτῶν, καὶ μὴ ἔπεχε ἐπὶ τὸν τόπον αὐτῶν· κρείσσων
γὰρ εἷς ἢ χίλιοι, καὶ ἀποθανεῖν ἄτεκνον ἢ ἔχειν τέκνα ἀσεβῆ·
4 ἀπὸ γὰρ ἑνὸς συνετοῦ συνοικισθήσεται πόλις, φυλὴ δὲ ἀνό-
5 μων ἐρημωθήσεται. Πολλὰ τοιαῦτα ἑώρακα ἐν ὀφθαλμοῖς
μου, καὶ ἰσχυρότερα τούτων ἀκήκοε τὸ οὖς μου.

6 Ἐν συναγωγῇ ἁμαρτωλῶν ἐκκαυθήσεται πῦρ, καὶ ἐν ἔθνει
7 ἀπειθεῖ ἐξεκαύθη ὀργή. Οὐκ ἐξιλάσατο περὶ τῶν ἀρχαίων
8 γιγάντων, οἳ ἀπέστησαν τῇ ἰσχύϊ αὐτῶν. Οὐκ ἐφείσατο
περὶ τῆς παροικίας Λὼτ, οὓς ἐβδελύξατο διὰ τὴν ὑπερηφα-
9 νίαν αὐτῶν. Οὐκ ἠλέησεν ἔθνος ἀπωλείας, τοὺς ἐξηρμένους
10 ἐν ἁμαρτίαις αὐτῶν· καὶ οὕτως ἑξακοσίας χιλιάδας πεζῶν
11 τοὺς ἐπισυναχθέντας ἐν σκληροκαρδίᾳ αὐτῶν. Κἂν ᾖ εἷς
σκληροτράχηλος, θαυμαστὸν, τοῦτο εἰ ἀθωωθήσεται, ἔλεος
γὰρ καὶ ὀργὴ παρ᾽ αὐτοῦ· δυνάστης ἐξιλασμῶν· καὶ ἐκχέων
ὀργήν.

12 Κατὰ τὸ πολὺ ἔλεος αὐτοῦ, οὕτως καὶ πολὺς ὁ ἔλεγχος
13 αὐτοῦ· ἄνδρα κατὰ τὰ ἔργα αὐτοῦ κρίνει. Οὐκ ἐκφεύξεται
ἐν ἁρπάγμασιν ἁμαρτωλὸς, καὶ οὐ μὴ καθυστερήσει ὑπο-
14 μονὴν εὐσεβοῦς. Πάσῃ ἐλεημοσύνῃ ποιήσει τόπον, ἕκα-
στος κατὰ τὰ ἔργα αὐτοῦ εὑρήσει.

17 Μὴ εἴπῃς, ὅτι ἀπὸ Κυρίου κρυβήσομαι, μὴ ἐξ ὕψους τίς
μου μνησθήσεται; ἐν λαῷ πλείονι οὐ μὴ μνησθῶ, τίς γὰρ
18 ἡ ψυχή μου ἐν ἀμετρήτῳ κτίσει; Ἰδοὺ ὁ οὐρανὸς καὶ ὁ
οὐρανὸς τοῦ οὐρανοῦ τοῦ Θεοῦ, ἄβυσσος καὶ γῆ σαλευθή-
19 σονται ἐν τῇ ἐπισκοπῇ αὐτοῦ· ἅμα τὰ ὄρη καὶ τὰ θεμέλια
20 τῆς γῆς, ἐν τῷ ἐπιβλέψαι εἰς αὐτὰ, τρόμῳ συσσείονται, καὶ
ἐπ᾽ αὐτοῖς οὐ διανοηθήσεται καρδία· καὶ τὰς ὁδοὺς αὐτοῦ τίς
21 ἐνθυμηθήσεται; Καὶ καταιγὶς, ἣν οὐκ ὄψεται ἄνθρωπος,
22 τὰ δὲ πλείονα τῶν ἔργων αὐτοῦ ἐν ἀποκρύφοις. Ἔργα
δικαιοσύνης τίς ἀναγγελεῖ, ἢ τίς ὑπομενεῖ; μακρὰν γὰρ ἡ
23 διαθήκη. Ἐλαττούμενος καρδίᾳ διανοεῖται ταῦτα, καὶ ἀνὴρ
ἄφρων καὶ πλανώμενος διανοεῖται μωρά.

24 Ἄκουσόν μου, τέκνον, καὶ μάθε ἐπιστήμην, καὶ ἐπὶ τῶν
25 λόγων μου πρόσεχε τῇ καρδίᾳ σου. Ἐκφαίνω ἐν σταθμῷ
26 παιδείαν, καὶ ἐν ἀκριβείᾳ ἀπαγγέλλω ἐπιστήμην. Ἐν

13 The Lord hateth all abomination; and
they that fear God love it not. 14 He himself
made man from the beginning, and left him in
the hand of his counsel; 15 if thou wilt, to keep
the commandments, and to perform acceptable
faithfulness. 16 He hath set fire and water
before thee: stretch forth thy hand unto
whether thou wilt. 17 Before man is life and
death; and whether he liketh shall be given
him. 18 For the wisdom of the Lord is great,
and he is mighty in power, and beholdeth all
things: 19 and his eyes are upon them that fear
him, and he knoweth every work of man.
20 He hath commanded no man to do wickedly,
neither hath he given any man licence to sin.

Desire not a multitude of unprofitable chil-
dren, neither delight in ungodly sons. 2 Though
they multiply, rejoice not in them, except the
fear of the Lord be with them. 3 Trust not
thou in their life, neither respect their multi-
tude: for one that is just is better than a
thousand; and better it is to die without
children, than to have them that are ungodly.
4 For by one that hath understanding shall the
city be replenished: but the kindred of the
wicked shall speedily become desolate. 5 Many
such things have I seen with mine eyes, and
mine ear hath heard greater things than these.

6 In the congregation of the ungodly shall a
fire be kindled; and in a rebellious nation
wrath is set on fire. 7 He was not pacified
toward the old giants, who fell away in the
strength of their foolishness. 8 Neither spared
he the place where Lot sojourned, but ab-
horred them for their pride. 9 He pitied not
the people of perdition, who were taken away
in their sins: 10 nor the six hundred thousand
footmen, who were gathered together in the
hardness of their hearts. 11 And if there be
one stiffnecked among the people, it is marvel
if he escape unpunished: for mercy and wrath
are with him; he is mighty to forgive, and to
pour out displeasure.

12 As his mercy is great, so is his correction
also: he judgeth a man according to his works.
13 The sinner shall not escape with his spoils:
and the patience of the godly shall not be
frustrate. 14 Make way for every work of
mercy: for every man shall find according to
his works.

17 Say not thou, I will hide myself from the
Lord: shall any remember me from above? I
shall not be remembered among so many peo-
ple: for what is my soul among such an in-
finite number of creatures? 18 Behold, the
heaven, and the heaven of heavens, the deep,
and the earth, and all that therein is, shall
be moved when he shall visit. 19 The moun-
tains also and foundations of the earth shall
be shaken with trembling, when he looketh
upon them. 20 No heart can think upon these
things worthily: and who is able to conceive
his ways? 21 It is a tempest which no man can
see: for the most part of his works are hid.
22 Who can declare the works of his justice?
or who can endure them? for his covenant is
afar off. 23 He that wanteth understanding will
think upon vain things: and a foolish man
erring imagineth follies.

24 My son, hearken unto me, and learn know-
ledge, and mark my words with thy heart. 25 I
will shew forth doctrine in weight, and declare
his knowledge exactly. 26 The works of the

Lord are done in judgment from the beginning: and from the time he made them he disposed the parts thereof. 27 He garnished his works for ever, and the chief of them unto all generations: they neither labour, nor are weary, nor cease from their works. 28 None of them hindereth another, and they shall never disobey his word. 29 After this the Lord looked upon the earth, and filled it with his blessings. 30 With all manner of living things hath he covered the face thereof; and they shall return into it again.

The Lord created man of the earth, and turned him into it again. 2 He gave them few days, and a short time, and power also over the things therein. 3 He endued them with strength by themselves, and made them according to his image, 4 and put the fear of man upon all flesh, and gave him dominion over beasts and fowls. 6 Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand. 7 Withal he filled them with the knowledge of understanding, and shewed them good and evil. 8 He set his eye upon their hearts, that he might shew them the greatness of his works; 9 and they shall praise his holy name, that they may search out his marvellous works.

11 Beside this he gave them knowledge, and the law of life for an heritage. 12 He made an everlasting covenant with them, and shewed them his judgments. 13 Their eyes saw the majesty of his glory, and their ears heard his glorious voice. 14 And he said unto them, Beware of all unrighteousness; and he gave every man commandment concerning his neighbour. 15 Their ways are ever before him, and shall not be hid from his eyes. 17 For in the division of the nations of the whole earth he set a ruler over every people; but Israel is the Lord's portion: 19 Therefore all their works are as the sun before him, and his eyes are continually upon their ways. 20 None of their unrighteous deeds are hid from him, but all their sins are before the Lord.

22 The alms of a man is as a signet with him, and he will keep the good deeds of man as the apple of the eye, and give repentance to his sons and daughters. 23 Afterwards he will rise up and reward them, and render their recompence upon their heads. 24 But unto them that repent, he granted them return, and comforted those that failed in patience.

25 Return unto the Lord, and forsake thy sins, make thy prayer before his face, and offend less. 26 Turn again to the most High, and turn away from iniquity: for he will lead thee out of darkness into the light of health, and hate thou abomination vehemently. 27 Who shall praise the most High in the grave, instead of them which live and give thanks? 28 Thanksgiving perisheth from the dead, as from one that is not: the living and sound in heart shall praise the Lord. 29 How great is the lovingkindness of the Lord our God, and his compassion unto such as turn unto him in holiness! 30 For all things cannot be in men, because the son of man is not immortal.

31 What is brighter than the sun? yet the light thereof faileth: and flesh and blood will imagine evil. 32 He vieweth the power of the height of heaven; and all men are but earth and ashes.

κρίσει Κυρίου τὰ ἔργα αὐτοῦ ἀπ' ἀρχῆς, καὶ ἀπὸ ποιήσεως
αὐτῶν διέστειλε μερίδας αὐτῶν. Ἐκόσμησεν εἰς αἰῶνα τὰ 27
ἔργα αὐτοῦ, καὶ τὰς ἀρχὰς αὐτῶν εἰς γενεὰς αὐτῶν· οὔτε
ἐπείνασαν, οὔτε ἐκοπίασαν, καὶ οὐκ ἐξέλιπον ἀπὸ τῶν ἔργων
αὐτων. Ἕκαστος τὸν πλησίον αὐτοῦ οὐκ ἔθλιψε, καὶ ἕως 28
αἰῶνος οὐκ ἀπειθήσουσι τοῦ ῥήματος αὐτοῦ· καὶ μετὰ ταῦτα 29
Κύριος εἰς τὴν γῆν ἐπέβλεψε, καὶ ἐνέπλησεν αὐτὴν τῶν
ἀγαθῶν αὐτοῦ. Ψυχὴν παντὸς ζώου ἐκάλυψε τὸ πρόσωπον 30
αὐτῆς, καὶ εἰς αὐτὴν ἡ ἀποστροφὴ αὐτῶν.

Κύριος ἔκτισεν ἐκ γῆς ἄνθρωπον, καὶ πάλιν ἀπέστρεψεν 17
αὐτὸν εἰς αὐτήν. Ἡμέρας ἀριθμοῦ καὶ καιρὸν ἔδωκεν 2
αὐτοῖς, καὶ ἔδωκεν αὐτοῖς ἐξουσίαν τῶν ἐπ' αὐτῆς. Καθ' 3
ἑαυτοὺς ἐνέδυσεν αὐτοὺς ἰσχὺν, καὶ κατ' εἰκόνα αὐτοῦ ἐποίη-
σεν αὐτούς. Καὶ ἔθηκε τὸν φόβον αὐτοῦ ἐπὶ πάσης σαρκὸς, 4
καὶ κατακυριεύειν θηρίων καὶ πετεινῶν. Διαβούλιον καὶ 6
γλῶσσαν καὶ ὀφθαλμοὺς, ὦτα καὶ καρδίαν ἔδωκε διανοεῖσθαι
αὐτοῖς. Ἐπιστήμην συνέσεως ἐνέπλησεν αὐτοὺς, καὶ ἀγαθὰ 7
καὶ κακὰ ὑπέδειξεν αὐτοῖς. Ἔθηκε τὸν ὀφθαλμὸν αὐτοῦ 8
ἐπὶ τὰς καρδίας αὐτῶν, δεῖξαι αὐτοῖς τὸ μεγαλεῖον τῶν ἔργων
αὐτοῦ· καὶ ὄνομα ἁγιασμοῦ αἰνέσουσιν, ἵνα διηγῶνται τὰ 9
μεγαλεῖα τῶν ἔργων αὐτοῦ.

Προσέθηκεν αὐτοῖς ἐπιστήμην, καὶ νόμον ζωῆς ἐκληροδό- 11
τησεν αὐτοῖς. Διαθήκην αἰῶνος ἔστησε μετ' αὐτῶν, καὶ τὰ 12
κρίματα αὐτοῦ ὑπέδειξεν αὐτοῖς. Μεγαλεῖον δόξης εἶδον οἱ 13
ὀφθαλμοὶ αὐτῶν, καὶ δόξαν φωνῆς αὐτῶν ἤκουσε τὸ οὖς
αὐτῶν. Καὶ εἶπεν αὐτοῖς, προσέχετε ἀπὸ παντὸς ἀδίκου· 14
καὶ ἐνετείλατο αὐτοῖς ἑκάστῳ περὶ τοῦ πλησίον. Αἱ ὁδοὶ 15
αὐτῶν ἐναντίον αὐτοῦ διαπαντὸς, οὐ κρυβήσονται ἀπὸ τῶν
ὀφθαλμῶν αὐτοῦ. Ἑκάστῳ ἔθνει κατέστησεν ἡγούμενον, 17
καὶ μερὶς Κυρίου Ἰσραήλ ἐστιν. Ἅπαντα τὰ ἔργα αὐτῶν 19
ὡς ὁ ἥλιος ἐναντίον αὐτοῦ, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἐνδελεχεῖς
ἐπὶ τὰς ὁδοὺς αὐτῶν. Οὐκ ἐκρύβησαν αἱ ἀδικίαι αὐτῶν ἀπ' 20
αὐτοῦ, καὶ πᾶσαι αἱ ἁμαρτίαι αὐτῶν ἔναντι Κυρίου.

Ἐλεημοσύνη ἀνδρὸς ὡς σφραγὶς μετ' αὐτοῦ, καὶ χάριν 22
ἀνθρώπου ὡς κόρην συντηρήσει. Μετὰ ταῦτα ἐξαναστή- 23
σεται καὶ ἀνταποδώσει αὐτοῖς, καὶ τὸ ἀνταπόδομα αὐτῶν εἰς
κεφαλὴν αὐτῶν ἀποδώσει. Πλὴν μετανοοῦσιν ἔδωκεν ἐπά- 24
νοδον, καὶ παρεκάλεσεν ἐκλείποντας ὑπομονήν.

Ἐπίστρεφε ἐπὶ Κύριον καὶ ἀπόλειπε ἁμαρτίας, δεήθητι 25
κατὰ πρόσωπον καὶ σμίκρυνον πρόσκομμα. Ἐπάναγε ἐπὶ 26
ὕψιστον, καὶ ἀπόστρεφε ἀπὸ ἀδικίας, καὶ σφόδρα μίσησον
βδέλυγμα. Ὑψίστῳ τίς αἰνέσει ἐν ᾅδου; ἀντὶ ζώντων 27
καὶ ζώντων καὶ διδόντων ἀνθομολόγησιν. Ἀπὸ νεκροῦ ὡς 28
μηδὲ ὄντος ἀπόλλυται ἐξομολόγησις· ζῶν καὶ ὑγιὴς αἰνέσει
τὸν Κύριον. Ὡς μεγάλη ἡ ἐλεημοσύνη τοῦ Κυρίου, καὶ 29
ἐξιλασμὸς τοῖς ἐπιστρέφουσιν ἐπ' αὐτόν· οὐ γὰρ δύνα- 30
ται πάντα εἶναι ἐν ἀνθρώποις, ὅτι οὐκ ἀθάνατος υἱὸς ἀν-
θρώπου.

Τί φωτεινότερον ἡλίου; καὶ τοῦτο ἐκλείπει, καὶ πονηρὸς 31
ἐνθυμηθήσεται σάρκα καὶ αἷμα. Δύναμιν ὕψους οὐρανοῦ 32
αὐτὸς ἐπισκέπτεται, καὶ οἱ ἄνθρωποι πάντες γῆ καὶ σποδός.

18 Ὁ ζῶν εἰς τὸν αἰῶνα ἔκτισε τὰ πάντα κοινῇ. Κύριος
2, 4 μόνος δικαιωθήσεται. Οὐθενὶ ἐξεποίησεν ἐξαγγεῖλαι τὰ
5 ἔργα αὐτοῦ· καὶ τίς ἐξιχνιάσει τὰ μεγαλεῖα αὐτοῦ; Κράτος
μεγαλωσύνης αὐτοῦ τίς ἐξαριθμήσεται; καὶ τίς προσθήσει
ἐκδιηγήσασθαι τὰ ἐλέη αὐτοῦ;
6 Οὐκ ἔστιν ἐλαττῶσαι οὐδὲ προσθεῖναι, καὶ οὐκ ἔστιν
7 ἐξιχνιάσαι τὰ θαυμάσια τοῦ Κυρίου. Ὅταν συντελέσῃ
ἄνθρωπος τότε ἄρχεται, καὶ ὅταν παύσηται τότε ἀπορηθή-
8 σεται. Τί ἄνθρωπος, καὶ τί ἡ χρῆσις αὐτοῦ; τί τὸ
9 ἀγαθὸν αὐτοῦ, καὶ τί τὸ κακὸν αὐτοῦ; Ἀριθμὸς ἡμερῶν
10 ἀνθρώπου πολλὰ ἔτη ἑκατόν. Ὡς σταγὼν ὕδατος ἀπὸ
θαλάσσης καὶ ψῆφος ἄμμου, οὕτως ὀλίγα ἔτη ἐν ἡμέρᾳ
11 αἰῶνος. Διὰ τοῦτο ἐμακροθύμησε Κύριος ἐπ' αὐτοῖς, καὶ
12 ἐξέχεεν ἐπ' αὐτοὺς τὸ ἔλεος αὐτοῦ. Εἶδε καὶ ἐπέγνω τὴν
καταστροφὴν αὐτῶν ὅτι πονηρὰ, διὰ τοῦτο ἐπλήθυνε τὸν
13 ἐξιλασμὸν αὐτοῦ. Ἔλεος ἀνθρώπου ἐπὶ τὸν πλησίον αὐτοῦ,
ἔλεος δὲ Κυρίου ἐπὶ πᾶσαν σάρκα, ἐλέγχων καὶ παιδεύων
καὶ διδάσκων καὶ ἐπιστρέφων ὡς ποιμὴν τὸ ποίμνιον αὐτοῦ.
14 Τοὺς ἐκδεχομένους παιδείαν ἐλεεῖ, καὶ τοὺς κατασπεύδοντας
ἐπὶ τὰ κρίματα αὐτοῦ.

15 Τέκνον, ἐν ἀγαθοῖς μὴ δῷς μῶμον, καὶ ἐν πάσῃ δόσει
16 λύπην λόγων. Οὐχὶ καύσωνα ἀναπαύσει δρόσος; οὕτως
17 κρείσσων λόγος ἢ δόσις. Οὐκ ἰδοὺ λόγος ὑπὲρ δόμα
18 ἀγαθόν; καὶ ἀμφότερα παρὰ ἀνδρὶ κεχαριτωμένῳ. Μωρὸς
ἀχαρίστως ὀνειδιεῖ, καὶ δόσις βασκάνου ἐκτήκει ὀφθαλμούς.
19 Πρὶν λαλῆσαι μάνθανε, καὶ πρὸ ἀῤῥωστίας θεραπεύου.
20 Πρὸ κρίσεως ἐξέταζε σεαυτὸν, καὶ ἐν ὥρᾳ ἐπισκοπῆς
21 εὑρήσεις ἐξιλασμόν. Πρὶν ἀῤῥωστῆσαί σε ταπεινώθητι,
καὶ ἐν καιρῷ ἁμαρτημάτων δεῖξον ἐπιστροφήν.

22 Μὴ ἐμποδισθῇς τοῦ ἀποδοῦναι εὐχὴν εὐκαίρως, καὶ μὴ
23 μείνῃς ἕως θανάτου δικαιωθῆναι. Πρὶν εὔξασθαι ἑτοίμασον
σεαυτὸν, καὶ μὴ γίνου ὡς ἄνθρωπος πειράζων τὸν Κύριον.
24 Μνήσθητι θυμοῦ ἐν ἡμέραις τελευτῆς, καὶ καιρὸν ἐκδικήσεως
25 ἐν ἀποστροφῇ προσώπου. Μνήσθητι καιρὸν λιμοῦ ἐν
καιρῷ πλησμονῆς, πτωχείαν καὶ ἔνδειαν ἐν ἡμέραις πλούτου.
26 Ἀπὸ πρωΐθεν ἕως ἑσπέρας μεταβάλλει καιρὸς, καὶ πάντα
ἐστὶ ταχινὰ ἔναντι Κυρίου.

27 Ἄνθρωπος σοφὸς ἐν παντὶ εὐλαβηθήσεται, καὶ ἐν ἡμέραις
28 ἁμαρτιῶν προσέξει ἀπὸ πλημμελείας· πᾶς συνετὸς ἔγνω
29 σοφίαν, καὶ τῷ εὑρόντι αὐτὴν δώσει ἐξομολόγησιν. Συνετοὶ
ἐν λόγοις καὶ αὐτοὶ ἐσοφίσαντο, καὶ ἀνώμβρησαν παροιμίας
ἀκριβεῖς.

## ἘΓΚΡΑΤΕΙΑ ΨΥΧΗΣ.

30 Ὀπίσω τῶν ἐπιθυμιῶν σου μὴ πορεύου, καὶ ἀπὸ τῶν
31 ὀρέξεών σου κωλύου. Ἐὰν χορηγήσῃς τῇ ψυχῇ σου εὐδο-
32 κίαν ἐπιθυμίας, ποιήσει σε ἐπίχαρμα τῶν ἐχθρῶν σου. Μὴ
εὐφραίνου ἐπὶ πολλῇ τρυφῇ, μηδὲ προσδεθῇς συμβολῇ
33 αὐτῆς. Μὴ γίνου πτωχὸς συμβολοκοπῶν ἐκ δανεισμοῦ,
καὶ οὐδέν σοι ἐστὶν ἐν μαρσυπείῳ.

19 Ἐργάτης μέθυσος οὐ πλουτισθήσεται, ὁ ἐξουθενῶν τὰ
2 ὀλίγα κατὰ μικρὸν πεσεῖται. Οἶνος καὶ γυναῖκες ἀποστή-
σουσι συνετοὺς, καὶ ὁ κολλώμενος πόρναις τολμηρότερος

He that liveth for ever created all things in general. 2 The Lord only is righteous. 4 To none hath he given power to declare his works; and who shall find out his noble acts? 5 Who shall number the strength of his majesty? and who shall also tell out his mercies?

6 As for the wondrous works of the Lord, there may nothing be taken from them, neither may any thing be put unto them, neither can the ground of them be found out. 7 When a man hath done, then he beginneth; and when he leaveth off, then he shall be doubtful. 8 What is man, and whereto serveth he; what is his good, and what is his evil? 9 The number of a man's days at the most is an hundred years. 10 As a drop of water unto the sea, and a gravel-stone in comparison of the sand; so are a thousand years to the days of eternity. 11 Therefore is God patient with them, and poureth forth his mercy upon them. 12 He saw and perceived their end to be evil; therefore he multiplied his compassion. 13 The mercy of man is toward his neighbour; but the mercy of the Lord is upon all flesh: he reproveth, and nurtureth, and teacheth, and bringeth again, as a shepherd his flock. 14 He hath mercy on them that receive discipline, and that diligently seek after his judgments.

15 My son, blemish not thy good deeds, neither use uncomfortable words when thou givest any thing. 16 Shall not the dew assuage the heat? so is a word better than a gift. 17 Lo, is not a word better than a gift? but both are with a gracious man. 18 A fool will upbraid churlishly, and a gift of the envious consumeth the eyes. 19 Learn before thou speak, and use physic or ever thou be sick. 20 Before judgment examine thyself, and in the day of visitation thou shalt find mercy. 21 Humble thyself before thou be sick, and in the time of sins shew repentance.

22 Let nothing hinder thee to pay thy vow in due time, and defer not until death to be justified. 23 Before thou prayest, prepare thyself; and be not as one that tempteth the Lord. 24 Think upon the wrath that shall be at the end, and the time of vengeance, when he shall turn away his face. 25 When thou hast enough, remember the time of hunger: and when thou art rich, think upon poverty and need. 26 From the morning until the evening the time is changed, and all things are soon done before the Lord.

27 A wise man will fear in every thing, and in the day of sinning he will beware of offence: but a fool will not observe time. 28 Every man of understanding knoweth wisdom, and will give praise unto him that found her. 29 They that had understanding in sayings became also wise themselves, and poured forth exquisite parables.

30 Go not after thy lusts, but refrain thyself from thine appetites. 31 If thou givest thy soul the desires that please her, she will make thee a laughingstock to thine enemies that malign thee. 32 Take not pleasure in much good cheer, neither be tied to the expence thereof. 33 Be not made a beggar by banqueting upon borrowing, when thou hast nothing in thy purse.

A labouring man that is given to drunkenness shall not be rich: and he that contemneth small things shall fall by little and little. 2 Wine and women will make men of understanding to fall away: and he that cleaveth to

harlots will become impudent. 3 Moths and worms shall have him to heritage, and a bold man shall be taken away.

4 He that is hasty to give credit is lightminded; and he that sinneth shall offend against his own soul. 5 Whoso taketh pleasure in wickedness shall be condemned: but he that hateth babbling hath less of evil.

7 Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse. 8 Whether it be to friend or foe, talk not of other men's lives; and if thou canst not without offence, reveal them not. 9 For he heard and observed thee, and when time cometh he will hate thee. 10 If thou hast heard a word, let it die with thee; and be bold, it will not burst thee. 11 A fool travaileth with a word, as a woman in labour of a child. 12 As an arrow that sticketh in a man's thigh, so is a word within a fool's belly. 13 Admonish a friend, it may be he hath not done it: and if he have done it, that he do it no more. 14 Admonish thy friend, it may be he hath not said it: and if he have, that he speak it not again. 15 Admonish a friend: for many times it is a slander, and believe not every tale.

16 There is one that slippeth in his speech, but not from his heart: and who is he that hath not offended with his tongue?

17 Admonish thy neighbour before thou threaten him; and give place to the law of the most High. 20 The fear of the Lord is all wisdom; and in all wisdom is the performance of the law. 22 The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence. 23 There is a wickedness, and the same an abomination; and there is a fool wanting in wisdom.

24 He that hath small understanding, and feareth God, is better than one that hath much wisdom, and transgresseth the law of the most High. 25 There is an exquisite subtilty, and the same is unjust; and there is one that turneth aside to make judgment appear. 26 There is a wicked man that hangeth down his head sadly; but inwardly he is full of deceit, 27 casting down his countenance, and making as if he heard not: where he is not known, he will do thee a mischief before thou be aware. 28 And if for want of power he be hindered from sinning, yet when he findeth opportunity he will do evil. 29 A man may be known by his look, and one that hath understanding by his countenance, when thou meetest him. 30 A man's attire, and excessive laughter, and gait, shew what he is. 31 There is a reproof that is not comely: again, some man holdeth his tongue, and he is wise.

It is much better to reprove, than to be angry secretly: and he that confesseth his fault shall be preserved from hurt. 4 As is the lust of an eunuch to deflower a virgin; so is he that executeth judgment with violence.

5 There is one that keepeth silence, and is found wise: and another by much babbling becometh hateful. 6 Some man holdeth his tongue, because he hath not to answer: and some keepeth silence, knowing his time. 7 A wise man will hold his tongue till he see opportunity: but a babbler and a fool will regard no time. 8 He that useth many words shall be abhorred: and he that taketh to himself authority therein shall be hated. 9 There is a sinner that hath good success in evil things; and there is a gain that turneth to loss. 10 There

ἔσται. Σῆτες καὶ σκώληκες κληρονομήσουσιν αὐτόν, καὶ 3
ψυχὴ τολμηρὰ ἐξαρθήσεται.

Ὁ ταχὺ ἐμπιστεύων, κοῦφος καρδίᾳ, καὶ ὁ ἁμαρτάνων εἰς 4
ψυχὴν αὐτοῦ πλημμελήσει. Ὁ εὐφραινόμενος καρδίᾳ κατα- 5
γνωσθήσεται, καὶ ὁ μισῶν λαλιὰν ἐλαττονοῦται κακίᾳ.

Μηδέποτε δευτερώσῃς λόγον, καὶ οὐθέν σοι οὐ μὴ ἐλατ- 7
τονωθῇ. Ἐν φίλῳ καὶ ἐν ἐχθρῷ μὴ διηγοῦ, καὶ εἰ μή ἐστί 8
σοι ἁμαρτία, μὴ ἀποκάλυπτε. Ἀκήκοε γάρ σου καὶ ἐφυ- 9
λάξατό σε, καὶ ἐν καιρῷ μισήσει σε. Ἀκήκοας λόγον; 10
συναποθανέτω σοι, θάρσει, οὐ μή σε ῥήξει. Ἀπὸ προσώ- 11
που λόγου ὠδινήσει μωρὸς, ὡς ἀπὸ προσώπου βρέφους ἡ
τίκτουσα. Βέλος πεπηγὸς ἐν μηρῷ σαρκὸς, οὕτως λόγος 12
ἐν κοιλίᾳ μωροῦ. Ἔλεγξον φίλον, μήποτε οὐκ ἐποίησε, 13
καὶ εἴ τι ἐποίησε, μήποτε προσθῇ. Ἔλεγξον τὸν φίλον, 14
μήποτε οὐκ εἶπε, καὶ εἰ εἴρηκεν, ἵνα μὴ δευτερώσῃ. Ἔλε- 15
γξον φίλον, πολλάκις γὰρ γίνεται διαβολὴ, καὶ μὴ παντὶ
λόγῳ πίστευε.

Ἔστιν ὀλισθαίνων καὶ οὐκ ἀπὸ ψυχῆς· καὶ τίς οὐχ ἥμαρ- 16
τησεν ἐν τῇ γλώσσῃ αὐτοῦ;

Ἔλεγξον τὸν πλησίον σου πρινὴ ἀπειλῆσαι, καὶ δὸς 17
τόπον νόμῳ ὑψίστου. Πᾶσα σοφία φόβος Κυρίου, καὶ ἐν 20
πάσῃ σοφίᾳ ποίησις νόμου. Καὶ οὐκ ἔστι σοφία πονηρίας 22
ἐπιστήμη, καὶ οὐκ ἔστιν, ὅπου βουλὴ ἁμαρτωλῶν, φρόνη-
σις. Ἔστι πονηρία καὶ αὕτη βδέλυγμα, καὶ ἔστιν ἄφρων 23
ἐλαττούμενος σοφίᾳ.

Κρείττων ἡττώμενος ἐν συνέσει ἔμφοβος, ἢ περισσεύων 24
ἐν φρονήσει καὶ παραβαίνων νόμον. Ἔστι πανουργία 25
ἀκριβὴς καὶ αὕτη ἄδικος, καὶ ἔστι διαστρέφων χάριν τοῦ
ἐκφᾶναι κρίμα. Ἔστι πονηρευόμενος συγκεκυφὼς μελανίᾳ, 26
καὶ τὰ ἐντὸς αὐτοῦ πλήρης δόλου. Συγκύφων πρόσωπον 27
καὶ ἑτεροκωφῶν, ὅπου οὐκ ἐπεγνώσθη, προφθάσει σε. Καὶ 28
ἐὰν ὑπὸ ἐλαττώματος ἰσχύος κωλυθῇ ἁμαρτεῖν, ἐὰν εὕρῃ 29
καιρὸν, κακοποιήσει. Ἀπὸ ὁράσεως ἐπιγνωσθήσεται ἀνὴρ, 30
καὶ ἀπὸ ἀπαντήσεως προσώπου ἐπιγνωσθήσεται νοήμων.
Στολισμὸς ἀνδρὸς καὶ γέλως ὀδόντων καὶ βήματα ἀνθρώπου
ἀναγγέλλει τὰ περὶ αὐτοῦ. Ἔστιν ἔλεγχος ὃς οὐκ ἔστιν 31
ὡραῖος, καὶ ἔστι σιωπῶν καὶ αὐτὸς φρόνιμος.

Ὡς καλὸν ἐλέγξαι ἢ θυμοῦσθαι, καὶ ὁ ἀνθομολογούμενος 20
ἀπὸ ἐλαττώσεως κωλυθήσεται. Ἐπιθυμία εὐνούχου ἀπο- 4
παρθενῶσαι νεανίδα, οὕτως ὁ ποιῶν ἐν βίᾳ κρίματα.

Εστι σιωπῶν εὑρισκόμενος σοφὸς, καὶ ἔστι μισητὸς ἀπὸ 5
πολλῆς λαλιᾶς. Ἔστι σιωπῶν, οὐ γὰρ ἔχει ἀπόκρισιν, καὶ 6
ἔστι σιωπῶν εἰδὼς καιρόν. Ἄνθρωπος σοφὸς σιγήσει ἕως 7
καιροῦ, ὁ δὲ λαπιστὴς καὶ ἄφρων ὑπερβήσεται καιρόν.
Ὁ πλεονάζων λόγῳ βδελυχθήσεται, καὶ ὁ ἐνεξουσιαζόμενος 8
μισηθήσεται. Ἔστιν εὐοδία ἐν κακοῖς ἀνδρὶ, καὶ ἔστιν 9
εὕρεμα εἰς ἐλάττωσιν. Ἔστι δόσις ἣ οὐ λυσιτελήσει σοι, 10

11 καὶ ἔστι δόσις ἧς τὸ ἀνταπόδομα διπλοῦν. Ἔστιν ἐλάτ-
τωσις ἕνεκεν δόξης, καὶ ἔστιν ὃς ἀπὸ ταπεινώσεως ἦρε
12 κεφαλήν. Ἔστιν ἀγοράζων πολλὰ ὀλίγου, καὶ ἀποτιννύων
αὐτὰ ἑπταπλάσιον.

13 Ὁ σοφὸς ἐν λόγῳ ἑαυτὸν προσφιλῆ ποιήσει, χάριτες δὲ
14 μωρῶν ἐκχυθήσονται. Δόσις ἄφρονος οὐ λυσιτελήσει σοι,
15 οἱ γὰρ ὀφθαλμοὶ αὐτοῦ ἀνθ' ἑνὸς πολλοί. Ὀλίγα δώσει καὶ
πολλὰ ὀνειδίσει, καὶ ἀνοίξει τὸ στόμα αὐτοῦ ὡς κῆρυξ·
σήμερον δανειεῖ καὶ αὔριον ἀπαιτήσει· μισητὸς ἄνθρωπος
16 ὁ τοιοῦτος. Μωρὸς ἐρεῖ, οὐχ ὑπάρχει μοι φίλος, καὶ οὐκ
ἔστι χάρις τοῖς ἀγαθοῖς μου· οἱ ἔσθοντες τὸν ἄρτον μου,
17 φαῦλοι γλώσσῃ. Ποσάκις, καὶ ὅσοι καταγελάσονται
αὐτοῦ;

18 Ὀλίσθημα ἀπὸ ἐδάφους μᾶλλον ἢ ἀπὸ γλώσσης, οὕτως
19 πτῶσις κακῶν κατὰ σπουδὴν ἥξει. Ἄνθρωπος ἄχαρις,
μύθος ἄκαιρος, ἐν στόματι ἀπαιδεύτων ἐνδελεχισθήσεται.
20 Ἀπὸ στόματος μωροῦ ἀποδοκιμασθήσεται παραβολή, οὐ
21 γὰρ μὴ εἴπῃ αὐτὴν ἐν καιρῷ αὐτῆς. Ἔστι κωλυόμενος
ἁμαρτάνειν ἀπὸ ἐνδείας, καὶ ἐν τῇ ἀναπαύσει αὐτοῦ οὐ
22 κατανυγήσεται. Ἔστιν ἀπολλύων τὴν ψυχὴν αὐτοῦ δι'
αἰσχύνην, καὶ ἀπὸ ἄφρονος προσώπου ἀπολεῖ αὐτήν.
23 Ἔστι χάριν αἰσχύνης ἐπαγγελλόμενος φίλῳ, καὶ ἐκτήσατο
24 αὐτὸν ἐχθρὸν δωρεάν. Μῶμος πονηρὸς ἐν ἀνθρώπῳ ψεῦδος,
ἐν στόματι ἀπαιδεύτων ἐνδελεχισθήσεται.

25 Αἱρετὸν κλέπτης, ἢ ὁ ἐνδελεχίζων ψεύδει, ἀμφότεροι δὲ
26 ἀπώλειαν κληρονομήσουσιν. Ἦθος ἀνθρώπου ψευδοῦς
ἀτιμία, καὶ ἡ αἰσχύνη αὐτοῦ μετ' αὐτοῦ ἐνδελεχῶς.

## ΛΟΓΟΙ ΠΑΡΑΒΟΛΩΝ.

27 Ο σοφὸς ἐν λόγοις προάξει ἑαυτὸν, καὶ ἄνθρωπος φρό-
28 νιμος ἀρέσει μεγιστᾶσιν. Ὁ ἐργαζόμενος γῆν ἀνυψώσει
θημωνίαν αὐτοῦ, καὶ ὁ ἀρέσκων μεγιστᾶσιν ἐξιλάσεται
29 ἀδικίαν. Ξένια καὶ δῶρα ἀποτυφλοῖ ὀφθαλμοὺς σοφῶν,
30 καὶ ὡς φιμὸς ἐν στόματι ἀποτρέπει ἐλεγμούς. Σοφία
κεκρυμμένη καὶ θησαυρὸς ἀφανὴς, τίς ὠφέλεια ἐν ἀμφοτέ-
31 ροις; Κρείσσων ἄνθρωπος ἀποκρύπτων τὴν μωρίαν αὐτοῦ,
ἢ ἄνθρωπος ἀποκρύπτων τὴν σοφίαν αὐτοῦ.

21 Τέκνον, ἥμαρτες; μὴ προσθῇς μηκέτι, καὶ περὶ τῶν
2 προτέρων σου δεήθητι. Ὡς ἀπὸ προσώπου ὄφεως, φεῦγε
ἀπὸ ἁμαρτίας, ἐὰν γὰρ προσέλθῃς, δήξεταί σε· ὀδόντες
λέοντος οἱ ὀδόντες αὐτῆς, ἀναιροῦντες ψυχὰς ἀνθρώπων.
3 Ὡς ῥομφαία δίστομος πᾶσα ἀνομία, τῇ πληγῇ αὐτῆς οὐκ
4 ἔστιν ἴασις. Καταπληγμὸς καὶ ὕβρις ἐρημώσουσι πλοῦτον,
5 οὕτως οἶκος ὑπερηφάνου ἐρημωθήσεται. Δέησις πτωχοῦ
ἐκ στόματος ἕως ὠτίων αὐτοῦ, καὶ τὸ κρίμα αὐτοῦ κατὰ
6 σπουδὴν ἔρχεται. Μισῶν ἐλεγμὸν, ἐν ἴχνει ἁμαρτωλοῦ,
καὶ ὁ φοβούμενος Κύριον ἐπιστρέψει ἐν καρδίᾳ.

7 Γνωστὸς μακρόθεν ὁ δυνατὸς ἐν γλώσσῃ, ὁ δὲ νοήμων
8 οἶδεν ἐν τῷ ὀλισθαίνειν αὐτόν. Ὁ οἰκοδομῶν τὴν οἰκίαν
αὐτοῦ ἐν χρήμασιν ἀλλοτρίοις, ὡς ὁ συνάγων αὐτοῦ τοὺς

is a gift that shall not profit thee; and there
is a gift whose recompence is double.
11 There is an abasement because of glory; and there is
that lifteth up his head from a low estate.
12 There is that buyeth much for a little, and
repayeth it sevenfold.

13 A wise man by his words maketh himself
beloved: but the graces of fools shall be poured
out.
14 The gift of a fool shall do thee no good
when thou hast it; neither yet of the envious
for his necessity: for he looketh to receive
many things for one.
15 He giveth little, and
upbraideth much; he openeth his mouth like
a crier; to-day he lendeth, and to-morrow will
he ask it again: such an one is to be hated of
God and man.
16 The fool saith, I have no
friends, I have no thank for all my good deeds,
and they that eat my bread speak evil of me.
17 How oft, and of how many shall he be
laughed to scorn!

18 To slip upon a pavement is better than to
slip with the tongue: so the fall of the wicked
shall come speedily.
19 An unseasonable tale
will always be in the mouth of the unwise.
20 A wise sentence shall be rejected when it
cometh out of a fool's mouth; for he will not
speak it in due season.
21 There is that is hin-
dered from sinning through want: and when
he taketh rest, he shall not be troubled.
22 There is that destroyeth his own soul through
bashfulness, and by accepting of persons over-
throweth himself.
23 There is that for bash-
fulness promiseth to his friend, and maketh
him his enemy for nothing.
24 A lie is a foul
blot in a man, yet it is continually in the mouth
of the untaught.

25 A thief is better than a man that is ac-
customed to lie: but they both shall have
destruction to heritage.
26 The disposition of
a liar is dishonourable, and his shame is ever
with him.

27 A wise man shall promote himself *to hon-
our* with his words: and he that hath under-
standing will please great men.
28 He that
tilleth his land shall increase his heap: and
he that pleaseth great men shall get pardon
for iniquity.
29 Presents and gifts blind the
eyes of the wise, and stop up his mouth that
he cannot reprove.
30 Wisdom that is hid, and
treasure that is hoarded up, what profit is in
them both?
31 Better is he that hideth his
folly than a man that hideth his wisdom.

My son, hast thou sinned? do so no more,
but ask pardon for thy former sins.
2 Flee
from sin as from the face of a serpent: for if
thou comest too near it, it will bite thee: the
teeth thereof are as the teeth of a lion, slaying
the souls of men.
3 All iniquity is as a two edged
sword, the wounds whereof cannot be healed.
4 To terrify and do wrong will waste riches:
thus the house of proud men shall be made
desolate.
5 A prayer out of a poor man's
mouth reacheth to the ears of God, and his
judgment cometh speedily.
6 He that hateth
reproof is in the way of sinners: but he that
feareth the Lord will repent from his heart.

7 An eloquent man is known far *and near;*
but a man of understanding knoweth when he
slippeth.
8 He that buildeth his house with
other men's money is like one that gathereth

himself stones for the tomb of his burial. 9 The congregation of the wicked is like tow wrapped together: and the end of them is a flame of fire to destroy them. 10 The way of sinners is made plain with stones, but at the end thereof is the pit of hell. 11 He that keepeth the law of the Lord getteth the understanding thereof: and the perfection of the fear of the Lord is wisdom. 12 He that is not wise will not be taught: but there is a wisdom which multiplieth bitterness. 13 The knowledge of a wise man shall abound like a flood: and his counsel is like a pure fountain of life. 14 The inner parts of a fool are like a broken vessel, and he will hold no knowledge as long as he liveth.

15 If a skilful man hear a wise word, he will commend it, and add unto it: but when one of no understanding heareth it, it displeaseth him, and he casteth it behind his back. 16 The talking of a fool is like a burden in the way: but grace shall be found in the lips of the wise. 17 They enquire at the mouth of the wise man in the congregation, and they shall ponder his words in their heart. 18 As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as talk without sense. 19 Doctrine unto fools is as fetters on the feet, and like manacles on the right hand. 20 A fool lifteth up his voice with laughter; but a wise man doth scarce smile a little. 21 Learning is unto a wise man as an ornament of gold, and like a bracelet upon his right arm.

22 A foolish man's foot is soon in [his neighbour's] house: but a man of experience is ashamed of him. 23 A fool will peep in at the door into the house: but he that is well nurtured will stand without. 24 It is the rudeness of a man to hearken at the door: but a wise man will be grieved with the disgrace. 25 The lips of talkers will be telling such things as pertain not unto them: but the words of such as have understanding are weighed in the balance. 26 The heart of fools is in their mouth: but the mouth of the wise is in their heart. 27 When the ungodly curseth Satan, he curseth his own soul.

28 A whisperer defileth his own soul, and is hated wheresoever he dwelleth.

A slothful man is compared to a filthy stone, and every one will hiss him out to his disgrace. 2 A slothful man is compared to the filth of a dunghill: every man that takes it up will shake his hand. 3 An evil-nurtured son is the dishonour of his father that begat him: and a [foolish] daughter is born to his loss. 4 A wise daughter shall bring an inheritance to her husband: but she that liveth dishonestly is her father's heaviness. 5 She that is bold dishonoureth both her father and her husband, and they both shall despise her.

6 A tale out of season [is as] music in mourning: but stripes and correction of wisdom are never out of time. 7 Whoso teacheth a fool is as one that glueth a potsherd together, and as he that waketh one from a sound sleep. 8 He that telleth a tale to a fool speaketh to one in a slumber: when he hath told his tale, he will say, What is the matter? 11 Weep for the dead, for he hath lost the light: and weep for the fool, for he wanteth understanding: make little weeping for the dead, for he is at rest: but the life of the fool is worse than death. 12 Seven days do men mourn for him that is dead; but for a fool and an ungodly man all the days of his life.

λίθους εἰς χειμῶνα. Στυππεῖον συνηγμένον συναγωγὴ 9
ἀνόμων, καὶ ἡ συντέλεια αὐτῶν φλὸξ πυρός. Ὁδὸς ἁμαρ- 10
τωλῶν ὡμαλισμένη ἐκ λίθων, καὶ ἐπ' ἐσχάτῳ αὐτῆς βόθρος
ᾅδου. Ὁ φύλασσων νόμον κατακρατεῖ τοῦ ἐννοήματος 11
αὐτοῦ, καὶ συντέλεια τοῦ φόβου Κυρίου σοφία. Οὐ παι- 12
δευθήσεται ὃς οὐκ ἔστι πανοῦργος· ἔστι πανουργία πληθύ-
νουσα πικρίαν. Γνῶσις σοφοῦ ὡς κατακλυσμὸς πληθυνθή- 13
σεται, καὶ ἡ βουλὴ αὐτοῦ ὡς πηγὴ ζωῆς. Ἔγκατα μωροῦ 14
ὡς ἀγγεῖον συντετριμμένον, καὶ πᾶσαν γνῶσιν οὐ κρατήσει.

Λόγον σοφὸν ἐὰν ἀκούσῃ ἐπιστήμων, αἰνέσει αὐτὸν, καὶ 15
ἐπ' αὐτὸν προσθήσει· ἤκουσεν ὁ σπαταλῶν καὶ ἀπήρεσεν
αὐτῷ, καὶ ἀπέστρεψεν αὐτὸν ὀπίσω τοῦ νώτου αὐτοῦ. Ἐξ- 16
ήγησις μωροῦ ὡς ἐν ὁδῷ φορτίον, ἐπὶ δὲ χείλους συνετοῦ
εὑρεθήσεται χάρις. Στόμα φρονίμου ζητηθήσεται ἐν ἐκ- 17
κλησίᾳ, καὶ τοὺς λόγους αὐτοῦ διανοηθήσεται ἐν καρδίᾳ.
Ὡς οἶκος ἠφανισμένος, οὕτως μωρῷ σοφία· καὶ γνῶσις 18
ἀσυνέτου, ἀδιεξέταστοι λόγοι. Πέδαι ἐν ποσὶν ἀνοήτοις 19
παιδεία, καὶ ὡς χειροπέδαι ἐπὶ χειρὸς δεξιᾶς. Μωρὸς ἐν 20
γέλωτι ἀνυψοῖ φωνὴν αὐτοῦ, ἀνὴρ δὲ πανοῦργος μόλις ἡσυχῇ
μειδιάσει. Ὡς κόσμος χρυσοῦ φρονίμῳ παιδεία, καὶ ὡς 21
χλιδὼν ἐπὶ βραχίονι δεξιῷ.

Ποὺς μωροῦ ταχὺς εἰς οἰκίαν, ἄνθρωπος δὲ πολύπειρος 22
αἰσχυνθήσεται ἀπὸ προσώπου. Ἄφρων ἀπὸ θύρας παρα- 23
κύπτει εἰς οἰκίαν, ἀνὴρ δὲ πεπαιδευμένος ἔξω στήσεται.
Ἀπαιδευσία ἀνθρώπου ἀκροᾶσθαι παρὰ θύραν, ὁ δὲ φρόνι- 24
μος βαρυνθήσεται ἀτιμίᾳ. Χείλη ἀλλοτρίων ἐν τούτοις 25
βαρυνθήσεται, λόγοι δὲ φρονίμων ἐν ζυγῷ σταθήσονται.
Ἐν στόματι μωρῶν ἡ καρδία αὐτῶν, καρδία δὲ σοφῶν στόμα 26
αὐτῶν. Ἐν τῷ καταρᾶσθαι ἀσεβῆ τὸν Σατανᾶν, αὐτὸς 27
καταρᾶται τὴν ἑαυτοῦ ψυχήν.

Μολύνει τὴν ἑαυτοῦ ψυχὴν ὁ ψιθυρίζων, καὶ ἐν παροικήσει 28
μισηθήσεται.

Λίθῳ ἠρδαλωμένῳ συνεβλήθη ὀκνηρὸς, καὶ πᾶς ἐκσυριεῖ 22
ἐπὶ τῇ ἀτιμίᾳ αὐτοῦ. Βολβίτῳ κοπρίων συνεβλήθη ὀκνη- 2
ρὸς, πᾶς ὁ ἀναιρούμενος αὐτὸν ἐκτινάξει χεῖρα. Αἰσχύνη 3
πατρὸς ἐν γεννήσει ἀπαιδεύτου, θυγάτηρ δὲ ἐπ' ἐλαττώσει
γίνεται. Θυγάτηρ φρονίμη κληρονομήσει ἄνδρα αὐτῆς, 4
καὶ ἡ καταισχύνουσα, εἰς λύπην γεννήσαντος. Πατέρα καὶ 5
ἄνδρα καταισχύνει ἡ θρασεῖα, καὶ ὑπὸ ἀμφοτέρων ἀτιμασθή-
σεται.

Μουσικὰ ἐν πένθει ἄκαιρος διήγησις, μάστιγες καὶ 6
παιδεία ἐν παντὶ καιρῷ σοφίας. Συγκολλῶν ὄστρακον ὁ 7
διδάσκων μωρὸν, ἐξεγείρων καθεύδοντα ἐκ βαθέως ὕπνου.
Διηγούμενος νυστάζοντι ὁ διηγούμενος μωρῷ, καὶ ἐπὶ 8
συντελείᾳ ἐρεῖ, τί ἐστιν; Ἐπὶ νεκρῷ κλαῦσον, ἐξέλιπε 11
γὰρ φῶς· καὶ ἐπὶ μωρῷ κλαῦσον, ἐξέλιπε γὰρ σύνεσις·
ἥδιον κλαῦσον ἐπὶ νεκρῷ, ὅτι ἀνεπαύσατο, τοῦ δὲ μωροῦ
ὑπὲρ θάνατον ἡ ζωὴ πονηρά. Πένθος νεκροῦ ἑπτὰ ἡμέραι, 12
μωροῦ δὲ καὶ ἀσεβοῦς πᾶσαι αἱ ἡμέραι τῆς ζωῆς αὐτοῦ.

13 Μετὰ ἄφρονος μὴ πληθύνῃς λόγον, καὶ πρὸς ἀσύνετον μὴ
πορεύου· φύλαξον ἀπ' αὐτοῦ ἵνα μὴ κόπον ἔχῃς, καὶ οὐ μὴ
μολυνθῇς ἐν τῷ ἐντιναγμῷ αὐτοῦ· ἔκκλινον ἀπ' αὐτοῦ καὶ
εὑρήσεις ἀνάπαυσιν, καὶ οὐ μὴ ἀκηδιάσῃς ἐν τῇ ἀπονοίᾳ
14 αὐτοῦ. Ὑπὲρ μόλυβδον τί βαρυνθήσεται; καὶ τί αὐτῷ ὄνομα,
15 ἀλλ' ἢ μωρός; Ἄμμον καὶ ἅλα καὶ βῶλον σιδήρου
εὔκοπον ὑπενεγκεῖν, ἢ ἄνθρωπον ἀσύνετον.

16 Ἱμάντωσις ξυλίνη ἐνδεδεμένη εἰς οἰκοδομὴν ἐν συσσεισμῷ
οὐ διαλυθήσεται, οὕτως καρδία ἐστηριγμένη ἐπὶ διανοήματος
17 βουλῆς ἐν καιρῷ οὐ δειλιάσει. Καρδία ἡδρασμένη ἐπὶ
διανοίας συνέσεως, ὡς κόσμος ψαμμωτὸς τοίχου ξυστοῦ.
18 Χάρακες ἐπὶ μετεώρου κείμενοι κατέναντι ἀνέμου οὐ μὴ
ὑπομείνωσιν, οὕτως καρδία δειλὴ ἐπὶ διανοήματος μωροῦ
κατέναντι παντὸς φόβου οὐ μὴ ὑπομείνῃ.

19 Ὁ νύσσων ὀφθαλμὸν κατάξει δάκρυα, καὶ ὁ νύσσων
20 καρδίαν ἐκφαίνει αἴσθησιν. Βάλλων λίθον ἐπὶ πετεινὰ
ἀποσοβεῖ αὐτὰ, καὶ ὁ ὀνειδίζων φίλον διαλύσει φιλίαν.
21 Ἐπὶ φίλον ἐὰν σπάσῃς ῥομφαίαν, μὴ ἀπελπίσῃς, ἔστι γὰρ
22 ἐπάνοδος. Ἐπὶ φίλον ἐὰν ἀνοίξῃς στόμα, μὴ εὐλαβηθῇς,
ἔστι γὰρ διαλλαγή· πλὴν ὀνειδισμοῦ, καὶ ὑπερηφανίας, καὶ
μυστηρίου ἀποκαλύψεως, καὶ πληγῆς δολίας, ἐν τούτοις
ἀποφεύξεται πᾶς φίλος.

23 Πίστιν κτῆσαι ἐν πτωχείᾳ μετὰ τοῦ πλησίον, ἵνα ἐν τοῖς
ἀγαθοῖς αὐτοῦ ὁμοῦ πλησθῇς· ἐν καιρῷ θλίψεως διάμενε
24 αὐτῷ, ἵνα ἐν τῇ κληρονομίᾳ αὐτοῦ συγκληρονομήσῃς. Πρὸ
πυρὸς ἀτμὶς καμίνου καὶ καπνὸς, οὕτως πρὸ αἱμάτων λοιδο-
25 ρίαι. Φίλον σκεπάσαι οὐκ αἰσχυνθήσομαι, καὶ ἀπὸ προσώ-
26 που αὐτοῦ οὐ μὴ κρυβῶ, καὶ εἰ κακά μοι συμβῇ δι' αὐτόν,
27 πᾶς ὁ ἀκούων φυλάξεται ἀπ' αὐτοῦ. Τίς δώσει μοι ἐπὶ
στόμα μου φυλακὴν, καὶ ἐπὶ τῶν χειλέων μου σφραγίδα
πανοῦργον, ἵνα μὴ πέσω ἀπ' αὐτῆς, καὶ ἡ γλῶσσά μου
ἀπολέσῃ με;

23 Κύριε πάτερ καὶ δέσποτα ζωῆς μου, μὴ ἐγκαταλίπῃς με
2 ἐν βουλῇ αὐτῶν, μὴ ἀφῇς με πεσεῖν ἐν αὐτοῖς. Τίς ἐπι-
στήσει ἐπὶ τοῦ διανοήματός μου μάστιγας, καὶ ἐπὶ τῆς
καρδίας μου παιδείαν σοφίας; ἵνα ἐπὶ τοῖς ἀγνοήμασί μου
μὴ φείσωνται, καὶ οὐ μὴ παρῇ τὰ ἁμαρτήματα αὐτῶν,
3 ὅπως μὴ πληθύνωσιν αἱ ἄγνοιαί μου, καὶ αἱ ἁμαρτίαι μου
πλεονάσωσι, καὶ πεσοῦμαι ἔναντι τῶν ὑπεναντίων, καὶ ἐπι-
χαρεῖταί μοι ὁ ἐχθρός μου.

4 Κύριε πάτερ καὶ Θεὲ ζωῆς μου, μετεωρισμὸν ὀφθαλμῶν
5, 6 μὴ δῷς μοι, καὶ ἐπιθυμίαν ἀπόστρεψον ἀπ' ἐμοῦ. Κοι-
λίας ὄρεξις καὶ συνουσιασμὸς μὴ καταλαβέτωσάν με, καὶ
ψυχῇ ἀναιδεῖ μὴ παραδῷς με.

## ΠΑΙΔΕΙΑ ΣΤΟΜΑΤΟΣ.

7 Παιδείαν στόματος ἀκούσατε τέκνα, καὶ ὁ φυλάσσων οὐ
8 μὴ ἁλῷ ἐν τοῖς χείλεσιν αὐτοῦ. Καταλειφθήσεται ἁμαρ-
τωλὸς, καὶ λοίδορος καὶ ὑπερήφανος σκανδαλισθήσονται ἐν
9 αὐτοῖς. Ὅρκῳ μὴ ἐθίσῃς τὸ στόμα σου, καὶ ὀνομασίᾳ τοῦ
10 ἁγίου μὴ συνεθισθῇς. Ὥσπερ γὰρ οἰκέτης ἐξεταζόμενος
ἐνδελεχῶς ἀπὸ μώλωπος οὐκ ἐλαττωθήσεται, οὕτως ὁ καὶ

13 Talk not much with a fool, and go not to him that hath no understanding: beware of him, lest thou have trouble, and thou shalt never be defiled with his fooleries: depart from him, and thou shalt find rest, and never be disquieted with madness. 14 What is heavier than lead? and what is the name thereof, but a fool? 15 Sand, and salt, and a mass of iron, are easier to bear, than a man without understanding.

16 As timber girt and bound together in a building cannot be loosed with shaking: so the heart that is stablished by advised counsel shall fear at no time. 17 A heart settled upon a thought of understanding is as a fair plaistering on the wall of a gallery. 18 Pales set on an high place will never stand against the wind: so a fearful heart in the imagination of a fool cannot stand against any fear.

19 He that pricketh the eye will make tears to fall: and he that pricketh the heart maketh it to shew her knowledge. 20 Whoso casteth a stone at the birds frayeth them away: and he that upbraideth his friend breaketh friendship. 21 Though thou drewest a sword at thy friend, yet despair not: for there may be a returning [to favour]. 22 If thou hast opened thy mouth against thy friend, fear not; for there may be a reconciliation: except for upbraiding, or pride, or disclosing of secrets, or a treacherous wound: for for these things every friend will depart.

23 Be faithful to thy neighbour in his poverty, that thou mayest rejoice in his prosperity: abide steadfast unto him in the time of his trouble, that thou mayest be heir with him in his heritage. 24 As the vapour and smoke of a furnace goeth before the fire; so reviling before blood. 25 I will not be ashamed to defend a friend; neither will I hide myself from him; 26 and if any evil happen unto me by him, every one that heareth it will beware of him. 27 Who shall set a watch before my mouth, and a seal of wisdom upon my lips, that I fall not suddenly by them, and that my tongue destroy me not?

O Lord, Father and Governor of my life, leave me not to their counsels, and let me not fall by them. 2 Who will set scourges over my thoughts, and the discipline of wisdom over mine heart? that they spare me not for mine ignorances, and it pass not by my sins: 3 lest mine ignorances increase, and my sins abound to my destruction, and I fall before mine adversaries, and mine enemy rejoice over me, whose hope is far from thy mercy.

4 O Lord, Father and God of my life, give me not a proud look. 5 Turn away concupiscence from me. 6 Let not the greediness of the belly nor lust of the flesh take hold of me; and give me not over into an impudent mind.

7 Hear, O ye children, the discipline of the mouth: he that keepeth it shall never be taken in his lips. 8 The sinner shall be left in his foolishness: both the evil speaker and the proud shall fall thereby. 9 Accustom not thy mouth to swearing; neither use thyself to the naming of the Holy One. 10 For as a servant that is continually beaten shall not be without

a blue mark: so he that sweareth and nameth God continually shall not be faultless. 11 A man that useth much swearing shall be filled with iniquity, and the plague shall never depart from his house: if he shall offend, his sin shall be upon him: and if he acknowledge not his sin, he maketh a double offence: and if he swear in vain, he shall not be innocent, but his house shall be full of calamities. 12 There is a word that is clothed about with death: God grant that it be not found in the heritage of Jacob; for all such things shall be far from the godly, and they shall not wallow in their sins. 13 Use not thy mouth to intemperate swearing, for therein is the word of sin.

14 Remember thy father and thy mother, when thou sittest among great men. Be not forgetful before them, and so thou by thy custom become a fool, and wish that thou hadst not been born, and curse the day of thy nativity. 15 The man that is accustomed to opprobrious words will never be reformed all the days of his life.

16 Two sorts of men multiply sin, and the third will bring wrath: a hot mind is as a burning fire, it will never be quenched till it be consumed: a fornicator in the body of his flesh will never cease till he hath kindled a fire. 17 All bread is sweet to a whoremonger, he will not leave off till he die.

18 A man that breaketh wedlock, saying thus in his heart, Who seeth me? I am compassed about with darkness, the walls cover me, and no body seeth me; what need I to fear? the most High will not remember my sins: 19 such a man only feareth the eyes of men, and knoweth not that the eyes of the Lord are ten thousand times brighter than the sun, beholding all the ways of men, and considering the most secret parts. 20 He knew all things ere ever they were created; so also after they were perfected he looked upon them all. 21 This man shall be punished in the streets of the city, and where he suspecteth not he shall be taken.

22 Thus shall it go also with the wife that leaveth her husband, and bringeth in an heir by another. 23 For first, she hath disobeyed the law of the most High; and secondly, she hath trespassed against her own husband; and thirdly, she hath played the whore in adultery, and brought children by another man. 24 She shall be brought out into the congregation, and inquisition shall be made of her children. 25 Her children shall not take root, and her branches shall bring forth no fruit. 26 She shall leave her memory to be cursed, and her reproach shall not be blotted out. 27 And they that remain shall know that there is nothing better than the fear of the Lord, and that there is nothing sweeter than to take heed unto the commandments of the Lord.

Wisdom shall praise herself, and shall glory in the midst of her people. 2 In the congregation of the most High shall she open her mouth, and triumph before his power. 3 I came out of the mouth of the most High, and covered the earth as a cloud. 4 I dwelt in high places, and my throne is in a cloudy pillar. 5 I alone compassed the circuit of heaven, and walked in the bottom of the deep. 6 In the waves of the sea, and in all the earth, and in every people and nation, I got a possession.

ὀμνύων καὶ ὀνομάζων διαπαντὸς ἀπὸ ἁμαρτίας οὐ μὴ καθα-
ρισθῇ. Ἀνὴρ πολύορκος πλησθήσεται ἀνομίας, καὶ οὐκ 11
ἀποστήσεται ἀπὸ τοῦ οἴκου αὐτοῦ μάστιξ· ἐὰν πλημμελήσῃ,
ἁμαρτία αὐτοῦ ἐπ' αὐτῷ, κἂν ὑπερίδῃ, ἥμαρτε δισσῶς· καὶ
εἰ διακενῆς ὤμοσεν, οὐ δικαιωθήσεται, πλησθήσεται γὰρ
ἐπαγωγῶν ὁ οἶκος αὐτοῦ. Ἔστι λέξις ἀντιπεριβεβλημένη 12
θανάτῳ, μὴ εὑρεθήτω ἐν κληρονομίᾳ Ἰακώβ· ἀπὸ γὰρ
εὐσεβῶν ταῦτα πάντα ἀποστήσεται, καὶ ἐν ἁμαρτίαις οὐκ
ἐγκυλισθήσονται. Ἀπαιδευσίαν ἀσυρῆ μὴ συνεθίσῃς τὸ 13
στόμα σου, ἔστι γὰρ ἐν αὐτῇ λόγος ἁμαρτίας.

Μνήσθητι πατρὸς καὶ μητρός σου, ἀναμέσον γὰρ μεγι- 14
στάνων συνεδρεύεις· μήποτ' ἐπιλάθῃ ἐνώπιον αὐτῶν, καὶ τῷ
ἐθισμῷ σου μωρανθῇς, καὶ θελήσεις εἰ μὴ ἐγεννήθης, καὶ
τὴν ἡμέραν τοῦ τοκετοῦ σου καταράσῃ. Ἄνθρωπος συνεθι- 15
ζόμενος λόγοις ὀνειδισμοῦ, ἐν πάσαις ταῖς ἡμέραις αὐτοῦ οὐ
μὴ παιδευθῇ.

Δύο εἴδη πληθύνουσιν ἁμαρτίας, καὶ τὸ τρίτον ἐπάξει 16
ὀργήν· ψυχὴ θερμὴ ὡς πῦρ καιόμενον, οὐ μὴ σβεσθῇ ἕως
ἂν καταποθῇ· ἄνθρωπος πόρνος ἐν σώματι σαρκὸς αὐτοῦ, οὐ
μὴ παύσηται ἕως ἂν ἐκκαύσῃ πῦρ. Ἀνθρώπῳ πόρνῳ πᾶς 17
ἄρτος ἡδύς, οὐ μὴ κοπάσῃ ἕως ἂν τελευτήσῃ.

Ἄνθρωπος παραβαίνων ἀπὸ τῆς κλίνης αὐτοῦ, λέγων ἐν 18
τῇ ψυχῇ αὐτοῦ, τίς μὲ ὁρᾷ; σκότος κύκλῳ μου, καὶ οἱ
τοῖχοί με καλύπτουσι, καὶ οὐθείς με ὁρᾷ, τί εὐλαβοῦμαι;
τῶν ἁμαρτιῶν μου οὐ μὴ μνησθήσεται ὁ ὕψιστος· καὶ 19
ὀφθαλμοὶ ἀνθρώπων ὁ φόβος αὐτοῦ· καὶ οὐκ ἔγνω ὅτι
ὀφθαλμοὶ Κυρίου μυριοπλασίως ἡλίου φωτεινότεροι, ἐπι-
βλέποντες πάσας ὁδοὺς ἀνθρώπων, καὶ κατανοοῦντες εἰς
ἀπόκρυφα μέρη. Πριν ἢ κτισθῆναι τὰ πάντα ἔγνωσται αὐτῷ, 20
οὕτως καὶ μετὰ τὸ συντελεσθῆναι. Οὗτος ἐν πλατείαις 21
πόλεως ἐκδικηθήσεται, καὶ οὗ οὐχ ὑπενόησε πιασθήσεται.

Οὕτως καὶ γυνὴ καταλιποῦσα τὸν ἄνδρα, καὶ παριστῶσα 22
κληρονόμον ἐξ ἀλλοτρίου. Πρῶτον μὲν γὰρ ἐν νόμῳ 23
ὑψίστου ἠπείθησε, καὶ δεύτερον εἰς ἄνδρα ἑαυτῆς ἐπλημ-
μέλησε, καὶ τὸ τρίτον ἐν πορνείᾳ ἐμοιχεύθη, ἐξ ἀλλοτρίου
ἀνδρὸς τέκνα παρέστησεν. Αὕτη εἰς ἐκκλησίαν ἐξαχθή- 24
σεται, καὶ ἐπὶ τὰ τέκνα αὐτῆς ἐπισκοπὴ ἔσται. Οὐ δια- 25
δώσουσι τὰ τέκνα αὐτῆς εἰς ῥίζαν, καὶ οἱ κλάδοι αὐτῆς οὐ
δώσουσι καρπόν. Καταλείψει εἰς κατάραν τὸ μνημόσυνον 26
αὐτῆς, καὶ τὸ ὄνειδος αὐτῆς οὐκ ἐξαλειφθήσεται. Καὶ 27
ἐπιγνώσονται οἱ καταλειφθέντες, ὅτι οὐθὲν κρεῖττον φόβου
Κυρίου, καὶ οὐθὲν γλυκύτερον τοῦ προσέχειν ἐντολαῖς
Κυρίου.

### ΑΙΝΕΣΙΣ ΣΟΦΙΑΣ.

Ἡ σοφία αἰνέσει ψυχὴν αὐτῆς, καὶ ἐν μέσῳ λαοῦ αὐτῆς 24
καυχήσεται. Ἐν ἐκκλησίᾳ ὑψίστου στόμα αὐτῆς ἀνοίξει, 2
καὶ ἔναντι δυνάμεως αὐτοῦ καυχήσεται. Ἐγὼ ἀπὸ στόματος 3
ὑψίστου ἐξῆλθον, καὶ ὡς ὁμίχλη κατεκάλυψα γῆν. Ἐγὼ 4
ἐν ὑψηλοῖς κατεσκήνωσα, καὶ ὁ θρόνος μου ἐν στύλῳ
νεφέλης. Γῦρον οὐρανοῦ ἐκύκλωσα μόνη, καὶ ἐν βάθει 5
ἀβύσσων περιεπάτησα. Ἐν κύμασι θαλάσσης καὶ ἐν πάσῃ 6
τῇ γῇ, καὶ ἐν παντὶ λαῷ καὶ ἔθνει ἐκτησάμην.

7 Μετὰ τούτων πάντων ἀνάπαυσιν ἐζήτησα, καὶ ἐν κληρο-
8 νομίᾳ τίνος αὐλισθήσομαι. Τότε ἐνετείλατό μοι ὁ κτίστης
ἁπάντων, καὶ ὁ κτίσας με κατέπαυσε τὴν σκηνήν μου, καὶ
εἶπεν, ἐν Ἰακὼβ κατασκήνωσον, καὶ ἐν Ἰσραὴλ κατακληρο-
9 νομήθητι. Πρὸ τοῦ αἰῶνος ἀπ᾽ ἀρχῆς ἔκτισέ με, καὶ ἕως
αἰῶνος οὐ μὴ ἐκλίπω.

10 Ἐν σκηνῇ ἁγίᾳ ἐνώπιον αὐτοῦ ἐλειτούργησα, καὶ οὕτως
11 ἐν Σιὼν ἐστηρίχθην. Ἐν πόλει ἠγαπημένῃ ὁμοίως με
12 κατέπαυσε, καὶ ἐν Ἱερουσαλὴμ ἡ ἐξουσία μου. Καὶ ἐῤῥί-
ζωσα ἐν λαῷ δεδοξασμένῳ, ἐν μερίδι Κυρίου κληρονομίας
13 αὐτοῦ. Ὡς κέδρος ἀνυψώθην ἐν Λιβάνῳ, καὶ ὡς κυπάρισ-
14 σος ἐν ὄρεσιν Ἀερμών. Ὡς φοῖνιξ ἀνυψώθην ἐν αἰγιαλοῖς,
καὶ ὡς φυτὰ ῥόδου ἐν Ἱεριχῷ· ὡς ἐλαία εὐπρεπὴς ἐν πεδίῳ,
15 καὶ ἀνυψώθην ὡς πλάτανος. Ὡς κιννάμωμον καὶ ἀσπάλαθος
ἀρωμάτων δέδωκα ὀσμὴν, καὶ ὡς σμύρνα ἐκλεκτὴ διέδωκα
εὐωδίαν· ὡς χαλβάνη καὶ ὄνυξ καὶ στακτὴ, καὶ ὡς λιβάνου
16 ἀτμὶς ἐν σκηνῇ. Ἐγὼ ὡς τερέμινθος ἐξέτεινα κλάδους μου,
17 καὶ οἱ κλάδοι μου κλάδοι δόξης καὶ χάριτος. Ἐγὼ ὡς
ἄμπελος βλαστήσασα χάριν, καὶ τὰ ἄνθη μου καρπὸς
19 δόξης καὶ πλούτου. Προσέλθετε πρὸς μὲ οἱ ἐπιθυμοῦντές
20 μου, καὶ ἀπὸ τῶν γεννημάτων μου ἐμπλήσθητε. Τὸ γὰρ
μνημόσυνόν μου ὑπὲρ μέλι γλυκὺ, καὶ ἡ κληρονομία μου
21 ὑπὲρ μέλιτος κηροῦ. Οἱ ἐσθίοντές με ἔτι πεινάσουσι, καὶ
22 οἱ πίνοντές με ἔτι διψήσουσιν. Ὁ ὑπακούων μου οὐκ
αἰσχυνθήσεται, καὶ οἱ ἐργαζόμενοι ἐν ἐμοὶ οὐχ ἁμαρτή-
σουσι.

23 Ταῦτα πάντα βίβλος διαθήκης Θεοῦ ὑψίστου, νόμον ὃν
25 ἐνετείλατο Μωυσῆς, κληρονομίαν συναγωγαῖς Ἰακώβ. Ὁ
πιμπλῶν ὡς Φεισὼν σοφίαν, καὶ ὡς Τίγρις ἐν ἡμέραις νέων·
26 ὁ ἀναπληρῶν ὡς Εὐφράτης σύνεσιν, καὶ ὡς Ἰορδάνης ἐν
27 ἡμέραις θερισμοῦ· ὁ ἐκφαίνων ὡς φῶς παιδείαν, ὡς Γηὼν ἐν
ἡμέραις τρυγητοῦ.

28 Οὐ συνετέλεσεν ὁ πρῶτος γνῶναι αὐτὴν, καὶ οὕτως ὁ
29 ἔσχατος οὐκ ἐξιχνίασεν αὐτήν. Ἀπὸ γὰρ θαλάσσης ἐπλη-
θύνθη διανόημα αὐτῆς, καὶ ἡ βουλὴ αὐτῆς ἀπὸ ἀβύσσου
30 μεγάλης. Κἀγὼ ὡς διώρυξ ἀπὸ ποταμοῦ, καὶ ὡς ὑδραγωγὸς
31 ἐξῆλθον εἰς παράδεισον. Εἶπα, ποτιῶ μου τὸν κῆπον, καὶ
μεθύσω μου τὴν πρασιάν· καὶ ἰδοὺ ἐγένετό μοι ἡ διώρυξ εἰς
32 ποταμὸν, καὶ ὁ ποταμός μου ἐγένετο εἰς θάλασσαν. Ἔτι
παιδείαν ὡς ὄρθρον φωτιῶ, καὶ ἐκφανῶ αὐτὰ ἕως εἰς μακράν.
33 Ἔτι διδασκαλίαν ὡς προφητείαν ἐκχεῶ, καὶ καταλείψω
34 αὐτὴν εἰς γενεὰς αἰώνων. Ἴδετε ὅτι οὐκ ἐμοὶ μόνῳ ἐκοπίασα,
ἀλλὰ πᾶσι τοῖς ἐκζητοῦσιν αὐτήν.

25 Ἐν τρισὶν ὡραΐσθην, καὶ ἀνέστην ὡραία ἔναντι Κυρίου
καὶ ἀνθρώπων· ὁμόνοια ἀδελφῶν, καὶ φιλία τῶν πλησίον,
καὶ γυνὴ καὶ ἀνὴρ ἑαυτοῖς συμπεριφερόμενοι.

2 Τρία δὲ εἴδη ἐμίσησεν ἡ ψυχή μου, καὶ προσώχθισα
σφόδρα τῇ ζωῇ αὐτῶν· πτωχὸν ὑπερήφανον, καὶ πλούσιον
ψεύστην, γέροντα μοιχὸν ἐλαττούμενον συνέσει.

3 Ἐν νεότητι οὐ συναγήοχας, καὶ πῶς ἂν εὕροις ἐν τῷ
γήρᾳ σου;

4 Ὡς ὡραῖον πολιαῖς κρίσις, καὶ πρεσβυτέροις ἐπιγνῶναι

7 With all these I sought rest: and in whose
inheritance shall I abide? 8 So the Creator of
all things gave me a commandment, and he
that made me caused my tabernacle to rest,
and said, Let thy dwelling be in Jacob, and
thine inheritance in Israel. 9 He created me
from the beginning before the world, and I
shall never fail.

10 In the holy tabernacle I served before
him; and so was I established in Sion. 11 Like-
wise in the beloved city he gave me rest, and
in Jerusalem was my power. 12 And I took
root in an honourable people, even in the
portion of the Lord's inheritance. 13 I was
exalted like a cedar in Libanus, and as a
cypress tree upon the mountains of Hermon.
14 I was exalted like a palm tree on the sea
shore, and as a rose plant in Jericho, as a fair
olive tree in a plain, and grew up as a plane
tree. 15 I gave a sweet smell like cinnamon
and aspalathus, and I yielded a pleasant odour
like the best myrrh, as galbanum, and onyx,
and sweet storax, and as the fume of frank-
incense in the tabernacle. 16 As the turpen-
tine tree I stretched out my branches, and my
branches are the branches of honour and grace.
17 As the vine brought I forth pleasant savour,
and my flowers are the fruit of honour and
riches. 19 Come unto me, all ye that be desi-
rous of me, and fill yourselves with my fruits.
20 For my memorial is sweeter than honey, and
mine inheritance than the honeycomb. 21 They
that eat me shall yet be hungry, and they that
drink me shall yet be thirsty. 22 He that obey-
eth me shall never be confounded, and they
that work by me shall not do amiss.

23 All these things are the book of the cove-
nant of the most high God, *even* the law which
Moses commanded for an heritage unto the
congregations of Jacob. 25 He filleth all things
with his wisdom, as Phison and as Tigris in
the time of the new fruits. 26 He maketh the
understanding to abound like Euphrates, and
as Jordan in the time of the harvest. 27 He
maketh the doctrine of knowledge appear as
the light, and as Geon in the time of vintage.

28 The first man knew her not perfectly: no
more shall the last find her out. 29 For her
thoughts are more then the sea, and her coun-
sels profounder than the great deep. 30 I also
came out as a brook from a river, and as a con-
duit into a garden. 31 I said, I will water my
best garden, and will water abundantly my
garden bed: and, lo, my brook became a river,
and my river became a sea. 32 I will yet make
doctrine to shine as the morning, and will send
forth her light afar off. 33 I will yet pour out
doctrine as prophecy, and leave it to all ages
for ever. 34 Behold that I have not laboured
for myself only, but for all them that seek
wisdom.

In three things I was beautified, and stood
up beautiful both before God and men: the
unity of brethren, the love of neighbours, a
man and a wife that agree together.

2 Three sorts of men my soul hateth, and I
am greatly offended at their life: a poor man
that is proud, a rich man that is a liar, and an
old adulterer that doateth.

3 If thou hast gathered nothing in thy youth,
how canst thou find any thing in thine age?

4 O how comely a thing is judgment for grey
hairs, and for ancient men to know counsel!

5 O how comely is the wisdom of old men, and understanding and counsel to men of honour! 6 Much experience is the crown of old men, and the fear of God is their glory.

7 There be nine things which I have judged in mine heart to be happy, and the tenth I will utter with my tongue: A man that hath joy of his children; and he that liveth to see the fall of his enemy. 8 Well is he that dwelleth with a wife of understanding, and that hath not slipped with his tongue, and that hath not served a man more unworthy than himself. 9 Well is he that hath found prudence, and he that speaketh in the ears of them that will hear: 10 O how great is he that findeth wisdom! yet there is none above him that feareth the Lord. 11 But the love of the Lord passeth all things for illumination: he that holdeth it, whereto shall he be likened?

13 [Give me] any plague, but the plague of the heart: and any wickedness, but the wickedness of a woman: 14 and any affliction, but the affliction from them that hate me: and any revenge, but the revenge of enemies. 15 There is no head above the head of a serpent; and there is no wrath above the wrath of an enemy.

16 I had rather dwell with a lion and a dragon, than to keep house with a wicked woman. 17 The wickedness of a woman changeth her face, and darkeneth her countenance like sackcloth. 18 Her husband shall sit among his neighbours; and when he heareth it shall sigh bitterly. 19 All wickedness is but little to the wickedness of a woman; let the portion of a sinner fall upon her.

20 As the climbing up a sandy way is to the feet of the aged, so is a wife full of words to a quiet man. 21 Stumble not at the beauty of a woman, and desire her not for pleasure. 22 A woman, if she maintain her husband, is full of anger, impudence, and much reproach. 23 A wicked woman abateth the courage, maketh an heavy countenance and a wounded heart: a woman that will not comfort her husband in distress maketh weak hands and feeble knees. 24 Of the woman came the beginning of sin, and through her we all die. 25 Give the water no passage; neither a wicked woman liberty to gad abroad. 26 If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

Blessed is the man that hath a virtuous wife, for the number of his days shall be double. 2 A virtuous woman rejoiceth her husband, and he shall fulfil the years of his life in peace. 3 A good wife is a good portion, which shall be given in the portion of them that fear the Lord. 4 Whether a man be rich or poor, if he have a good heart toward the Lord, he shall at all times rejoice with a cheerful countenance.

5 There be three things that mine heart feareth; and for the fourth I was sore afraid: the slander of a city, the gathering together of an unruly multitude, and a false accusation: all these are worse than death. 6 But a grief of heart and sorrow is a woman that is jealous over another woman, and a scourge of the tongue which communicateth with all. 7 An evil wife is a yoke shaken to and fro: he that hath hold of her is as though he held a scorpion. 8 A drunken woman and a gadder abroad causeth great anger, and she will not cover her own shame. 9 The whoredom of a

*βουλήν; Ὡς ὡραία γερόντων σοφία, καὶ δεδοξασμένοις* 5
*διανόημα καὶ βουλή. Στέφανος γερόντων πολυπειρία, καὶ* 6
*τὸ καύχημα αὐτῶν φόβος Κυρίου.*

*Ἐννέα ὑπονοήματα ἐμακάρισα ἐν καρδίᾳ, καὶ τὸ δέκατον* 7
*ἐρῶ ἐπὶ γλώσσης· ἄνθρωπος εὐφραινόμενος ἐπὶ τέκνοις, ζῶν*
*καὶ βλέπων ἐπὶ πτώσει ἐχθρῶν. Μακάριος ὁ συνοικῶν* 8
*γυναικὶ συνετῇ, καὶ ὃς ἐν γλώσσῃ οὐκ ὠλίσθησε, καὶ ὃς*
*οὐκ ἐδούλευσεν ἀναξίῳ αὐτοῦ. Μακάριος ὃς εὗρε φρόνησιν,* 9
*καὶ ὁ διηγούμενος εἰς ὦτα ἀκουόντων. Ὡς μέγας ὁ εὑρὼν* 10
*σοφίαν, ἀλλ' οὐκ ἔστιν ὑπὲρ τὸν φοβούμενον τὸν Κύριον.*
*Φόβος Κυρίου ὑπὲρ πᾶν ὑπερέβαλεν, ὁ κρατῶν αὐτοῦ τίνι* 11
*ὁμοιωθήσεται;*

*Πᾶσαν πληγὴν καὶ μὴ πληγὴν καρδίας, καὶ πᾶσαν πονη-* 13
*ρίαν καὶ μὴ πονηρίαν γυναικός· πᾶσαν ἐπαγωγὴν καὶ μὴ* 14
*ἐπαγωγὴν μισούντων, καὶ πᾶσαν ἐκδίκησιν καὶ μὴ ἐκδίκησιν*
*ἐχθρῶν. Οὐκ ἔστι κεφαλὴ ὑπὲρ κεφαλὴν ὄφεως, καὶ οὐκ* 15
*ἔστι θυμὸς ὑπὲρ θυμὸν ἐχθροῦ.*

*Συνοικῆσαι λέοντι καὶ δράκοντι εὐδοκήσω, ἢ ἐνοικῆσαι* 16
*μετὰ γυναικὸς πονηρᾶς. Πονηρία γυναικὸς ἀλλοιοῖ τὴν* 17
*ὅρασιν αὐτῆς, καὶ σκοτοῖ τὸ πρόσωπον αὐτῆς ὡς σάκκον.*
*Ἀναμέσον τοῦ πλησίον αὐτοῦ ἀναπεσεῖται ὁ ἀνὴρ αὐτῆς,* 18
*καὶ ἀκούσας ἀνεστέναξε πικρά. Μικρὰ πᾶσα κακία πρὸς* 19
*κακίαν γυναικός· κλῆρος ἁμαρτωλοῦ ἐπιπέσοι αὐτῇ.*

*Ἀνάβασις ἀμμώδης ἐν ποσὶ πρεσβυτέρου· οὕτως γυνὴ* 20
*γλωσσώδης ἀνδρὶ ἡσύχῳ. Μὴ προσπέσῃς ἐπὶ κάλλος* 21
*γυναικός, καὶ γυναῖκα μὴ ἐπιποθήσῃς. Ὀργὴ καὶ ἀναίδεια* 22
*καὶ αἰσχύνη μεγάλη, γυνὴ ἐὰν ἐπιχορηγῇ τῷ ἀνδρὶ αὐτῆς.*
*Καρδία ταπεινὴ καὶ πρόσωπον σκυθρωπὸν καὶ πληγὴ* 23
*καρδίας γυνὴ πονηρά· χεῖρες παρειμέναι καὶ γόνατα παρα-*
*λελυμένα, ἥτις οὐ μακαριεῖ τὸν ἄνδρα αὐτῆς. Ἀπὸ γυναι-* 24
*κὸς ἀρχὴ ἁμαρτίας, καὶ δι' αὐτὴν ἀποθνήσκομεν πάντες.*
*Μὴ δῷς ὕδατι διέξοδον, μηδὲ γυναικὶ πονηρᾷ ἐξουσίαν.* 25
*Εἰ μὴ πορεύεται κατὰ χεῖρά σου, ἀπὸ τῶν σαρκῶν σου* 26
*ἀπότεμε αὐτήν.*

*Γυναικὸς ἀγαθῆς μακάριος ὁ ἀνήρ, καὶ ἀριθμὸς τῶν* 26
*ἡμερῶν αὐτοῦ διπλάσιος. Γυνὴ ἀνδρεία εὐφραίνει τὸν ἄνδρα* 2
*αὐτῆς, καὶ τὰ ἔτη αὐτοῦ πληρώσει ἐν εἰρήνῃ. Γυνὴ ἀγαθὴ* 3
*μερὶς ἀγαθή, ἐν μερίδι φοβουμένων Κύριον δοθήσεται.*
*Πλουσίου δὲ καὶ πτωχοῦ καρδία ἀγαθή, ἐν παντὶ καιρῷ* 4
*πρόσωπον ἱλαρόν.*

*Ἀπὸ τριῶν εὐλαβήθη ἡ καρδία μου, καὶ ἐπὶ τῷ τετάρτῳ* 5
*προσώπῳ ἐδεήθην· διαβολὴν πόλεως, καὶ ἐκκλησίαν ὄχλου,*
*καὶ καταψευσμὸν ὑπὲρ θάνατον, πάντα μοχθηρά. Ἄλγος* 6
*καρδίας καὶ πένθος γυνὴ ἀντίζηλος ἐπὶ γυναικί, καὶ μάστιξ*
*γλώσσης πᾶσιν ἐπικοινωνοῦσα. Βοοζύγιον σαλευόμενον* 7
*γυνὴ πονηρά, ὁ κρατῶν αὐτῆς ὡς ὁ δρασσόμενος σκορπίου.*
*Ὀργὴ μεγάλη γυνὴ μέθυσος, καὶ ἀσχημοσύνην αὐτῆς οὐ* 8
*συγκαλύψει. Πορνεία γυναικὸς ἐν μετεωρισμοῖς ὀφθαλμῶν,* 9

10 καὶ ἐν τοῖς βλεφάροις αὐτῆς γνωσθήσεται. Ἐπὶ θυγατρὶ
ἀδιατρέπτῳ στερέωσον φυλακήν, ἵνα μὴ εὑροῦσα ἄνεσιν
11 ἑαυτῇ χρήσηται. Ὀπίσω ἀναιδοῦς ὀφθαλμοῦ φύλαξαι, καὶ
12 μὴ θαυμάσῃς ἐὰν εἰς σὲ πλημμελήσῃ. Ὡς διψῶν ὁδοιπόρος
τὸ στόμα ἀνοίγει, καὶ ἀπὸ παντὸς ὕδατος τοῦ σύνεγγυς
πίεται, κατέναντι παντὸς πασσάλου καθήσεται, καὶ ἔναντι
βέλους ἀνοίξει φαρέτραν.
13 Χάρις γυναικὸς τέρψει τὸν ἄνδρα αὐτῆς, καὶ τὰ ὀστᾶ
14 αὐτοῦ πιανεῖ ἡ ἐπιστήμη αὐτῆς. Δόσις Κυρίου γυνὴ
σιγηρά, καὶ οὐκ ἔστιν ἀντάλλαγμα πεπαιδευμένης ψυχῆς.
15 Χάρις ἐπὶ χάριτι γυνὴ αἰσχυντηρά, καὶ οὐκ ἔστι σταθμὸς
16 πᾶς ἄξιος ἐγκρατοῦς ψυχῆς. Ἥλιος ἀνατέλλων ἐν ὑψίστοις
Κυρίου, καὶ κάλλος ἀγαθῆς γυναικὸς ἐν κόσμῳ οἰκίας αὐτοῦ.
17 Λύχνος ἐκλάμπων ἐπὶ λυχνίας ἁγίας, καὶ κάλλος προσώπου
18 ἐπὶ ἡλικίᾳ στασίμῃ. Στύλοι χρύσεοι ἐπὶ βάσεως ἀργυρᾶς,
καὶ πόδες ὡραῖοι ἐπὶ στέρνοις εὐσταθοῦς.

28 Ἐπὶ δυσὶ λελύπηται ἡ καρδία μου, καὶ ἐπὶ τῷ τρίτῳ
θυμός μοι ἐπῆλθεν· ἀνὴρ πολεμιστὴς ὑστερῶν δι᾽ ἔνδειαν,
καὶ ἄνδρες συνετοὶ ἐὰν σκυβαλισθῶσιν· ἐπανάγων ἀπὸ
δικαιοσύνης ἐπὶ ἁμαρτίαν, ὁ Κύριος ἑτοιμάσει εἰς ῥομφαίαν
29 αὐτόν. Μόλις ἐξελεῖται ἔμπορος ἀπὸ πλημμελείας, καὶ οὐ
δικαιωθήσεται κάπηλος ἀπὸ ἁμαρτίας.

27 Χάριν ἀδιαφόρου πολλοὶ ἥμαρτον, καὶ ὁ ζητῶν πληθῦναι
2 ἀποστρέψει ὀφθαλμόν. Ἀναμέσον ἁρμῶν λίθων παγήσεται
πάσσαλος, καὶ ἀναμέσον πράσεως καὶ ἀγορασμοῦ συντριβή-
3 σεται ἁμαρτία. Ἐὰν μὴ ἐν φόβῳ Κυρίου κρατήσῃ κατὰ
4 σπουδήν, ἐν τάχει καταστραφήσεται αὐτοῦ ὁ οἶκος. Ἐν
σείσματι κοσκίνου διαμένει κοπρία, οὕτως σκύβαλα ἀνθρώ-
5 που ἐν λογισμῷ αὐτοῦ. Σκεύη κεραμέως δοκιμάζει κάμινος,
6 καὶ πειρασμὸς ἀνθρώπου ἐν διαλογισμῷ αὐτοῦ. Γεώργιον
ξύλου ἐκφαίνει ὁ καρπὸς αὐτοῦ, οὕτως λόγος ἐνθυμήματος
καρδίας ἀνθρώπου.

7 Πρὸ λογισμοῦ μὴ ἐπαινέσῃς ἄνδρα, οὗτος γὰρ πειρασμὸς
8 ἀνθρώπων. Ἐὰν διώκῃς τὸ δίκαιον, καταλήψῃ, καὶ ἐνδύσῃ
9 αὐτὸ ὡς ποδήρη δόξης. Πετεινὰ πρὸς τὰ ὅμοια αὐτοῖς κατα-
λύσει, καὶ ἀλήθεια πρὸς τοὺς ἐργαζομένους αὐτὴν ἐπανήξει.
10 Λέων θήραν ἐνεδρεύει, οὕτως ἁμαρτίαι ἐργαζομένους ἄδικα.
11 Διήγησις εὐσεβοῦς διαπαντὸς σοφία, ὁ δὲ ἄφρων ὡς σελήνη
12 ἀλλοιοῦται. Εἰς μέσον ἀσυνέτων συντήρησον καιρόν, εἰς
13 μέσον δὲ διανοουμένων ἐνδελέχιζε. Διήγησις μωρῶν προσ-
14 όχθισμα, καὶ ὁ γέλως αὐτῶν ἐν σπατάλῃ ἁμαρτίας. Λαλιὰ
πολυόρκου ὀρθώσει τρίχας, καὶ ἡ μάχη αὐτῶν ἐμφραγμὸς
15 ὠτίων. Ἔκχυσις αἵματος μάχη ὑπερηφάνων, καὶ ἡ διαλοι-
δόρησις αὐτῶν ἀκοὴ μοχθηρά.

16 Ὁ ἀποκαλύπτων μυστήρια ἀπώλεσε πίστιν, καὶ οὐ μὴ
17 εὕρῃ φίλον πρὸς τὴν ψυχὴν αὐτοῦ. Στέρξον φίλον, καὶ
πιστώθητι μετ᾽ αὐτοῦ· ἐὰν δὲ ἀποκαλύψῃς τὰ μυστήρια
18 αὐτοῦ, οὐ μὴ καταδιώξῃς ὀπίσω αὐτοῦ. Καθὼς γὰρ ἀπώ-
λεσεν ἄνθρωπος τὸν ἐχθρὸν αὐτοῦ, οὕτως ἀπώλεσας τὴν
19 φιλίαν τοῦ πλησίου· καὶ ὡς πετεινὸν ἐκ χειρός σου ἀπελύ-
σας, οὕτως ἀφῆκας τὸν πλησίον, καὶ οὐ θηρεύσεις αὐτόν.
20 Μὴ αὐτὸν διώξῃς, ὅτι μακρὰν ἀπέστη, καὶ ἐξέφυγεν ὡς

woman may be known in her haughty looks and eyelids. [10] If thy daughter be shameless, keep her in straitly, lest she abuse herself through overmuch liberty. [11] Watch over an impudent eye: and marvel not if she trespass against thee. [12] She will open her mouth, as a thirsty traveller when he hath found a fountain, and drink of every water near her: by every hedge will she sit down, and open her quiver against every arrow.

[13] The grace of a wife delighteth her husband, and her discretion will fatten his bones. [14] A silent and loving woman is a gift of the Lord; and there is nothing so much worth as a mind well instructed. [15] A shamefaced and faithful woman is a double grace, and her continent mind cannot be valued. [16] As the sun when it ariseth in the high heaven; so is the beauty of a good wife in the ordering of her house. [17] As the clear light is upon the holy candlestick: so is the beauty of the face in ripe age. [18] As the golden pillars are upon the sockets of silver; so are the fair feet with a constant heart.

[28] There be two things that grieve my heart; and the third maketh me angry: a man of war that suffereth poverty; and men of understanding that are not set by: and one that returneth from righteousness to sin; the Lord prepareth such an one for the sword. [29] A merchant shall hardly keep himself from doing wrong; and an huckster shall not be freed from sin.

Many have sinned for a small matter; and he that seeketh for abundance will turn his eyes away. [2] As a nail sticketh fast between the joinings of the stones; so doth sin stick close between buying and selling. [3] Unless a man hold himself diligently in the fear of the Lord, his house shall soon be overthrown. [4] As when one sifteth with a sieve, the refuse remaineth; so the filth of man in his talk. [5] The furnace proveth the potter's vessels; so the trial of man is in his reasoning. [6] The fruit declareth if the tree have been dressed; so is the utterance of a conceit in the heart of man.

[7] Praise no man before thou hearest him speak; for this is the trial of men. [8] If thou followest righteousness, thou shalt obtain her, and put her on, as a glorious long robe. [9] The birds will resort unto their like; so will truth return unto them that practise in her. [10] As the lion lieth in wait for the prey; so sin for them that work iniquity. [11] The discourse of a godly man is always with wisdom; but a fool changeth as the moon. [12] If thou be among the indiscreet, observe the time; but be continually among men of understanding. [13] The discourse of fools is irksome, and their sport is the wantonness of sin. [14] The talk of him that sweareth much maketh the hair stand upright; and their brawls make one stop his ears. [15] The strife of the proud is bloodshedding, and their revilings are grievous to the ear.

[16] Whoso discovereth secrets loseth his credit; and shall never find friend to his mind. [17] Love thy friend, and be faithful unto him: but if thou bewrayest his secrets, follow no more after him. [18] For as a man hath destroyed his enemy; so hast thou lost the love of thy neighbour. [19] As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again. [20] Follow after him no more, for he is too far off; he is as a roe

escaped out of the snare. 21 As for a wound, it may be bound up; and after reviling there may be reconcilement: but he that bewrayeth secrets is without hope. 22 He that winketh with the eyes worketh evil: and he that knoweth him will depart from him. 23 When thou art present, he will speak sweetly, and will admire thy words: but at the last he will writhe his mouth, and slander thy sayings. 24 I have hated many things, but nothing like him; for the Lord will hate him.

25 Whoso casteth a stone on high casteth it on his own head; and a deceitful stroke shall make wounds. 26 Whoso diggeth a pit shall fall therein: and he that setteth a trap shall be taken therein. 27 He that worketh mischief, it shall fall upon him, and he shall not know whence it cometh. 28 Mockery and reproach are from the proud; but vengeance, as a lion, shall lie in wait for him. 29 They that rejoice at the fall of the righteous shall be taken in the snare; and anguish shall consume them before they die. 30 Malice and wrath, even these are abominations; and the sinful man shall have them both.

He that revengeth shall find vengeance from the Lord, and he will surely keep his sins [in remembrance]. 2 Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. 3 One man beareth hatred against another, and doth he seek pardon from the Lord? 4 He sheweth no mercy to a man, which is like himself: and doth he ask forgiveness of his own sins? 5 If he that is but flesh nourish hatred, who will intreat for pardon of his sins? 6 Remember thy end, and let thy enmity cease; [remember] corruption and death, and abide in the commandments. 7 Remember the commandments, and bear no malice to thy neighbour: [remember] the covenant of the Highest, and wink at ignorance. 8 Abstain from strife, and thou shalt diminish thy sins: for a furious man will kindle strife.

9 A sinful man disquieteth friends, and maketh debate among them that be at peace. 10 As the matter of the fire is, so it burneth: and as a man's strength is, so is his wrath; and according to his riches his anger riseth; and the stronger they are which contend, the more they will be inflamed. 11 An hasty contention kindleth a fire: and an hasty fighting sheddeth blood. 12 If thou blow the spark, it shall burn: if thou spit upon it, it shall be quenched: and both these come out of thy mouth.

13 Curse the whisperer and double-tongued: for such have destroyed many that were at peace. 14 A backbiting tongue hath disquieted many, and driven them from nation to nation: strong cities hath it pulled down, and overthrown the houses of great men. 15 A backbiting tongue hath cast out virtuous women, and deprived them of their labours. 16 Whoso hearkeneth unto it shall never find rest, and never dwell quietly.

17 The stroke of the whip maketh marks in the flesh: but the stroke of the tongue breaketh the bones. 18 Many have fallen by the edge of the sword: but not so many as have fallen by the tongue. 19 Well is he that is defended from it, and hath not passed through the venom thereof, who hath not drawn the yoke thereof, nor hath been bound in her bands. 20 For the yoke thereof is a yoke of iron, and

*δορκὰς ἐκ παγίδος. Ὅτι θραῦσμά ἐστι καταδῆσαι, καὶ 21
λοιδορίας ἐστὶ διαλλαγή· ὁ δὲ ἀποκαλύψας μυστήρια ἀπήλ-
πισε. Διανεύων ὀφθαλμῷ τεκταίνει κακὰ, καὶ οὐδεὶς αὐτὸν 22
ἀποστήσει ἀπ' αὐτοῦ. Ἀπέναντι τῶν ὀφθαλμῶν σου γλυ- 23
κανεῖ στόμα σου, καὶ ἐπὶ τῶν λόγων σου ἐκθαυμάσει,
ὕστερον δὲ διαστρέψει τὸ στόμα αὐτοῦ, καὶ ἐν τοῖς λόγοις
σου δώσει σκάνδαλον. Πολλὰ ἐμίσησα καὶ οὐχ ὡμοίωσα 24
αὐτῷ, καὶ ὁ Κύριος μισήσει αὐτόν.*

*Ὁ βάλλων λίθον εἰς ὕψος ἐπὶ κεφαλὴν αὐτοῦ βάλλει, καὶ 25
πληγὴ δολία διελεῖ τραύματα. Ὁ ὀρύσσων βόθρον εἰς 26
αὐτὸν ἐμπεσεῖται, καὶ ὁ ἱστῶν παγίδα ἐν αὐτῇ ἁλώσεται.
Ὁ ποιῶν πονηρὰ εἰς αὐτὸν κυλισθήσεται, καὶ οὐ μὴ ἐπιγνῷ 27
πόθεν ἥκει αὐτῷ. Ἐμπαιγμὸς καὶ ὀνειδισμὸς ὑπερηφάνων, 28
καὶ ἡ ἐκδίκησις ὡς λέων ἐνεδρεύσει αὐτόν. Παγίδι ἁλώ- 29
σονται οἱ εὐφραινόμενοι πτώσει εὐσεβῶν, καὶ ὀδύνη κατα-
ναλώσει αὐτοὺς πρὸ τοῦ θανάτου αὐτῶν. Μῆνις καὶ ὀργὴ, 30
καὶ ταῦτά ἐστι βδελύγματα, καὶ ἀνὴρ ἁμαρτωλὸς ἐγκρατὴς
ἔσται αὐτῶν.*

*Ὁ ἐκδικῶν παρὰ Κυρίου εὑρήσει ἐκδίκησιν, καὶ τὰς 28
ἁμαρτίας αὐτοῦ διατηρῶν διατηρήσει. Ἄφες ἀδίκημα τῷ 2
πλησίον σου, καὶ τότε δεηθέντος σου αἱ ἁμαρτίαι σου λυθή-
σονται. Ἄνθρωπος ἀνθρώπῳ συντηρεῖ ὀργὴν, καὶ παρὰ 3
Κυρίου ζητεῖ ἴασιν. Ἐπ' ἄνθρωπον ὅμοιον αὐτῷ οὐκ ἔχει 4
ἔλεος, καὶ περὶ τῶν ἁμαρτιῶν αὐτοῦ δεῖται. Αὐτὸς σὰρξ ὢν 5
διατηρεῖ μῆνιν, τίς ἐξιλάσεται τὰς ἁμαρτίας αὐτοῦ; Μνή- 6
σθητι τὰ ἔσχατα, καὶ παῦσαι ἐχθραίνων· καταφθορὰν καὶ
θάνατον, καὶ ἔμμενε ἐντολαῖς. Μνήσθητι ἐντολῶν, καὶ μὴ 7
μηνίσῃς τῷ πλησίον· καὶ διαθήκην ὑψίστου, καὶ πάριδε
ἄγνοιαν. Ἀπόσχου ἀπὸ μάχης, καὶ ἐλαττώσεις ἁμαρτίας· 8
ἄνθρωπος γὰρ θυμώδης ἐκκαύσει μάχην.*

*Καὶ ἀνὴρ ἁμαρτωλὸς ταράξει φίλους, καὶ ἀναμέσον 9
εἰρηνευόντων ἐμβάλλει διαβολήν. Κατὰ τὴν ὕλην πυρὸς 10
οὕτως ἐκκαυθήσεται, κατὰ τὴν ἰσχὺν τοῦ ἀνθρώπου ὁ θυμὸς
αὐτοῦ ἔσται, καὶ κατὰ τὸν πλοῦτον ἀνυψώσει ὀργὴν αὐτοῦ,
καὶ κατὰ τὴν στερέωσιν τῆς μάχης ἐκκαυθήσεται. Ἔρις 11
κατασπευδομένη ἐκκαίει πῦρ, καὶ μάχη κατασπεύδουσα
ἐκχέει αἷμα. Ἐὰν φυσήσῃς σπινθῆρα ἐκκαήσεται, καὶ ἐὰν 12
πτύσῃς ἐπ' αὐτὸν σβεσθήσεται· καὶ ἀμφότερα ἐκ τοῦ στό-
ματός σου ἐκπορεύεται.*

*Ψίθυρον καὶ δίγλωσσον καταρᾶσθαι, πολλοὺς γὰρ εἰρη- 13
νεύοντας ἀπώλεσαν. Γλῶσσα τρίτη πολλοὺς ἐσάλευσε, καὶ 14
διέστησεν αὐτοὺς ἀπὸ ἔθνους εἰς ἔθνος, καὶ πόλεις ὀχυρὰς
καθεῖλε, καὶ οἰκίας μεγιστάνων κατέστρεψε. Γλῶσσα τρίτη 15
γυναῖκας ἀνδρείας ἐξέβαλε, καὶ ἐστέρησεν αὐτὰς τῶν πόνων
αὐτῶν. Ὁ προσέχων αὐτῇ οὐ μὴ εὕρῃ ἀνάπαυσιν, οὐδὲ 16
κατασκηνώσει μεθ' ἡσυχίας.*

*Πληγὴ μάστιγος ποιεῖ μώλωπας, πληγὴ δὲ γλώσσης 17
συγκλάσει ὀστᾶ. Πολλοὶ ἔπεσαν ἐν στόματι μαχαίρας, 18
καὶ οὐχ ὡς οἱ πεπτωκότες διὰ γλῶσσαν. Μακάριος ὁ 19
σκεπασθεὶς ἀπ' αὐτῆς, ὃς οὐ διῆλθεν ἐν τῷ θυμῷ αὐτῆς, ὃς
οὐχ εἵλκυσε τὸν ζυγὸν αὐτῆς, καὶ ἐν τοῖς δεσμοῖς αὐτῆς οὐκ
ἐδέθη. Ὁ γὰρ ζυγὸς αὐτῆς ζυγὸς σιδηροῦς, καὶ οἱ δεσμοὶ 20*

21 αὐτῆς δεσμοὶ χάλκεοι. Θάνατος πονηρὸς ὁ θάνατος αὐτῆς,
22 καὶ λυσιτελὴς μᾶλλον ὁ ᾅδης αὐτῆς. Οὐ μὴ κρατήσῃ εὐσε-
23 βῶν, καὶ ἐν τῇ φλογὶ αὐτῆς οὐ καήσονται. Οἱ καταλείποντες
Κύριον ἐμπεσοῦνται εἰς αὐτὴν, καὶ ἐν αὐτοῖς ἐκκαήσεται,
καὶ οὐ μὴ σβεσθῇ· ἐξαποσταλήσεται ἐπʼ αὐτοῖς ὡς λέων,
καὶ ὡς πάρδαλις λυμανεῖται αὐτούς.

24 Ἴδε περίφραξον τὸ κτῆμά σου ἀκάνθαις, τὸ ἀργύριόν σου
25 καὶ τὸ χρυσίον κατάδησον· καὶ τοῖς λόγοις σου ποίησον
ζυγὸν καὶ σταθμὸν, καὶ τῷ στόματί σου ποίησον θύραν καὶ
26 μοχλόν. Πρόσεχε μήπως ὀλισθήσῃς ἐν αὐτῇ, μὴ πέσῃς
κατέναντι ἐνεδρεύοντος.

29 Ὁ ποιῶν ἔλεος δανειεῖ τῷ πλησίον, καὶ ὁ ἐπισχύων τῇ
2 χειρὶ αὐτοῦ τηρεῖ ἐντολάς. Δάνεισον τῷ πλησίον ἐν καιρῷ
χρείας αὐτοῦ, καὶ πάλιν ἀπόδος τῷ πλησίον εἰς τὸν καιρόν.
3 Στερέωσον λόγον, καὶ πιστώθητι μετʼ αὐτοῦ, καὶ ἐν παντὶ
4 καιρῷ εὑρήσεις τὴν χρείαν σου. Πολλοὶ ὡς εὕρεμα ἐνόμισαν
5 δάνος, καὶ παρέσχον πόνον τοῖς βοηθήσασιν αὐτοῖς. Ἕως
οὗ λάβῃ, καταφιλήσει χεῖρα αὐτοῦ, καὶ ἐπὶ τῶν χρημάτων
τοῦ πλησίον ταπεινώσει φωνήν· καὶ ἐν καιρῷ ἀποδόσεως
παρελκύσει χρόνον, καὶ ἀποδώσει λόγους ἀκηδίας, καὶ τὸν
6 καιρὸν αἰτιάσεται. Ἐὰν ἰσχύσῃ, μόλις κομίσεται τὸ ἥμισυ,
καὶ λογιεῖται αὐτὸ ὡς εὕρεμα· εἰ δὲ μὴ, ἀπεστέρησεν αὐτὸν
τῶν χρημάτων αὐτοῦ, καὶ ἐκτήσατο αὐτὸν ἐχθρὸν δωρεάν·
κατάρας καὶ λοιδορίας ἀποδώσει αὐτῷ, καὶ ἀντὶ δόξης ἀπο-
7 δώσει αὐτῷ ἀτιμίαν. Πολλοὶ χάριν πονηρίας ἀπέστρεψαν,
8 ἀποστερηθῆναι δωρεὰν εὐλαβήθησαν. Πλὴν ἐπὶ ταπεινῷ
μακροθύμησον, καὶ ἐπʼ ἐλεημοσύνην μὴ παρελκύσῃς αὐτόν.
9 Χάριν ἐντολῆς ἀντιλαβοῦ πένητος, καὶ κατὰ τὴν ἔνδειαν
αὐτοῦ μὴ ἀποστρέψῃς αὐτὸν κενόν.

10 Ἀπόλεσον ἀργύριον διʼ ἀδελφὸν καὶ φίλον, καὶ μὴ ἰωθήτω
11 ὑπὸ τὸν λίθον εἰς ἀπώλειαν. Θὲς τὸν θησαυρόν σου κατʼ
ἐντολὰς ὑψίστου, καὶ λυσιτελήσει σοι μᾶλλον ἢ τὸ χρυσίον.
12 Σύγκλεισον ἐλεημοσύνην ἐν τοῖς ταμείοις σου, καὶ αὕτη
13 ἐξελεῖταί σε ἐκ πάσης κακώσεως. Ὑπὲρ ἀσπίδα κράτους,
καὶ ὑπὲρ δόρυ ἀλκῆς κατέναντι ἐχθροῦ πολεμήσει ὑπὲρ σοῦ.
14 Ἀνὴρ ἀγαθὸς ἐγγυήσεται τὸν πλησίον, καὶ ὁ ἀπολωλεκὼς
15 αἰσχύνην καταλείψει αὐτόν. Χάριτας ἐγγύου μὴ ἐπιλάθῃ,
16 ἔδωκε γὰρ τὴν ψυχὴν αὐτοῦ ὑπὲρ σοῦ. Ἀγαθὰ ἐγγύου
17 ἀνατρέψει ἁμαρτωλὸς, καὶ ἀχάριστος ἐν διανοίᾳ ἐγκατα-
λείψει ῥυσάμενον.

18 Ἐγγύη πολλοὺς ἀπώλεσε κατευθύνοντας, καὶ ἐσάλευσεν
αὐτοὺς ὡς κῦμα θαλάσσης· ἄνδρας δυνατοὺς ἀπῴκισε, καὶ
19 ἐπλανήθησαν ἐν ἔθνεσιν ἀλλοτρίοις. Ἁμαρτωλὸς ἐμπεσὼν
εἰς ἐγγύην, καὶ διώκων ἐργολαβείας ἐμπεσεῖται εἰς κρίσεις.
20 Ἀντιλαβοῦ τοῦ πλησίον κατὰ δύναμίν σου, καὶ πρόσεχε
σεαυτῷ μὴ ἐμπέσῃς.

21 Ἀρχὴ ζωῆς ὕδωρ, καὶ ἄρτος, καὶ ἱμάτιον, καὶ οἶκος
22 καλύπτων ἀσχημοσύνην. Κρείσσων βίος πτωχοῦ ὑπὸ
23 σκέπην δοκῶν, ἢ ἐδέσματα λαμπρὰ ἐν ἀλλοτρίοις. Ἐπὶ
24 μικρῷ καὶ μεγάλῳ εὐδοκίαν ἔχε. Ζωὴ πονηρὰ ἐξ οἰκίας εἰς

the bands thereof are bands of brass. 21 The
death thereof is an evil death, the grave were
better than it. 22 It shall not have rule over
them that fear God, neither shall they be
burned with the flame thereof. 23 Such as
forsake the Lord shall fall into it; and it shall
burn in them, and not be quenched; it shall
be sent upon them as a lion, and devour them
as a leopard. 24 Look that thou hedge thy
possession about with thorns, and bind up thy
silver and gold, 25 and weigh thy words in a
balance, and make a door and bar for thy
mouth. 26 Beware thou slide not by it, lest
thou fall before him that lieth in wait.

He that is merciful will lend unto his neighbour; and he that strengtheneth his hand
keepeth the commandments. 2 Lend to thy
neighbour in time of his need, and pay thou
thy neighbour again in due season. 3 Keep thy
word, and deal faithfully with him, and thou
shalt always find the thing that is necessary
for thee. 4 Many, when a thing was lent them,
reckoned it to be found, and put them to
trouble that helped them. 5 Till he hath received, he will kiss a man's hand; and for his
neighbour's money he will speak submissively:
but when he should repay, he will prolong the
time, and return words of grief, and complain
of the time. 6 If he prevail, he shall hardly
receive the half, and he will count as if he had
found it: if not, he hath deprived him of his
money, and he hath gotten him an enemy
without cause: he payeth him with cursings
and railings; and for honour he will pay him
disgrace. 7 Many therefore have refused to
lend for other men's ill dealing, fearing to be
defrauded. 8 Yet have thou patience with a
man in poor estate, and delay not to shew him
mercy. 9 Help the poor for the commandment's sake, and turn him not away because of
his poverty.

10 Lose thy money for thy brother and thy
friend, and let it not rust under a stone to be
lost. 11 Lay up thy treasure according to the
commandments of the most High, and it shall
bring thee more profit than gold. 12 Shut up
alms in thy storehouses: and it shall deliver
thee from all affliction. 13 It shall fight for
thee against thine enemies better than a mighty
shield and strong spear. 14 An honest man is
surety for his neighbour: but he that is impudent will forsake him. 15 Forget not the
friendship of thy surety, for he hath given his
life for thee. 16 A sinner will overthrow the
good estate of his surety: 17 and he that is of
an unthankful mind will leave him [in danger]
that delivered him.

18 Suretyship hath undone many of good
estate, and shaken them as a wave of the sea:
mighty men hath it driven from their houses,
so that they wandered among strange nations.
19 A wicked man transgressing the commandments of the Lord shall fall into suretyship:
and he that undertaketh and followeth other
men's business for gain shall fall into suits.
20 Help thy neighbour according to thy power,
and beware that thou thyself fall not into the
same.

21 The chief thing for life is water, and bread,
and clothing, and a house to cover shame.
22 Better is the life of a poor man in a mean
cottage, than delicate fare in another man's
house. 23 Be it little or much, hold thee contented, 24 for it is a miserable life to go from

house to house: for where thou art a stranger, thou darest not open thy mouth. 25 Thou shalt entertain, and feast, and have no thanks: moreover thou shalt hear bitter words: 26 Come, thou stranger, and furnish a table, and feed me of that thou hast ready. 27 Give place, thou stranger, to an honourable man; my brother cometh to be lodged, and I have need of mine house. These things are grievous to a man of understanding; the upbraiding of houseroom, and reproaching of the lender.

He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end. 2 He that chastiseth his son shall have joy in him, and shall rejoice of him among his acquaintance. 3 He that teacheth his son grieveth the enemy: and before his friends he shall rejoice of him. 4 Though his father die, yet he is as though he were not dead: for he hath left one behind him that is like himself. 5 While he lived, he saw and rejoiced in him: and when he died, he was not sorrowful. 6 He left behind him an avenger against his enemies, and one that shall requite kindness to his friends.

7 He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry. 8 An horse not broken becometh headstrong: and a child left to himself will be wilful. 9 Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to heaviness. 10 Laugh not with him, lest thou have sorrow with him, and lest thou gnash thy teeth in the end. 11 Give him not liberty in youth. 12 Beat his sides while he is still young, lest becoming stubborn, he disobey thee. 13 Train up thy son, and exercise him with work, lest by thy looseness thou stumble. 11 And overlook not his ignorance. 12 Bow down his neck in his youth.

14 Better is the poor, being sound and strong of constitution, than a rich man that is afflicted in his body. 15 Health and good estate of body are above all gold, and a strong body above infinite wealth. 16 There is no riches above a sound body, and no joy above the joy of the heart. 17 Death is better than a bitter life or continual sickness. 18 Delicacies poured upon a mouth shut up are as messes of meat set upon a grave.

19 What good doeth the offering unto an idol? for neither can it eat nor smell: so is he that is persecuted of the Lord. 20 He seeth with his eyes and groaneth, as an eunuch that embraceth a virgin and sigheth. 21 Give not over thy mind to heaviness, and afflict not thyself in thine own counsel. 22 The gladness of the heart is the life of man, and the joyfulness of a man prolongeth his days. 23 Love thine own soul, and comfort thy heart, remove sorrow far from thee: for sorrow hath killed many, and there is no profit therein. 24 Envy and wrath shorten the life, and carefulness bringeth age before the time.

16 I awaked up last of all, as one that gathereth after the grape-gatherers: by the blessing of the Lord I profited, and filled my winepress like a gatherer of grapes. 17 Consider that I laboured not for myself only, but for all them

οἰκίαν, καὶ οὗ παροικήσει, οὐκ ἀνοίξει στόμα. Ξενιεῖς καὶ 25
ποτιεῖς εἰς ἀχάριστα, καὶ πρὸς ἐπὶ τούτοις πικρὰ ἀκούσῃ·
πάρελθε πάροικε, κόσμησον τράπεζαν, καὶ εἴτι ἐν τῇ χειρί 26
σου ψώμισόν με· ἔξελθε πάροικε ἀπὸ προσώπου δόξης, 27
ἐπεξένωταί μοι ὁ ἀδελφὸς, χρεία τῆς οἰκίας. Βαρέα ταῦτα 28
ἀνθρώπῳ ἔχοντι φρόνησιν, ἐπιτίμησις οἰκίας καὶ ὀνειδισμὸς
δανειστοῦ.

## ΠΕΡΙ ΤΕΚΝΩΝ.

Ὁ ἀγαπῶν τὸν υἱὸν αὐτοῦ, ἐνδελεχήσει μάστιγας αὐτῷ, 30
ἵνα εὐφρανθῇ ἐπ' ἐσχάτῳ αὐτοῦ. Ὁ παιδεύων τὸν υἱὸν 2
αὐτοῦ ὀνήσεται ἐπ' αὐτῷ, καὶ ἀναμέσον γνωρίμων ἐπ' αὐτῷ
καυχήσεται. Ὁ διδάσκων τὸν υἱὸν αὐτοῦ παραζηλώσει τὸν 3
ἐχθρὸν, καὶ ἔναντι φίλων ἐπ' αὐτῷ ἀγαλλιάσεται. Ἐτελεύ- 4
τησεν αὐτοῦ ὁ πατὴρ, καὶ ὡς οὐκ ἀπέθανεν, ὅμοιον γὰρ
αὐτῷ κατέλιπε μετ' αὐτόν. Ἐν τῇ ζωῇ αὐτοῦ εἶδε καὶ 5
εὐφράνθη, καὶ ἐν τῇ τελευτῇ αὐτοῦ οὐκ ἐλυπήθη. Ἐναντίον 6
ἐχθρῶν κατέλιπεν ἔκδικον, καὶ τοῖς φίλοις ἀνταποδιδόντα
χάριν.

Περιψύχων υἱὸν καταδεσμεύσει τραύματα αὐτοῦ, καὶ ἐπὶ 7
πάσῃ βοῇ ταραχθήσεται σπλάγχνα αὐτοῦ. Ἵππος ἀδά- 8
μαστος ἀποβαίνει σκληρὸς, καὶ υἱὸς ἀνειμένος ἐκβαίνει
προαλής. Τιθήνησον τέκνον καὶ ἐκθαμβήσει σε, σύμπαιζον 9
αὐτῷ καὶ λυπήσει σε. Μὴ συγγελάσῃς αὐτῷ ἵνα μὴ συνο- 10
δυνηθῇς, καὶ ἐπ' ἐσχάτῳ γομφιάσεις τοὺς ὀδόντας σου. Μὴ 11
δῷς αὐτῷ ἐξουσίαν ἐν νεότητι. Θλάσον τὰς πλευρὰς αὐτοῦ, 12
ὡς ἔστι νήπιος, μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι. Παίδευ- 13
σον τὸν υἱόν σου, καὶ ἔργασαι ἐναὐτῷ, ἵνα μὴ ἐν τῇ
ἀσχημοσύνῃ σου προσκόψῃ. Καὶ μὴ παρίδῃς τὰς ἀγνοίας 11
αὐτοῦ. Κάμψον τὸν τράχηλον αὐτοῦ ἐν νεότητι. 12

## ΠΕΡΙ ὙΓΙΕΙΑΣ.

Κρείσσων πτωχὸς ὑγιὴς καὶ ἰσχύων τῇ ἕξει, ἢ πλούσιος 14
μεμαστιγωμένος εἰς σῶμα αὐτοῦ. Ὑγιεία καὶ εὐεξία βέλτιον 15
παντὸς χρυσίου, καὶ σῶμα εὔρωστον ἢ ὄλβος ἀμέτρητος.
Οὐκ ἔστι πλοῦτος βελτίων ὑγιείας σώματος, καὶ οὐκ ἔστιν 16
εὐφροσύνη ὑπὲρ χαρὰν καρδίας. Κρείσσων θάνατος ὑπὲρ 17
ζωὴν πικρὰν, ἢ ἀῤῥώστημα ἔμμονον. Ἀγαθὰ ἐκκεχυμένα 18
ἐπὶ στόματι κεκλεισμένῳ, θέματα βρωμάτων παρακείμενα
ἐπὶ τάφῳ.

Τί συμφέρει κάρπωσις εἰδώλῳ; οὔτε γὰρ ἔδεται οὔτε μὴ 19
ὀσφρανθῇ· οὕτως ὁ ἐκδιωκόμενος ὑπὸ Κυρίου. Βλέπων ἐν 20
ἐν ὀφθαλμοῖς καὶ στενάζων, ὥσπερ εὐνοῦχος περιλαμβάνων
παρθένον καὶ στενάζων. Μὴ δῷς εἰς λύπην τὴν ψυχήν σου, 21
καὶ μὴ θλίψῃς σεαυτὸν ἐν βουλῇ σου. Εὐφροσύνη καρδίας 22
ζωὴ ἀνθρώπου, καὶ ἀγαλλίαμα ἀνδρὸς μακροημέρευσις.
Ἀγάπα τὴν ψυχήν σου, καὶ παρακάλει τὴν καρδίαν σου, 23
καὶ λύπην μακρὰν ἀπόστησον ἀπὸ σοῦ· πολλοὺς γὰρ
ἀπέκτεινεν ἡ λύπη, καὶ οὐκ ἔστιν ὠφέλεια ἐν αὐτῇ. Ζῆλος 24
καὶ θυμὸς ἐλαττοῦσιν ἡμέρας, καὶ πρὸ καιροῦ γῆρας ἄγει
μέριμνα.

Ὡς καλαμώμενος ὀπίσω τρυγητῶν, ἐν εὐλογίᾳ Κυρίου 16
ἔφθασα, καὶ ὡς τρυγῶν ἐπλήρωσα ληνόν. Κατανοήσατε 17
ὅτι οὐκ ἐμοὶ μόνῳ ἐκοπίασα, ἀλλὰ πᾶσι τοῖς ζητοῦσι

18 *παιδείαν. Ἀκούσατέ μου μεγιστᾶνες λαοῦ, καὶ οἱ ἡγού-*
19 *μενοι ἐκκλησίας ἐνωτίσασθε. Υἱῷ καὶ γυναικὶ, ἀδελφῷ*
*καὶ φίλῳ μὴ δῷς ἐξουσίαν ἐπὶ σὲ ἐν ζωῇ σου, καὶ μὴ δῷς*
*ἑτέρῳ τὰ χρήματά σου, ἵνα μὴ μεταμεληθεὶς δέῃ περὶ*
20 *αὐτῶν. Ἕως ἔτι ζῇς καὶ πνοὴ ἐν σοὶ, μὴ ἀλλάξῃς σεαυτὸν*
21 *πάσῃ σαρκί· κρεῖσσον γάρ ἐστι τὰ τέκνα δεηθῆναί σου, ἢ*
22 *σὲ ἐμβλέπειν εἰς χεῖρας υἱῶν σου. Ἐν πᾶσι τοῖς ἔργοις*
23 *σου γίνου ὑπεράγων· μὴ δῷς μῶμον ἐν τῇ δόξῃ σου. Ἐν*
*ἡμέρᾳ συντελείας ἡμερῶν ζωῆς σου καὶ ἐν καιρῷ τελευτῆς*
*διάδος κληρονομίαν.*

## ΠΕΡΙ ΔΟΥΛΩΝ.

24 *Χορτάσματα καὶ ῥάβδος καὶ φορτία ὄνῳ, ἄρτος καὶ παι-*
25 *δεία καὶ ἔργον οἰκέτῃ. Ἔργασαι ἐν παιδὶ καὶ εὑρήσεις*
26 *ἀνάπαυσιν, ἄνες χεῖρας αὐτῷ καὶ ζητήσει ἐλευθερίαν. Ζυγὸς*
*καὶ ἱμὰς κάμψουσι τράχηλον, καὶ οἰκέτῃ κακούργῳ στρέβλαι*
27 *καὶ βάσανοι. Ἔμβαλε αὐτὸν εἰς ἐργασίαν, ἵνα μὴ ἀργῇ,*
28 *πολλὴν γὰρ κακίαν ἐδίδαξεν ἡ ἀργία. Εἰς ἔργα κατάστη-*
*σον καθὼς πρέπει αὐτῷ, κἂν μὴ πειθαρχῇ, βάρυνον τὰς*
*πέδας αὐτοῦ.*

29 *Καὶ μὴ περισσεύσῃς ἐν πάσῃ σαρκὶ, καὶ ἄνευ κρίσεως*
30 *μὴ ποιήσῃς μηδέν. Εἰ ἔστι σοι οἰκέτης, ἔστω ὡς σὺ, ὅτι*
31 *ἐν αἵματι ἐκτήσω αὐτόν. Εἰ ἔστι σοι οἰκέτης, ἄγε αὐτὸν*
*ὡς σεαυτὸν, ὅτι ὡς ἡ ψυχή σου ἐπιδεήσεις αὐτοῦ· ἐὰν*
*κακώσῃς αὐτὸν, καὶ ἀπάρας ἀποδρᾷ, ἐν ποίᾳ ὁδῷ ζητήσεις*
*αὐτόν;*

31 *Κέναι ἐλπίδες καὶ ψευδεῖς ἀσυνέτῳ ἀνδρὶ, καὶ ἐνύπνια*
2 *ἀναπτεροῦσιν ἄφρονας. Ὡς δρασσόμενος σκιᾶς καὶ διώκων*
3 *ἄνεμον, οὕτως ὁ ἐπέχων ἐνυπνίοις. Τοῦτο κατὰ τούτου*
*ὅρασις ἐνυπνίων, κατέναντι προσώπου ὁμοίωμα προσώπου.*
4 *Ἀπὸ ἀκαθάρτου τί καθαρισθήσεται; καὶ ἀπὸ ψευδοῦς τί*
5 *ἀληθεύσει; Μαντεῖαι καὶ οἰωνισμοὶ καὶ ἐνύπνια, μάταιά*
6 *ἐστι, καὶ ὡς ὠδινούσης φαντάζεται καρδία. Ἐὰν μὴ παρὰ*
*ὑψίστου ἀποσταλῇ ἐν ἐπισκοπῇ, μὴ δῷς εἰς αὐτὰ τὴν καρ-*
7 *δίαν σου. Πολλοὺς ἐπλάνησε τὰ ἐνύπνια, καὶ ἐξέπεσον*
*ἐλπίζοντες ἐπ᾽ αὐτοῖς.*

8 *Ἄνευ ψεύδους συντελεσθήσεται νόμος, καὶ σοφία στόματι*
9 *πιστῷ τελείωσις. Ἀνὴρ πεπαιδευμένος ἔγνω πολλὰ, καὶ*
10 *ὁ πολύπειρος ἐκδιηγήσεται σύνεσιν. Ὃς οὐκ ἐπειράθη*
*ὀλίγα οἶδεν, ὁ δὲ πεπλανημένος πληθυνεῖ πανουργίαν.*
11 *Πολλὰ ἑώρακα ἐν τῇ ἀποπλανήσει μου, καὶ πλείονα τῶν*
12 *λόγων μου, σύνεσίς μου. Πλεονάκις ἕως θανάτου ἐκινδύ-*
*νευσα, καὶ διεσώθην τούτων χάριν.*

13 *Πνεῦμα φοβουμένων Κυρίον ζήσεται, ἡ γὰρ ἐλπὶς αὐτῶν*
14 *ἐπὶ τὸν σώζοντα αὐτούς. Ὁ φοβούμενος Κύριον οὐ μὴ*
*εὐλαβηθήσεται, καὶ οὐ μὴ δειλιάσῃ, ὅτι αὐτὸς ἐλπὶς αὐτοῦ.*
15 *Φοβουμένου τὸν Κύριον μακαρία ἡ ψυχή· τίνι ἐπέχει, καὶ*
16 *τίς ἀντιστήριγμα αὐτοῦ; Οἱ ὀφθαλμοὶ Κυρίου ἐπὶ τοὺς*
*ἀγαπῶντας αὐτὸν, ὑπερασπισμὸς δυναστείας καὶ στήριγμα*
*ἰσχύος, σκέπη ἀπὸ καύσωνος καὶ σκέπη ἀπὸ μεσημβρίας,*
*φυλακὴ ἀπὸ προσκόμματος καὶ βοήθεια ἀπὸ πτώματος,*
17 *ἀνυψῶν ψυχὴν καὶ φωτίζων ὀφθαλμοὺς, ἴασιν διδοὺς, ζωὴν*
*καὶ εὐλογίαν.*

that seek learning. [18] Hear me, O ye great men of the people, and hearken with your ears, ye rulers of the congregation. [19] Give not thy son and wife, thy brother and friend, power over thee while thou livest, and give not thy goods to another, lest it repent thee, and thou intreat for the same again. [20] As long as thou livest and hast breath in thee, give not thyself over to any. [21] For better it is that thy children should seek to thee, than that thou shouldest stand to their courtesy. [22] In all thy works keep to thyself the preeminence; leave not a stain in thine honour. [23] At the time when thou shalt end thy days, and finish thy life, distribute thine inheritance.

[24] Fodder, a stick, and burdens, *are* for the ass; and bread, correction, and work, for a servant. [25] If thou set thy servant to labour, thou shalt find rest: but if thou let him go idle, he will seek liberty. [26] A yoke and a collar do bow the neck: so are tortures and torments for an evil servant. [27] Send him to labour, that he be not idle; for idleness teacheth much evil. [28] Set him to work, as is fit for him: if he be not obedient, put on more heavy fetters.

[29] But be not excessive toward any; and without discretion do nothing. [30] If thou have a servant, let him be unto thee as thyself, because thou hast bought him with a price. [31] If thou have a servant, entreat him as a brother: for thou hast need of him, as of thine own soul: if thou entreat him evil, and he run from thee, which way wilt thou go to seek him?

The hopes of a man void of understanding are vain and false: and dreams lift up fools. [2] Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind. [3] The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face. [4] Of an unclean thing what can be cleansed? and from that thing which is false what truth can come? [5] Divinations, and soothsayings, and dreams, are vain: and the heart fancieth, as a woman's heart in travail. [6] If they be not sent from the most High in thy visitation, set not thy heart upon them. [7] For dreams have deceived many, and they have failed that put their trust in them. [8] The law shall be found perfect without lies: and wisdom is perfection to a faithful mouth. [9] A man that hath travelled knoweth many things: and he that hath much experience will declare wisdom. [10] He that hath no experience knoweth little: but he that hath travelled is full of prudence. [11] When I travelled, I saw many things; and I understand more than I can express. [12] I was ofttimes in danger of death: yet I was delivered because of these things.

[13] The spirit of those that fear the Lord shall live; for their hope is in him that saveth them. [14] Whoso feareth the Lord shall not fear nor be afraid; for he is his hope. [15] Blessed is the soul of him that feareth the Lord: to whom doth he look? and who is his strength? [16] For the eyes of the Lord are upon them that love him, he is their mighty protection and strong stay, a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling; [17] he raiseth up the soul, and lighteneth the eyes: he giveth health, life, and blessing.

18 He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous; and the gifts of unjust men are not accepted. 19 The most High is not pleased with the offerings of the wicked; neither is he pacified for sin by the multitude of sacrifices. 20 Whoso bringeth an offering of the goods of the poor doeth as one that killeth the son before his father's eyes. 21 The bread of the needy is their life: he that defraudeth him thereof is a man of blood. 22 He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer his hire is a bloodshedder.

23 When one buildeth, and another pulleth down, what profit have they then but labour? 24 When one prayeth, and another curseth, whose voice will the Lord hear? 25 He that washeth himself after the touching of a dead body, if he touch it again, what availeth his washing? 26 So is it with a man that fasteth for his sins, and goeth again, and doeth the same: who will hear his prayer? or what doth his humbling profit him?

He that keepeth the law bringeth offerings enough: he that taketh heed to the commandment offereth a peace offering. 2 He that requiteth a good turn offereth fine flour; and he that giveth alms sacrificeth praise. 3 To depart from wickedness is a thing pleasing to the Lord; and to forsake unrighteousness is a propitiation.

4 Thou shalt not appear empty before the Lord. 5 For all these things [are to be done] because of the commandment. 6 The offering of the righteous maketh the altar fat, and the sweet savour thereof *is* before the most High. 7 The sacrifice of a just man is acceptable, and the memorial thereof shall never be forgotten.

8 Give the Lord his honour with a good eye, and diminish not the firstfruits of thine hands. 9 In all thy gifts shew a cheerful countenance, and dedicate thy tithes with gladness. 10 Give unto the most High according as he hath enriched thee; and as thou hast gotten, give with a cheerful eye. 11 For the Lord recompenseth, and will give thee seven times as much. 12 Do not think to corrupt with gifts: for such he will not receive: and trust not to unrighteous sacrifices; for the Lord is judge, and with him is no respect of persons. 13 He will not accept any person against a poor man, but will hear the prayer of the oppressed. 14 He will not despise the supplication of the fatherless; nor the widow, when she poureth out her complaint. 15 Do not the tears run down the widow's cheeks? and is not her cry against him that causeth them to fall?

16 He that serveth the Lord shall be accepted with favour, and his prayer shall reach unto the clouds. 17 The prayer of the humble pierceth the clouds: and till it come nigh, he will not be comforted; and will not depart, till the most High shall behold to judge righteously, and execute judgment. 18 For the Lord will not be slack, neither will the Mighty be patient toward them, till he have smitten in sunder the loins of the unmerciful, and repayed vengeance to the heathen; till he have taken away the multitude of the proud, and broken the sceptre of the unrighteous; 19 till he have rendered to every man according to his deeds, and to the works of men according to their devices; till he have judged the cause of his people, and made them to rejoice in his mercy. 20 Mercy is seasonable in the time of affliction, as clouds of rain in the time of drought.

Θυσιάζων ἐξ ἀδίκου, προσφορὰ μεμωκημένη, καὶ οὐκ εἰς 18
εὐδοκίαν μωκήματα ἀνόμων. Οὐκ εὐδοκεῖ ὁ ὕψιστος ἐν 19
προσφοραῖς ἀσεβῶν, οὐδὲ ἐν πλήθει θυσιῶν ἐξιλάσκεται
ἁμαρτίας. Θύων υἱὸν ἔναντι τοῦ πατρὸς αὐτοῦ, ὁ προσάγων 20
θυσίαν ἐκ χρημάτων πενήτων. Ἄρτος ἐπιδεομένων, ζωὴ 21
πτωχῶν, ὁ ἀποστερῶν αὐτὴν ἄνθρωπος αἱμάτων. Φονεύων 22
τὸν πλησίον ὁ ἀφαιρούμενος συμβίωσιν, καὶ ἐκχέων αἷμα
ὁ ἀποστερῶν μισθὸν μισθίου.

Εἷς οἰκοδομῶν, καὶ εἷς καθαιρῶν, τί ὠφέλησαν πλεῖον 23
ἢ κόπους; Εἷς εὐχόμενος, καὶ εἷς καταρώμενος, τίνος φωνῆς 24
εἰσακούσεται ὁ δεσπότης; Βαπτιζόμενος ἀπὸ νεκροῦ, καὶ 25
πάλιν ἁπτόμενος αὐτοῦ, τί ὠφέλησε τῷ λουτρῷ αὐτοῦ;
Οὕτως ἄνθρωπος νηστεύων ἐπὶ τῶν ἁμαρτιῶν αὐτοῦ, καὶ 26
πάλιν πορευόμενος, καὶ τὰ αὐτὰ ποιῶν· τῆς προσευχῆς
αὐτοῦ τίς εἰσακούσεται; καὶ τί ὠφέλησεν ἐν τῷ ταπεινωθῆ-
ναι αὐτόν;

Ὁ συντήρων νόμον πλεονάζει προσφοράς· θυσιάζων 32
σωτηρίου ὁ προσέχων ἐντολαῖς. Ἀνταποδιδοὺς χάριν 2
προσφέρων σεμίδαλιν, καὶ ὁ ποιῶν ἐλεημοσύνην θυσιάζων
αἰνέσεως. Εὐδοκία Κυρίου ἀποστῆναι ἀπὸ πονηρίας, καὶ 3
ἐξιλασμὸς ἀποστῆναι ἀπὸ ἀδικίας.

Μὴ ὀφθῇς ἐν προσώπῳ Κυρίου κενὸς, πάντα γὰρ ταῦτα 4, 5
χάριν ἐντολῆς. Προσφορὰ δικαίου λιπαίνει θυσιαστήριον, 6
καὶ ἡ εὐωδία αὐτῆς ἔναντι ὑψίστου. Θυσία ἀνδρὸς δικαίου 7
δεκτὴ, καὶ τὸ μνημόσυνον αὐτῆς οὐκ ἐπιλησθήσεται.

Ἐν ἀγαθῷ ὀφθαλμῷ δόξασον τὸν Κύριον, καὶ μὴ σμικ- 8
ρύνῃς ἀπαρχὴν χειρῶν σου. Ἐν πάσῃ δόσει ἱλάρωσον τὸ 9
πρόσωπόν σου, καὶ ἐν εὐφροσύνῃ ἁγίασον δεκάτην. Δὸς 10
ὑψίστῳ κατὰ τὴν δόσιν αὐτοῦ, καὶ ἐν ἀγαθῷ ὀφθαλμῷ
καθεύρεμα χειρός. Ὅτι Κύριος ἀνταποδιδοὺς ἐστι, καὶ 11
ἑπταπλάσια ἀνταποδώσει σοι. Μὴ δωροκόπει, οὐ γὰρ 12
προσδέξεται· καὶ μὴ ἔπεχε θυσίᾳ ἀδίκῳ, ὅτι Κύριος κριτής
ἐστι, καὶ οὐκ ἔστι παρ᾽ αὐτῷ δόξα προσώπου. Οὐ λήψεται 13
πρόσωπον ἐπὶ πτωχοῦ, καὶ δέησιν ἠδικημένου εἰσακούσεται.
Οὐ μὴ ὑπερίδῃ ἱκετείαν ὀρφανοῦ, καὶ χήραν ἐὰν ἐκχέῃ 14
λαλιάν. Οὐχὶ δάκρυα χήρας ἐπὶ σιαγόνα καταβαίνει, καὶ 15
ἡ καταβόησις ἐπὶ τῷ καταγαγόντι αὐτά;

Θεραπεύων ἐν εὐδοκίᾳ δεχθήσεται, καὶ ἡ δέησις αὐτοῦ ἕως 16
νεφελῶν συνάψει. Προσευχὴ ταπεινοῦ νεφέλας διῆλθε, καὶ 17
ἕως συνεγγίσῃ οὐ μὴ παρακληθῇ, καὶ οὐ μὴ ἀποστῇ ἕως
ἐπισκέψηται ὁ ὕψιστος· καὶ κρινεῖ δικαίως, καὶ ποιήσει
κρίσιν. Καὶ ὁ Κύριος οὐ μὴ βραδύνῃ, οὐδὲ μὴ μακροθυ- 18
μήσει ἐπ᾽ αὐτοῖς ἕως ἂν συντρίψῃ ὀσφὺν ἀνελεημόνων· καὶ
τοῖς ἔθνεσιν ἀνταποδώσει ἐκδίκησιν, ἕως ἐξάρῃ πλῆθος
ὑβριστῶν, καὶ σκῆπτρα ἀδίκων συντρίψῃ, ἕως ἀνταποδῷ 19
ἀνθρώπῳ κατὰ τὰς πράξεις αὐτοῦ, καὶ τὰ ἔργα τῶν ἀνθρώ-
πων κατὰ τὰ ἐνθυμήματα αὐτῶν, ἕως κρινῇ τὴν κρίσιν τοῦ
λαοῦ αὐτοῦ, καὶ εὐφρανεῖ αὐτοὺς ἐν τῷ ἐλέει αὐτοῦ. Ὡραῖον 20
ἔλεος ἐν καιρῷ θλίψεως αὐτοῦ, ὡς νεφέλαι ὑετοῦ ἐν καιρῷ
ἀβροχίας.

33 Ἐλέησον ἡμᾶς, δέσποτα ὁ Θεὸς πάντων, καὶ ἐπίβλεψον·
2,3 καὶ ἐπίβαλε τὸν φόβον σου ἐπὶ πάντα τὰ ἔθνη. Ἔπαρον τὴν
χεῖρά σου ἐπὶ ἔθνη ἀλλότρια, καὶ ἰδέτωσαν τὴν δυναστείαν
4 σου. Ὥσπερ ἐνώπιον αὐτῶν ἡγιάσθης ἐν ἡμῖν, οὕτως ἐνώπιον
5 ἡμῶν μεγαλυνθείης ἐν αὐτοῖς· Καὶ ἐπιγνώτωσάν σε καθάπερ
καὶ ἡμεῖς ἐπέγνωμεν, ὅτι οὐκ ἔστι Θεὸς πλήν σου Κύριε.

6 Ἐγκαίνισον σημεῖα, καὶ ἀλλοίωσον θαυμάσια· δόξασον
7 χεῖρα καὶ βραχίονα δεξιόν· ἔγειρον θυμὸν, καὶ ἔκχεον ὀργήν·
8 ἔξαρον ἀντίδικον, καὶ ἔκτριψον ἐχθρόν. Σπεῦσον καιρὸν,
καὶ μνήσθητι ὁρκισμοῦ, καὶ ἐκδιηγησάσθωσαν τὰ μεγαλεῖά
9 σου. Ἐν ὀργῇ πυρὸς καταβρωθήτω ὁ σωζόμενος, καὶ οἱ
10 κακοῦντες τὸν λαόν σου εὕροισαν ἀπώλειαν. Σύντριψον
κεφαλὰς ἀρχόντων ἐχθρῶν λεγόντων, οὐκ ἔστι πλὴν ἡμῶν.
11 Σύναγε πάσας φυλὰς Ἰακώβ.

13 Λαμπρὰ καρδία καὶ ἀγαθὴ ἐπὶ ἐδέσμασιν τῶν βρωμάτων
αὐτῆς ἐπιμελήσεται.

34 Ἀγρυπνία πλούτου ἐκτήκει σάρκας, καὶ ἡ μέριμνα αὐτοῦ
2 ἀφιστᾷ ὕπνον. Μέριμνα ἀγρυπνίας ἀπαιτήσει νυσταγμὸν,
3 καὶ ἀῤῥώστημα βαρὺ ἐκνήψει ὕπνος. Ἐκοπίασε πλούσιος
ἐν συναγωγῇ χρημάτων, καὶ ἐν τῇ ἀναπαύσει ἐμπίπλαται
4 τῶν τρυφημάτων αὐτοῦ· ἐκοπίασε πτωχὸς ἐν ἐλαττώσει βίου,
καὶ ἐν τῇ ἀναπαύσει ἐπιδεὴς γίνεται.

5 Ὁ ἀγαπῶν χρυσίον οὐ δικαιωθήσεται, καὶ ὁ διώκων
6 διαφθορὰν, αὐτὸς πλησθήσεται. Πολλοὶ ἐδόθησαν εἰς
πτῶμα χάριν χρυσίου, καὶ ἐγενήθη ἀπώλεια αὐτῶν κατὰ
7 πρόσωπον αὐτῶν. Ξύλον προσκόμματός ἐστι τοῖς ἐνθυσιά-
8 ζουσιν αὐτῷ, καὶ πᾶς ἄφρων ἁλώσεται ἐν αὐτῷ. Μακάριος
πλούσιος ὃς εὑρέθη ἄμωμος, καὶ ὃς ὀπίσω χρυσίου οὐκ
9 ἐπορεύθη. Τίς ἐστι καὶ μακαριοῦμεν αὐτόν; ἐποίησε γὰρ
10 θαυμάσια ἐν λαῷ αὐτοῦ. Τίς ἐδοκιμάσθη ἐν αὐτῷ καὶ
ἐτελειώθη, καὶ ἔστω εἰς καύχησιν; τίς ἐδύνατο παραβῆναι,
11 καὶ οὐ παρέβη, καὶ ποιῆσαι κακὰ, καὶ οὐκ ἐποίησε; Στε-
ρεωθήσεται τὰ ἀγαθὰ αὐτοῦ, καὶ τὰς ἐλεημοσύνας αὐτοῦ
ἐκδιηγήσεται ἐκκλησία.

12 Ἐπὶ τραπέζης μεγάλης ἐκάθισας; μὴ ἀνοίξῃς ἐπ᾽ αὐτῆς
φάρυγγά σου· καὶ μὴ εἴπῃς, πολλά γε τὰ ἐπ᾽ αὐτῆς.
13 Μνήσθητι ὅτι κακὸν ὀφθαλμὸς πονηρὸς, πονηρότερον
ὀφθαλμοῦ τί ἔκτισται; διὰ τοῦτο ἀπὸ παντὸς προσώπου
14 δακρύει. Οὗ ἐὰν ἐπιβλέψῃ, μὴ ἐκτείνῃς χεῖρα, καὶ μὴ
15 συνθλίβου αὐτῷ ἐν τρυβλίῳ. Νόει τὰ τοῦ πλησίον ἐκ
16 σεαυτοῦ, καὶ ἐπὶ παντὶ πράγματι διανοοῦ. Φάγε ὡς ἄνθρω-
πος τὰ παρακείμενά σοι, καὶ μὴ διαμασῶ, μὴ μισηθῇς.
17 Παῦσαι πρῶτος χάριν παιδείας, καὶ μὴ ἀπληστεύου, μήποτε
18 προσκόψῃς. Καὶ εἰ ἀναμέσον πλειόνων ἐκάθισας, πρότερος
19 αὐτῶν μὴ ἐκτείνῃς τὴν χεῖρά σου. Ὡς ἱκανὸν ἀνθρώπῳ
πεπαιδευμένῳ τὸ ὀλίγον, καὶ ἐπὶ τῆς κοίτης αὐτοῦ οὐκ
20 ἀσθμαίνει. Ὕπνος ὑγιείας ἐπὶ ἐντέρῳ μετρίῳ, ἀνέστη πρωῒ,
καὶ ἡ ψυχὴ αὐτοῦ μετ᾽ αὐτοῦ· πόνος ἀγρυπνίας καὶ χολέρας
21 καὶ στρόφος μετὰ ἀνδρὸς ἀπλήστου. Καὶ εἰ ἐβιάσθης ἐν
ἐδέσμασιν, ἀνάστα μεσοπωρῶν καὶ ἀναπαύσῃ.

22 Ἄκουσόν μου τέκνον καὶ μὴ ἐξουδενώσῃς με, καὶ ἐπ᾽
ἐσχάτῳ εὑρήσεις τοὺς λόγους μου· ἐν πᾶσι τοῖς ἔργοις σου

Have mercy upon us, O Lord God of all, and behold us: 2 and send thy fear upon all the nations that seek not after thee. 3 Lift up thy hand against the strange nations, and let them see thy power. 4 As thou wast sanctified in us before them: so be thou magnified among them before us. 5 And let them know thee, as we have known thee, that there is no God but only thou, O God.

6 Shew new signs, and make other strange wonders: glorify thy hand and thy right arm, that they may set forth thy wondrous works. 7 Raise up indignation, and pour out wrath: take away the adversary, and destroy the enemy. 8 Make the time short, remember the covenant, and let them declare thy wonderful works. 9 Let him that escapeth be consumed by the rage of the fire; and let them perish that oppress the people. 10 Smite in sunder the heads of the rulers of the heathen, that say, There is none other but we. 11 Gather all the tribes of Jacob together.

13 A cheerful and good heart will have a care of his meat and diet.

Watching for riches consumeth the flesh, and the care thereof driveth away sleep. 2 Watching care will not let a man slumber, as a sore disease breaketh sleep. 3 The rich hath great labour in gathering riches together; and when he resteth, he is filled with his delicacies. 4 The poor laboureth in his poor estate; and when he leaveth off, he is still needy.

5 He that loveth gold shall not be justified, and he that followeth corruption shall have enough thereof. 6 Gold hath been the ruin of many, and their destruction was present. 7 It is a stumblingblock unto them that sacrifice unto it, and every fool shall be taken therewith. 8 Blessed is the rich that is found without blemish, and hath not gone after gold. 9 Who is he? and we will call him blessed: for wonderful things hath he done among his people. 10 Who hath been tried thereby, and found perfect? then let him glory. Who might offend, and hath not offended? or done evil, and hath not done it? 11 His goods shall be established, and the congregation shall declare his alms.

12 If thou sit at a bountiful table, be not greedy upon it, and say not, There is much meat on it. 13 Remember that a wicked eye is an evil thing: and what is created more wicked than an eye? therefore it weepeth upon every occasion. 14 Stretch not thine hand whithersoever it looketh, and thrust it not with him into the dish. 15 Judge of thy neighbour by thyself: and be discreet in every point. 16 Eat, as it becometh a man, those things which are set before thee; and devour not, lest thou be hated. 17 Leave off first for manners' sake; and be not unsatiable, lest thou offend. 18 When thou sittest among many, reach not thine hand out first of all. 19 A very little is sufficient for a man well nurtured, and he fetcheth not his wind short upon his bed. 20 Sound sleep cometh of moderate eating: he riseth early, and his wits are with him: but the pain of watching, and choler, and pangs of the belly, are with an unsatiable man. 21 And if thou hast been forced to eat, arise, go forth, vomit, and thou shalt have rest.

22 My son, hear me, and despise me not, and at the last thou shalt find as I told thee: in all thy works be quick, so shall there no sickness

come unto thee. 23 Whoso is liberal of his meat, men shall speak well of him; and the report of his good housekeeping will be believed. 24 But against him that is a niggard of his meat the whole city shall murmur; and the testimonies of his niggardness shall not be doubted of.

25 Shew not thy valiantness in wine; for wine hath destroyed many. 26 The furnace proveth the edge by dipping: so doth wine the hearts of the proud by drunkenness. 27 Wine is as good as life to a man, if it be drunk moderately: what life is then to a man that is without wine? for it was made to make men glad. 28 Wine measurably drunk and in season bringeth gladness of the heart, and cheerfulness of the mind: 29 but wine drunken with excess maketh bitterness of the mind, with brawling and quarrelling. 30 Drunkenness increaseth the rage of a fool till he offend: it diminisheth strength, and maketh wounds. 31 Rebuke not thy neighbour at the wine, and despise him not in his mirth: give him no despiteful words, and press not upon him with urging him [to drink].

If thou be made the master [of a feast], lift not thyself up, but be among them as one of the rest; take diligent care for them, and so sit down. 2 And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for thy well ordering of the feast. 3 Speak, thou that art the elder, for it becometh thee, but with sound judgment; and hinder not music. 4 Pour not out words where there is a musician, and shew not forth wisdom out of time. 5 A concert of music in a banquet of wine is as a signet of carbuncle set in gold. 6 As a signet of an emerald set in a work of gold, so is the melody of music with pleasant wine.

7 Speak, young man, if there be need of thee: and yet scarcely when thou art twice asked. 8 Let thy speech be short, comprehending much in few words; be as one that knoweth and yet holdeth his tongue. 9 If thou be among great men, make not thyself equal with them; and when ancient men are in place, use not many words. 10 Before the thunder goeth lightning; and before a shamefaced man shall go favour. 11 Rise up betimes, and be not the last; but get thee home without delay. 12 There take thy pastime, and do what thou wilt: but sin not by proud speech. 13 And for these things bless him that made thee, and hath replenished thee with his good things.

14 Whoso feareth the Lord will receive his discipline; and they that seek him early shall find favour. 15 He that seeketh the law shall be filled therewith: but the hypocrite will be offended thereat. 16 They that fear the Lord shall find judgment, and shall kindle justice as a light. 17 A sinful man will not be reproved, but findeth an excuse according to his will. 18 A man of counsel will be considerate; but a strange and proud man is not daunted with fear, even when of himself he hath done without counsel. 19 Do nothing without advice; and when thou hast once done, repent not.

20 Go not in a way wherein thou mayest fall, and stumble not among the stones. 21 Be not confident in a plain way. 22 And beware of thine own children. 23 In every good work trust thy own soul; for this is the keeping of the commandments. 24 He that believeth in the Lord

γίνου ἐντρεχὴς, καὶ πᾶν ἀῤῥώστημα οὐ μή σοι ἀπαντήσῃ.
Λαμπρὸν ἐπ' ἄρτοις εὐλογήσει χείλη, καὶ μαρτυρία τῆς 23
καλλονῆς αὐτοῦ πιστή. Πονηρῷ ἐπ' ἄρτῳ διαγογγύσει 24
πόλις, καὶ ἡ μαρτυρία τῆς πονηρίας αὐτοῦ ἐκριβής.

Ἐν οἴνῳ μὴ ἀνδρίζου, πολλοὺς γὰρ ἀπώλεσεν ὁ οἶνος. 25
Κάμινος δοκιμάζει στόμωμα ἐν βαφῇ, οὕτως οἶνος καρδίας 26
ἐν μάχῃ ὑπερηφάνων. Ἐπίσον ζωῆς οἶνος ἀνθρώπῳ, ἐὰν 27
πίνῃς αὐτὸν μέτρῳ αὐτοῦ· τίς ζωὴ ἐλασσουμένῳ οἴνῳ; καὶ
αὐτὸς ἔκτισται εἰς εὐφροσύνην ἀνθρώποις. Ἀγαλλίαμα 28
καρδίας καὶ εὐφροσύνη ψυχῆς οἶνος πινόμενος ἐν καιρῷ
αὐτάρκης· πικρία ψυχῆς οἶνος πινόμενος πολὺς, ἐν ὀρεθισμῷ 29
καὶ ἀντιπτώματι. Πληθύνει μέθη θυμὸν ἄφρονος εἰς πρόσ- 30
κομμα, ἐλαττῶν ἰσχὺν καὶ προσποιῶν τραύματα. Ἐν συμ- 31
ποσίῳ οἴνου μὴ ἐλέγξῃς τὸν πλησίον, καὶ μὴ ἐξουδενώσῃς
αὐτὸν ἐν εὐφροσύνῃ αὐτοῦ· λόγον ὀνειδισμοῦ μὴ εἴπῃς αὐτῷ,
καὶ μὴ αὐτὸν θλίψῃς ἐν ἀπαιτήσει.

## ΠΕΡΙ ἩΓΟΥΜΕΝΩΝ.

Ἡγούμενόν σε κατέστησαν; μὴ ἐπαίρου, γίνου ἐν αὐτοῖς 35
ὡς εἷς ἐξ αὐτῶν· φρόντισον αὐτῶν, καὶ οὕτω κάθισον, καὶ 2
πᾶσαν τὴν χρείαν σου ποιήσας ἀνάπεσε, ἵνα εὐφρανθῇς δι'
αὐτοὺς, καὶ εὐκοσμίας χάριν λάβῃς στέφανον. Λάλησον 3
πρεσβύτερε, πρέπει γάρ σοι, ἐν ἀκριβεῖ ἐπιστήμῃ, καὶ μὴ
ἐμποδίσῃς μουσικά. Ὅπου ἀκρόαμα, μὴ ἐκχέῃς λαλιὰν, 4
καὶ ἀκαίρως μὴ σοφίζου. Σφραγὶς ἄνθρακος ἐπὶ κόσμῳ 5
χρυσῷ, σύγκριμα μουσικῶν ἐν συμποσίῳ οἴνου. Ἐν κατα- 6
σκευάσματι χρυσῷ σφραγὶς σμαράγδου μέλος μουσικῶν ἐφ'
ἡδεῖ οἴνῳ.

Λάλησον νεανίσκε εἰ χρεία σου, μόλις δὶς ἐὰν ἐπερωτηθῇς. 7
Κεφαλαίωσον λόγον, ἐν ὀλίγοις πολλὰ, γίνου ὡς γινώσκων 8
καὶ ἅμα σιωπῶν. Ἐν μέσῳ μεγιστάνων μὴ ἐξισάζου, καὶ 9
ἑτέρου λέγοντος μὴ πολλὰ ἀδολέσχει. Πρὸ βροντῆς κατα- 10
σπεύδει ἀστραπὴ, καὶ πρὸ αἰσχυντηροῦ προελεύσεται χάρις.
Ἐν ὥρᾳ ἐξεγείρου καὶ μὴ οὐράγει, ἀπότρεχε εἰς οἶκον καὶ 11
μὴ ῥαθύμει. Ἐκεῖ παῖζε καὶ ποίει τὰ ἐνθυμήματά σου, καὶ 12
μὴ ἁμάρτῃς λόγῳ ὑπερηφάνῳ. Καὶ ἐπὶ τούτοις εὐλόγησον 13
τὸν ποιήσαντά σε, καὶ μεθύσκοντά σε ἀπὸ τῶν ἀγαθῶν
αὐτοῦ.

Ὁ φοβούμενος Κύριον ἐκδέξεται παιδείαν, καὶ οἱ ὀρθρί- 14
ζοντες εὑρήσουσιν εὐδοκίαν. Ὁ ζητῶν νόμον ἐμπλησθήσε- 15
ται αὐτοῦ, καὶ ὁ ὑποκρινόμενος σκανδαλισθήσεται ἐν αὐτῷ.
Οἱ φοβούμενοι Κύριον εὑρήσουσι κρίμα, καὶ δικαιώματα ὡς 16
φῶς ἐξάψουσιν. Ἄνθρωπος ἁμαρτωλὸς ἐκκλίνει ἐλεγμὸν, 17
καὶ κατὰ τὸ θέλημα αὐτοῦ εὑρήσει σύγκριμα. Ἀνὴρ βουλῆς 18
οὐ μὴ παρίδῃ διανόημα, ἀλλότριος καὶ ὑπερήφανος οὐ κατα-
πτήξει φόβον, καὶ μετὰ τὸ ποιῆσαι μετ' αὐτοῦ ἄνευ βουλῆς.
Ἄνευ βουλῆς μηθὲν ποιήσῃς, καὶ ἐν τῷ ποιῆσαί σε μὴ 19
μεταμελοῦ.

Ἐν ὁδῷ ἀντιπτώματος μὴ πορεύου, καὶ μὴ προσκόψῃς ἐν 20
λιθώδεσι. Μὴ πιστεύσῃς ἐν ὁδῷ ἀπροσκόπῳ, καὶ ἀπὸ 21, 22
τῶν τέκνων σου φύλαξαι. Ἐν παντὶ ἔργῳ πίστευε τῇ 23
ψυχῇ σου, καὶ γὰρ τοῦτό ἐστι τήρησις ἐντολῶν. Ὁ 24

*πιστεύων νόμῳ προσέχει ἐντολαῖς, καὶ ὁ πεποιθὼς Κυρίῳ*
*οὐκ ἐλαττωθήσεται.*
36 *Τῷ φοβουμένῳ Κύριον οὐκ ἀπαντήσει κακὸν, ἀλλ' ἐν*
2 *πειρασμῷ καὶ πάλιν ἐξελεῖται. Ἀνὴρ σοφὸς οὐ μισήσει*
*νόμον, ὁ δὲ ὑποκρινόμενος ἐν αὐτῷ, ὡς ἐν καταιγίδι πλοῖον.*
3 *Ἄνθρωπος συνετὸς ἐμπιστεύσει νόμῳ, καὶ ὁ νόμος αὐτῷ*
4 *πιστὸς ὡς ἐρώτημα δικαίων. Ἑτοίμασον λόγον, καὶ οὕτως*
5 *ἀκουσθήσῃ, σύνδησον παιδείαν καὶ ἀποκρίθητι. Τροχὸς*
*ἁμάξης σπλάγχνα μωροῦ, καὶ ὡς ἄξων στρεφόμενος ὁ*
6 *διαλογισμὸς αὐτοῦ. Ἵππος εἰς ὀχείαν ὡς φίλος μῶκος,*
*ὑποκάτω παντὸς ἐπικαθημένου χρεμετίζει.*
7 *Διατί ἡμέρα ἡμέρας ὑπερέχει, καὶ πᾶν φῶς ἡμέρας*
8 *ἐνιαυτοῦ ἀφ' ἡλίου; Ἐν γνώσει Κυρίου διεχωρίσθησαν,*
9 *καὶ ἠλλοίωσε καιροὺς καὶ ἑορτάς· ἀπ' αὐτῶν ἀνύψωσε καὶ*
*ἡγίασε, καὶ ἐξ αὐτῶν ἔθηκεν εἰς ἀριθμὸν ἡμερῶν.*
10 *Καὶ ἄνθρωποι πάντες ἀπὸ ἐδάφους, καὶ ἐκ γῆς ἐκτίσθη*
11 *Ἀδάμ. Ἐν πλήθει ἐπιστήμης Κύριος διεχώρισεν αὐτοὺς,*
12 *καὶ ἠλλοίωσε τὰς ὁδοὺς αὐτῶν. Ἐξ αὐτῶν εὐλόγησε καὶ*
*ἀνύψωσε, καὶ ἐξ αὐτῶν ἡγίασε, καὶ πρὸς αὐτὸν ἤγγισεν· ἀπ'*
*αὐτῶν κατηράσατο, καὶ ἐταπείνωσε, καὶ ἀνέστρεψεν αὐτοὺς*
13 *ἀπὸ στάσεως αὐτῶν. Ὡς πηλὸς κεραμέως ἐν χειρὶ αὐτοῦ,*
*πᾶσαι αἱ ὁδοὶ αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ· οὕτως ἄνθρω-*
*ποι ἐν χειρὶ τοῦ ποιήσαντος αὐτοὺς, ἀποδοῦναι αὐτοῖς κατὰ*
14 *τὴν κρίσιν αὐτοῦ. Ἀπέναντι τοῦ κακοῦ τὸ ἀγαθὸν, καὶ*
*ἀπέναντι τοῦ θανάτου ἡ ζωὴ, οὕτως ἀπέναντι εὐσεβοῦς*
15 *ἁμαρτωλός. Καὶ οὕτως ἔμβλεψον εἰς πάντα τὰ ἔργα τοῦ*
*ὑψίστου, δύο δύο ἓν κατέναντι τοῦ ἑνός.*
11 *Κἀγὼ ἔσχατος ἠγρύπνησα, καὶ κατεκληρονόμησα αὐτοὺς*
12 *καθὼς ἀπ' ἀρχῆς. Ἐλέησον λαὸν, Κύριε, κεκλημένον ἐπ'*
13 *ὀνόματί σου, καὶ Ἰσραὴλ ὃν πρωτογόνῳ ὡμοίωσας. Οἰκ-*
*τείρησον πόλιν ἁγιάσματός σου Ἱερουσαλὴμ, πόλιν κατα-*
14 *παύματός σου. Πλῆσον Σιὼν ἆραι τὰ λόγιά σου, καὶ ἀπὸ*
15 *τῆς δόξης σου τὸν λαόν σου. Δὸς μαρτύριον τοῖς ἐν ἀρχῇ*
*κτίσμασί σου, καὶ ἔγειρον προφητείας τὰς ἐπ' ὀνόματί σου·*
16 *δὸς μισθὸν τοῖς ὑπομένουσί σε, καὶ οἱ προφῆταί σου ἐμπι-*
*στευθήτωσαν.*
17 *Εἰσάκουσον, Κύριε, δεήσεως τῶν ἱκετῶν σου, κατὰ τὴν*
*εὐλογίαν Ἀαρὼν περὶ τοῦ λαοῦ σου, καὶ γνώσονται πάντες*
18 *οἱ ἐπὶ τῆς γῆς, ὅτι σὺ Κύριος εἶ ὁ Θεὸς τῶν αἰώνων. Πᾶν*
*βρῶμα φάγεται κοιλία, ἔστι δὲ βρῶμα βρώματος κάλλιον.*
19 *Φάρυγξ γεύεται βρώματα θήρας, οὕτως καρδία συνετὴ*
20 *λόγους ψευδεῖς. Καρδία στρεβλὴ δώσει λύπην, καὶ ἄν-*
*θρωπος πολύπειρος ἀνταποδώσει αὐτῷ.*
21 *Πάντα ἄῤῥενα ἐπιδέξεται γυνὴ, ἔστι δὲ θυγάτηρ θυγατρὸς*
22 *κρείσσων. Κάλλος γυναικὸς ἱλαρύνει πρόσωπον, καὶ ὑπὲρ*
23 *πᾶσαν ἐπιθυμίαν ἀνθρώπου ὑπεράγει. Εἰ ἔστιν ἐπὶ γλώσ-*
*σης αὐτῆς ἔλεος καὶ πραΰτης, οὐκ ἔστιν ὁ ἀνὴρ αὐτῆς καθ'*
*υἱοὺς ἀνθρώπων.*
24 *Ὁ κτώμενος γυναῖκα ἐνάρχεται κτήσεως, βοηθὸν κατ'*
25 *αὐτὸν καὶ στύλον ἀναπαύσεων. Οὗ οὐκ ἔστι φραγμὸς,*
*διαρπαγήσεται κτῆμα, καὶ οὗ οὐκ ἔστι γυνὴ, στενάξει*
26 *πλανώμενος. Τίς γὰρ πιστεύσει εὐζώνῳ λῃστῇ σφαλλομένῳ*

taketh heed to the commandment; and he that trusteth in him shall fare never the worse.

There shall no evil happen unto him that feareth the Lord; but in temptation even again he will deliver him. 2 A wise man hateth not the law; but he that is an hypocrite therein is as a ship in a storm. 3 A man of understanding trusteth in the law; and the law is faithful unto him, as an oracle. 4 Prepare what to say, and so thou shalt be heard: and bind up instruction, and then make answer. 5 The heart of the foolish is like a cartwheel; and his thoughts are like a rolling axletree. 6 A stallion horse is as a mocking friend, he neigheth under every one that sitteth upon him.

7 Why doth one day excel another, when as all the light of every day in the year is of the sun? 8 By the knowledge of the Lord they were distinguished: and he altered seasons and feasts. 9 Some of them hath he made high days, and hallowed *them*, and some of them hath he made ordinary days.

10 And all men are from the ground, and Adam was created of earth. 11 In much knowledge the Lord hath divided them, and made their ways diverse. 12 Some of them hath he blessed and exalted, and some of them hath he sanctified, and set near himself: but some of them hath he cursed and brought low, and turned out of their places. 13 As the clay is in the potter's hand, to fashion it at his pleasure: so man is in the hand of him that made him, to render to them as liketh him best. 14 Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly. 15 So look upon all the works of the most High; and there are two and two, one against another.

11 Though I was the last to wake up, yet I received their inheritance as from the beginning. 12 O Lord have mercy upon the people that is called by thy name, and upon Israel, whom thou hast named thy firstborn. 13 O be merciful unto Jerusalem, thy holy city, the place of thy rest. 14 Fill Sion with thine unspeakable oracles, and thy people with thy glory. 15 Give testimony unto those that thou hast possessed from the beginning, and raise up prophets that have been in thy name. 16 Reward them that wait for thee, and let thy prophets be found faithful.

17 O Lord, hear the prayer of thy servants, according to the blessing of Aaron over thy people, that all they which dwell upon the earth may know that thou art the Lord, the eternal God. 18 The belly devoureth all meats, yet is one meat better than another. 19 As the palate tasteth divers kinds of venison: so doth an heart of understanding false speeches. 20 A froward heart causeth heaviness: but a man of experience will recompense him.

21 A woman will receive every man, yet is one daughter better than another. 22 The beauty of a woman cheereth the countenance, and a man loveth nothing better. 23 If there be kindness, meekness, and comfort, in her tongue, then is not her husband like other men.

24 He that getteth a wife beginneth a possession, a help like unto himself, and a pillar of rest. 25 Where no hedge is, there the possession is spoiled: and he that hath no wife will wander up and down mourning. 26 Who will trust a thief well appointed, that skippeth

from city to city? so [who will believe] a man that hath no house, and lodgeth wheresoever the night taketh him?

Every friend saith, I am his friend also: but there is a friend, which is only a friend in name. 2 Is it not a grief unto death, when a companion and friend is turned to an enemy? 3 O wicked imagination, whence camest thou in to cover the earth with deceit? 4 There is a companion, which rejoiceth in the prosperity of a friend, but in the time of trouble will be against him. 5 There is a companion, which helpeth his friend for the belly, and taketh up the buckler against the enemy. 6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Every counsellor extolleth counsel; but there is some that counselleth for himself. 8 Beware of a counsellor, and know before what need he hath; for he will counsel for himself; lest he cast the lot upon thee, 9 and say unto thee, Thy way is good: and afterward he stand on the other side, to see what shall befall thee. 10 Consult not with one that suspecteth thee: and hide thy counsel from such as envy thee. 11 Neither consult with a woman touching her of whom she is jealous; neither with a coward in matters of war; nor with a merchant concerning exchange; nor with a buyer of selling; nor with an envious man of thankfulness; nor with an unmerciful man touching kindness; nor with the slothful for any work; nor with an hireling for a year of finishing work; nor with an idle servant of much business: hearken not unto these in any matter of counsel.

12 But be continually with a godly man, whom thou knowest to keep the commandments of the Lord, whose mind is according to thy mind, and will sorrow with thee, if thou shalt miscarry. 13 And let the counsel of thine own heart stand: for there is no man more faithful unto thee than it; 14 for a man's mind is sometime wont to tell him more than seven watchmen, that sit above in an high tower. 15 And above all this pray to the most High, that he will direct thy way in truth. 16 Let reason go before every enterprize, and counsel before every action.

17 The countenance is a sign of changing of the heart. 18 Four manners of things appear: good and evil, life and death: but the tongue ruleth over them continually. 19 There is one that is wise and teacheth many, and yet is unprofitable to himself. 20 There is one that sheweth wisdom in words, and is hated: he shall be destitute of all food. 21 For grace is not given him from the Lord; because he is deprived of all wisdom. 22 Another is wise to himself; and the fruits of understanding are commendable in his mouth.

23 A wise man instructeth his people; and the fruits of his understanding fail not. 24 A wise man shall be filled with blessing; and all they that see him shall count him happy. 25 The days of the life of man may be numbered; but the days of Israel are innumerable. 26 A wise man shall inherit glory among his people, and his name shall be perpetual.

27 My son, prove thy soul in thy life, and see what is evil for it, and give not that unto it. 28 For all things are not profitable for all men, neither hath every soul pleasure in every thing. 29 Be not insatiable in any dainty thing, nor too greedy upon meats: 30 for excess of meats

*ἐκ πόλεως εἰς πόλιν; οὕτως ἀνθρώπῳ μὴ ἔχοντι νοσσιὰν*
*καὶ καταλύοντι οὗ ἐὰν ὀψίσῃ.*

Πᾶς φίλος ἐρεῖ, ἐφιλίασα αὐτῷ κἀγώ· ἀλλ' ἔστι φίλος 37
ὀνόματι μόνον φίλος. Οὐχὶ λύπη ἔνι ἕως θανάτου, ἑταῖρος 2
καὶ φίλος τρεπόμενος εἰς ἔχθραν; Ὦ πονηρὸν ἐνθύμημα, 3
πόθεν ἐνεκυλίσθης καλύψαι τὴν ξηρὰν ἐν δολιότητι; Ἑταῖ- 4
ρος φίλου ἐν εὐφροσύνῃ ἥδεται, καὶ ἐν καιρῷ θλίψεως ἔσται
ἀπέναντι. Ἑταῖρος φίλῳ συμπονεῖ χάριν γαστρὸς, ἔναντι 5
πολέμου λήψεται ἀσπίδα. Μὴ ἐπιλάθῃ φίλου ἐν τῇ ψυχῇ 6
σου, καὶ μὴ ἀμνημονήσῃς αὐτοῦ ἐν χρήμασί σου.

Πᾶς σύμβουλος ἐξαίρει βουλὴν, ἀλλ' ἔστι συμβουλεύων 7
εἰς ἑαυτόν. Ἀπὸ συμβούλου φύλαξον τὴν ψυχήν σου, καὶ 8
γνῶθι πρότερον τίς αὐτοῦ χρεία· καὶ γὰρ αὐτὸς ἑαυτῷ
βουλεύσεται· μήποτε βάλῃ ἐπὶ σοὶ κλῆρον, καὶ εἴπῃ σοι, 9
καλὴ ἡ ὁδός σου· καὶ στήσεται ἐξ ἐναντίας ἰδεῖν τὸ συμβη-
σόμενόν σοι. Μὴ βουλεύου μετὰ τοῦ ὑποβλεπομένου σε, 10
καὶ ἀπὸ τῶν ζηλούντων σε κρύψον βουλήν. Μετὰ γυναικὸς 11
περὶ ἀντιζήλου αὐτῆς, καὶ μετὰ δειλοῦ περὶ πολέμου· μετὰ
ἐμπόρου περὶ μεταβολίας, καὶ μετὰ ἀγοράζοντος περὶ
πράσεως· μετὰ βασκάνου περὶ εὐχαριστίας, καὶ μετὰ ἀνε-
λεήμονος περὶ χρηστοηθείας· μετὰ ὀκνηροῦ περὶ παντὸς
ἔργου, καὶ μετὰ μισθίου ἐφεστίου περὶ συντελείας, οἰκέτῃ
ἀργῷ περὶ πολλῆς ἐργασίας· μὴ ἔπεχε ἐπὶ τούτοις περὶ
πάσης συμβουλίας.

Ἀλλ' ἢ μετὰ ἀνδρὸς εὐσεβοῦς ἐνδελέχιζε, ὃν ἂν ἐπιγνῷς 12
συντηροῦντα ἐντολάς· ὃς ἐν τῇ ψυχῇ αὐτοῦ κατὰ τὴν ψυχήν
σου, καὶ ἐὰν πταίσῃς, συναλγήσει σοι. Καὶ βουλὴν 13
καρδίας στῆσον, οὐ γάρ ἐστί σοι πιστότερος αὐτῆς· ψυχὴ 14
γὰρ ἀνδρὸς ἀπαγγέλλειν ἐνίοτε εἴωθεν, ἢ ἑπτὰ σκοποὶ ἐπὶ
μετεώρου καθήμενοι ἐπὶ σκοπῆς. Καὶ ἐπὶ πᾶσι τούτοις 15
δεήθητι ὑψίστου, ἵνα εὐθύνῃ ἐν ἀληθείᾳ τὴν ὁδόν σου.
Ἀρχὴ παντὸς ἔργου λόγος, καὶ πρὸ πάσης πράξεως 16
βουλή.

Ἴχνος ἀλλοιώσεως καρδίας. Τέσσαρα μέρη ἀνατέλλει, 17. 18
ἀγαθὸν καὶ κακὸν, ζωὴ καὶ θάνατος, καὶ κυριεύουσα ἐνδε-
λεχῶς αὐτῶν γλῶσσά ἐστιν. Ἔστιν ἀνὴρ πανοῦργος καὶ 19
πολλῶν παιδευτὴς, καὶ τῇ ἰδίᾳ ψυχῇ ἄχρηστός ἐστιν. Ἔστι 20
σοφιζόμενος ἐν λόγοις μισητὸς, οὗτος πάσης τροφῆς καθ-
υστερήσει, οὐ γὰρ ἐδόθη αὐτῷ παρὰ Κυρίου χάρις, ὅτι πάσης 21
σοφίας ἐστερήθη. Ἔστι σοφὸς τῇ ἰδίᾳ ψυχῇ, καὶ οἱ 22
καρποὶ τῆς συνέσεως αὐτοῦ ἐπὶ στόματος πιστοί.

Ἀνὴρ σοφὸς τὸν ἑαυτοῦ λαὸν παιδεύσει, καὶ οἱ καρποὶ 23
τῆς συνέσεως αὐτοῦ πιστοί. Ἀνὴρ σοφὸς πλησθήσεται 24
εὐλογίας, καὶ μακαριοῦσιν αὐτὸν πάντες οἱ ὁρῶντες. Ζωὴ 25
ἀνδρὸς ἐν ἀριθμῷ ἡμερῶν, καὶ αἱ ἡμέραι τοῦ Ἰσραὴλ ἀνα-
ρίθμητοι. Ὁ σοφὸς ἐν τῷ λαῷ αὐτοῦ κληρονομήσει πίστιν, 26
καὶ τὸ ὄνομα αὐτοῦ ζήσεται εἰς τὸν αἰῶνα.

Τέκνον, ἐν τῇ ζωῇ σου πείρασον τὴν ψυχήν σου, καὶ ἴδε 27
τί πονηρὸν αὐτῇ, καὶ μὴ δῷς αὐτῇ. Οὐ γὰρ πάντα πᾶσι 28
συμφέρει, καὶ οὐ πᾶσα ψυχὴ ἐν παντὶ εὐδοκεῖ. Μὴ ἀπλη- 29
στεύου ἐν πάσῃ τρυφῇ, καὶ μὴ ἐκχυθῇς ἐπὶ ἐδεσμάτων·
ἐν πολλοῖς γὰρ βρώμασιν ἔσται πόνος, καὶ ἡ ἀπληστία 30

31 ἐγγιεῖ ἕως χολέρας. Δι' ἀπληστίαν πολλοὶ ἐτελεύτησαν,
ὁ δὲ προσέχων προσθήσει ζωήν.
38 Τίμα ἰατρὸν πρὸς τὰς χρείας τιμαῖς αὐτοῦ, καὶ γὰρ αὐτὸν
2 ἔκτισε Κύριος. Παρὰ γὰρ ὑψίστου ἐστὶν ἴασις, καὶ παρὰ
3 βασιλέως λήψεται δόμα. Ἐπιστήμη ἰατροῦ ἀνυψώσει
κεφαλὴν αὐτοῦ, καὶ ἔναντι μεγιστάνων θαυμασθήσεται.
4 Κύριος ἔκτισεν ἐκ γῆς φάρμακα, καὶ ἀνὴρ φρόνιμος οὐ
5 προσοχθιεῖ αὐτοῖς. Οὐκ ἀπὸ ξύλου ἐγλυκάνθη ὕδωρ, εἰς τὸ
6 γνωσθῆναι τὴν ἰσχὺν αὐτοῦ; Καὶ αὐτὸς ἔδωκεν ἀνθρώποις
7 ἐπιστήμην ἐνδοξάζεσθαι ἐν τοῖς θαυμασίοις αὐτοῦ. Ἐν
8 αὐτοῖς ἐθεράπευσε, καὶ ἦρε τὸν πόνον αὐτοῦ. Μυρεψὸς ἐν
τούτοις ποιήσει μίγμα, καὶ οὐ μὴ συντελέσῃ ἔργα αὐτοῦ,
καὶ εἰρήνη παρ' αὐτοῦ ἐστιν ἐπὶ προσώπου τῆς γῆς.
9 Τέκνον, ἐν ἀῤῥωστήματί σου μὴ παράβλεπε, ἀλλ' εὖξαι
10 Κυρίῳ, καὶ αὐτὸς ἰάσεταί σε. Ἀπόστησον πλημμέλειαν,
καὶ εὔθυνον χεῖρας, καὶ ἀπὸ πάσης ἁμαρτίας καθάρισον
11 καρδίαν. Δὸς εὐωδίαν, καὶ μνημόσυνον σεμιδάλεως, καὶ
12 λίπανον προσφορὰν, ὡς μὴ ὑπάρχων. Καὶ ἰατρῷ δὸς τόπον,
καὶ γὰρ αὐτὸν ἔκτισε Κύριος· καὶ μὴ ἀποστήτω σου, καὶ
13 γὰρ αὐτοῦ χρεία. Ἔστι καιρὸς ὅτε καὶ ἐν χερσὶν αὐτῶν
14 εὐωδία. Καὶ γὰρ αὐτοὶ Κυρίου δεηθήσονται, ἵνα εὐοδώσῃ
15 αὐτοῖς ἀνάπαυσιν καὶ ἴασιν χάριν ἐμβιώσεως. Ὁ ἁμαρ-
τάνων ἔναντι τοῦ ποιήσαντος αὐτὸν, ἐμπέσοι εἰς χεῖρας
ἰατροῦ.

16 Τέκνον, ἐπὶ νεκρῷ κατάγαγε δάκρυα, καὶ ὡς δεινὰ πάσχων
ἔναρξε θρήνου· κατὰ δὲ τὴν κρίσιν αὐτοῦ περίστειλον τὸ
17 σῶμα αὐτοῦ, καὶ μὴ ὑπερίδῃς τὴν ταφὴν αὐτοῦ. Πίκρανον
κλαυθμὸν, καὶ θέρμανον κοπετὸν, καὶ ποίησον τὸ πένθος
κατὰ τὴν ἀξίαν αὐτοῦ ἡμέραν μίαν καὶ δύο χάριν διαβολῆς,
18 καὶ παρακλήθητι λύπης ἕνεκα· ἀπὸ λύπης γὰρ ἐκβαίνει
19 θάνατος, καὶ λύπη καρδίας κάμψει ἰσχύν. Ἐν ἀπαγωγῇ
20 παραβαίνει καὶ λύπη, καὶ βίος πτωχοῦ κατὰ καρδίας. Μὴ
δῷς εἰς λύπην τὴν καρδίαν σου, ἀπόστησον αὐτὴν μνησθεὶς
21 τὰ ἔσχατα. Μὴ ἐπιλαθῇ, οὐ γάρ ἐστιν ἐπάνοδος, καὶ
22 τοῦτον οὐκ ὠφελήσεις, καὶ σεαυτὸν κακώσεις. Μνήσθητι
τὸ κρίμα αὐτοῦ, ὅτι οὕτω ὡς καὶ τὸ σόν· ἐμοὶ χθὲς, καὶ σοὶ
23 σήμερον. Ἐν ἀναπαύσει νεκροῦ κατάπαυσον τὸ μνημό-
συνον αὐτοῦ, καὶ παρακλήθητι ἐν αὐτῷ ἐν ἐξόδῳ πνεύματος
αὐτοῦ.

24 Σοφία γραμματέως ἐν εὐκαιρίᾳ σχολῆς, καὶ ὁ ἐλασσού-
25 μενος πράξει αὐτοῦ σοφισθήσεται. Τί σοφισθήσεται ὁ
κρατῶν ἀροτροῦ, καὶ καυχώμενος ἐν δόρατι κέντρου, βόας
ἐλαύνων καὶ ἀναστρεφόμενος ἐν ἔργοις αὐτῶν, καὶ ἡ διήγησις
26 αὐτοῦ ἐν υἱοῖς ταυρῶν; Καρδίαν αὐτοῦ δώσει ἐκδοῦναι
αὔλακας, καὶ ἡ ἀγρυπνία αὐτοῦ εἰς χορτάσματα δαμάλεων.
27 Οὕτως πᾶς τέκτων καὶ ἀρχιτέκτων, ὅστις νύκτωρ ὡς ἡμέρᾳ
διάγει· οἱ γλύφοντες γλύμματα σφραγίδων, καὶ ἡ ὑπομονὴ
αὐτοῦ ἀλλοιῶσαι ποικιλίαν· καρδίαν αὐτοῦ δώσει εἰς
τὸ ὁμοιῶσαι ζωγραφίαν, καὶ ἡ ἀγρυπνία αὐτοῦ τελέσαι
ἔργον.

28 Οὕτως χαλκεὺς καθήμενος ἐγγὺς ἄκμονος, καὶ καταμαν-
θάνων ἀργῷ σιδήρῳ· ἀτμὶς πυρὸς πήξει σάρκας αὐτοῦ, καὶ

bringeth sickness, and surfeiting will turn into
choler. 31 By surfeiting have many perished;
but he that taketh heed prolongeth his life.
Honour a physician with the honour due
unto him for the uses which ye may have of
him: for the Lord hath created him. 2 For of
the most High cometh healing, and he shall
receive honour of the king. 3 The skill of the
physician shall lift up his head: and in the
sight of great men he shall be in admiration.
4 The Lord hath created medicines out of the
earth; and he that is wise will not abhor them.
5 Was not the water made sweet with wood,
that the virtue thereof might be known?
6 And he hath given men skill, that he might
be honoured in his marvellous works. 7 With
such doth he heal [men,] and taketh away
their pains. 8 Of such doth the apothecary
make a confection; and of his works there is
no end; and from him is peace over all the
earth.

9 My son, in thy sickness be not negligent:
but pray unto the Lord, and he will make thee
whole. 10 Leave off from sin, and order thine
hands aright, and cleanse thy heart from all
wickedness. 11 Give a sweet savour, and a
memorial of fine flour; and make a fat offer-
ing, as not being. 12 Then give place to the
physician, for the Lord hath created him: let
him not go from thee, for thou hast need of
him. 13 There is a time when in their hands
there is good success. 14 For they shall also
pray unto the Lord, that he would prosper
that which they give for ease and remedy to
prolong life. 15 He that sinneth before his
Maker, let him fall into the hand of the phy-
sician.

16 My son, let tears fall down over the dead,
and begin to lament, as if thou hadst suffered
great harm thyself; and then cover his body
according to the custom, and neglect not his
burial. 17 Weep bitterly, and make great moan,
and use lamentation, as he is worthy, and that
a day or two, lest thou be evil spoken of: and
then comfort thyself for thy heaviness; 18 for
of heaviness cometh death, and the heaviness
of the heart breaketh strength. 19 In affliction
also sorrow remaineth: and the life of the
poor is the curse of the heart. 20 Take no
heaviness to heart: drive it away, and remem-
ber the last end. 21 Forget him not, for there is
no turning again: thou shalt not do him good,
but hurt thyself. 22 Remember his judgment:
for thine also shall be so; yesterday for me,
and to day for thee. 23 When the dead is at
rest, let his remembrance rest; and be com-
forted for him when his spirit is departed
from him.

24 The wisdom of a learned man cometh by
opportunity of leisure: and he that hath little
business shall become wise. 25 How can he get
wisdom that holdeth the plough, and that
glorieth in the goad, that driveth oxen, and is
occupied in their labours, and whose talk is of
bullocks? 26 He giveth his mind to make fur-
rows; and is diligent to give the kine fodder.
27 So every carpenter and workmaster, that la-
boureth night and day: and they that cut and
grave seals, and are diligent to make great
variety, and give themselves to counterfeit
imagery, and watch to finish a work:

28 The smith also sitting by the anvil, and con-
sidering the iron work, the vapour of the fire

wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

29 So doth the potter sitting at his work, and turning the wheel about with his feet, who is alway carefully set at his work, and maketh all his work by number; 30 he fashioneth the clay with his arm, and boweth down his strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace: 31 all these trust to their hands; and every one is wise in his work. 32 Without these cannot a city be inhabited: and they shall not dwell where they will, nor go up and down: 33 they shall not be sought for in public counsel, nor sit high in the congregation: they shall not sit on the judges' seat, nor understand the sentence of judgment: they cannot declare justice and judgment; and they shall not be found where parables are spoken. 34 But they will maintain the state of the world, and [all] their desire is in the work of their craft.

But he that giveth his mind to the law of the most High, and is occupied in the meditation thereof, will seek out the wisdom of all the ancients, and be occupied in prophecies. 2 He will keep the sayings of the renowned men: and where subtil parables are, he will be there also. 3 He will seek out the secrets of grave sentences, and be conversant in dark parables. 4 He shall serve among great men, and appear before princes: he will travel through strange countries; for he hath tried the good and the evil among men. 5 He will give his heart to resort early to the Lord that made him, and will pray before the most High, and will open his mouth in prayer, and make supplication for his sins.

6 When the great Lord will, he shall be filled with the spirit of understanding: he shall pour out wise sentences, and give thanks unto the Lord in his prayer. 7 He shall direct his counsel and knowledge, and on his secrets shall he meditate. 8 He shall shew forth that which he hath learned, and shall glory in the law of the covenant of the Lord. 9 Many shall commend his understanding; and so long as the world endureth, it shall not be blotted out; his memorial shall not depart away, and his name shall live from generation to generation. 10 Nations shall shew forth his wisdom, and the congregation shall declare his praise. 11 If he die, he shall leave a greater name than a thousand: and if he live, he shall increase it. 12 Yet have I more to say, which I have thought upon; for I am filled as the moon at the full.

13 Hearken unto me, ye holy children, and bud forth as a rose growing by the brook of the field: 14 and give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works. 15 Magnify his name, and shew forth his praise with the songs of your lips, and with harps, and in praising him ye shall say after this manner: 16 All the works of the Lord are exceeding good, and whatsoever he commandeth shall be *accomplished* in due season. 17 For at time convenient they shall all be sought out: at his commandment the waters stood as an heap, and at the words of his mouth, the receptacles

*ἐν θέρμῃ καμίνου διαμαχήσεται· φωνὴ σφύρης καινιεῖ τὸ*
*οὖς αὐτοῦ, καὶ κατέναντι ὁμοιώματος σκεύους οἱ ὀφθαλμοὶ*
*αὐτοῦ· καρδίαν αὐτοῦ δώσει εἰς συντέλειαν ἔργων, καὶ ἡ*
*ἀγρυπνία αὐτοῦ κοσμῆσαι ἐπὶ συντελείας.*

*Οὕτω κεραμεὺς καθήμενος ἐν ἔργῳ αὐτοῦ, καὶ συστρέφων* 29
*ἐν ποσὶν αὐτοῦ τροχὸν, ὃς ἐν μεριμνῃ κεῖται διαπαντὸς ἐπὶ*
*τὸ ἔργον αὐτοῦ, καὶ ἐναρίθμιος πᾶσα ἡ ἐργασία αὐτοῦ.*
*Ἐν βραχίονι αὐτοῦ τυπώσει πηλὸν, καὶ πρὸ ποδῶν κάμψει* 30
*ἰσχὺν αὐτοῦ· καρδίαν ἐπιδώσει συντελέσαι τὸ χρίσμα, καὶ*
*ἡ ἀγρυπνία αὐτοῦ καθαρίσαι κάμινον. Πάντες οὗτοι εἰς* 31
*χεῖρας αὐτῶν ἐνεπίστευσαν, καὶ ἕκαστος ἐν τῷ ἔργῳ αὐτοῦ*
*σοφίζεται. Ἄνευ αὐτῶν οὐκ οἰκισθήσεται πόλις, καὶ οὐ* 32
*παροικήσουσιν, οὐδὲ περιπατήσουσι· καὶ ἐν ἐκκλησίᾳ οὐχ* 33
*ὑπεραλοῦνται· ἐπὶ δίφρον δικαστοῦ οὐ καθιοῦνται, καὶ*
*διαθήκην κρίματος οὐ διανοηθήσονται, οὐδὲ μὴ ἐκφανῶσι*
*δικαιοσύνην καὶ κρίμα· καὶ ἐν παραβολαῖς οὐχ εὑρεθήσον-*
*ται. Ἀλλὰ κτίσμα αἰῶνος στηρίσουσι· καὶ ἡ δέησις αὐτῶν* 34
*ἐν ἐργασίᾳ τέχνης.*

*Πλὴν τοῦ ἐπιδόντος τὴν ψυχὴν αὐτοῦ, καὶ διανοουμένου ἐν*
*νόμῳ ὑψίστου, σοφίαν πάντων ἀρχαίων ἐκζητήσει, καὶ ἐν προ-* 39
*φητείαις ἀσχοληθήσεται. Διηγήσεις ἀνδρῶν ὀνομαστῶν συν-* 2
*τηρήσει, καὶ ἐν στροφαῖς παραβολῶν συνεισελεύσεται. Ἀπό-* 3
*κρυφα παροιμιῶν ἐκζητήσει, καὶ ἐν αἰνίγμασι παραβολῶν*
*ἀναστραφήσεται. Ἀναμέσον μεγιστάνων ὑπηρετήσει, καὶ* 4
*ἔναντι ἡγουμένου ὀφθήσεται· ἐν γῇ ἀλλοτρίων ἐθνῶν διελεύ-*
*σεται, ἀγαθὰ γὰρ καὶ κακὰ ἐν ἀνθρώποις ἐπείρασε. Τὴν* 5
*καρδίαν αὐτοῦ ἐπιδώσει ὀρθρίσαι πρὸς Κύριον τὸν ποιήσαντα*
*αὐτὸν, καὶ ἔναντι ὑψίστου δεηθήσεται· καὶ ἀνοίξει τὸ στόμα*
*αὐτοῦ ἐν προσευχῇ, καὶ περὶ τῶν ἁμαρτιῶν αὐτοῦ δεηθήσεται.*

*Ἐὰν Κύριος ὁ μέγας θελήσῃ, πνεύματι συνέσεως ἐμπλη-* 6
*σθήσεται· αὐτὸς ἀνομβρήσει ῥήματα σοφίας αὐτοῦ, καὶ ἐν*
*προσευχῇ ἐξομολογήσεται Κυρίῳ. Αὐτὸς κατευθύνει βου-* 7
*λὴν αὐτοῦ καὶ ἐπιστήμην, καὶ ἐν τοῖς ἀποκρύφοις αὐτοῦ*
*διανοηθήσεται. Αὐτὸς ἐκφανεῖ παιδείαν διδασκαλίας αὐτοῦ,* 8
*καὶ ἐν νόμῳ διαθήκης Κυρίου καυχήσεται. Αἰνέσουσι τὴν* 9
*σύνεσιν αὐτοῦ πολλοὶ, ἕως τοῦ αἰῶνος οὐκ ἐξαλειφθήσεται·*
*οὐκ ἀποστήσεται τὸ μνημόσυνον αὐτοῦ, καὶ ὄνομα αὐτοῦ*
*ζήσεται εἰς γενεὰς γενεῶν. Τὴν σοφίαν αὐτοῦ διηγήσονται* 10
*ἔθνη, καὶ τὸν ἔπαινον αὐτοῦ ἐξαγγελεῖ ἐκκλησία. Ἐὰν* 11
*ἐμμείνῃ ὄνομα καταλείψει ἢ χίλιοι, καὶ ἐὰν ἀναπαύσηται*
*ἐμποιεῖ αὐτῷ. Ἔτι διανοηθεὶς ἐκδιηγήσομαι, καὶ ὡς διχο-* 12
*μηνία ἐπληρώθην.*

*Εἰσακούσετέ μου υἱοὶ ὅσιοι, καὶ βλαστήσατε ὡς ῥόδον* 13
*φυόμενον ἐπὶ ῥεύματος ἀγροῦ· καὶ ὡς λίβανος εὐωδιάσατε* 14
*ὀσμὴν, καὶ ἀνθήσατε ἄνθος ὡς κρίνον· διάδοτε ὀσμὴν καὶ*
*αἰνέσατε ᾆσμα· εὐλογήσατε Κύριον ἐπὶ πᾶσι τοῖς ἔργοις.*
*Δότε τῷ ὀνόματι αὐτοῦ μεγαλωσύνην, καὶ ἐξομολογήσασθε* 15
*ἐν αἰνέσει αὐτοῦ, ἐν ᾠδαῖς χειλέων καὶ ἐν κινύραις, καὶ οὕτως*
*ἐρεῖτε ἐν ἐξομολογήσει, Τὰ ἔργα Κυρίου πάντα ὅτι καλὰ* 16
*σφόδρα, καὶ πᾶν πρόσταγμα ἐν καιρῷ αὐτοῦ ἔσται. Πάντα* 17
*γὰρ ἐν καιρῷ αὐτοῦ ζητηθήσεται· ἐν λόγῳ αὐτοῦ ἔστη ὡς*
*θημωνία ὕδωρ, καὶ ἐν ῥήματι στόματος αὐτοῦ ἀποδοχεῖα*

18 ὑδάτων. Ἐν προστάγματι αὐτοῦ πᾶσα ἡ εὐδοκία, καὶ οὐκ
19 ἔστιν ὃς ἐλαττώσει τὸ σωτήριον αὐτοῦ. Ἔργα πάσης
σαρκὸς ἐνώπιον αὐτοῦ, καὶ οὐκ ἔστι κρυβῆναι ἀπὸ τῶν
20 ὀφθαλμῶν αὐτοῦ. Ἀπὸ τοῦ αἰῶνος εἰς τὸν αἰῶνα ἐπέβλεψε,
καὶ οὐθέν ἐστι θαυμάσιον ἐναντίον αὐτοῦ.

21 Οὐκ ἔστιν εἰπεῖν, τί τοῦτο; εἰς τί τοῦτο; πάντα γὰρ εἰς
22 χρείας αὐτῶν ἔκτισται. Ἡ εὐλογία αὐτοῦ ὡς ποταμὸς
23 ἐπεκάλυψε, καὶ ὡς κατακλυσμὸς ξηρὰν ἐμέθυσεν. Οὕτως
ὀργὴν αὐτοῦ ἔθνη κληρονομήσει, ὡς μετέστρεψεν ὕδατα εἰς
ἅλμην.

24 Αἱ ὁδοὶ αὐτοῦ τοῖς ὁσίοις εὐθεῖαι, οὕτως τοῖς ἀνόμοις
25 προσκόμματα. Ἀγαθὰ τοῖς ἀγαθοῖς ἔκτισται ἀπ' ἀρχῆς,
26 οὕτως τοῖς ἁμαρτωλοῖς κακά. Ἀρχὴ πάσης χρείας εἰς ζωὴν
ἀνθρώπου, ὕδωρ, πῦρ, καὶ σίδηρος, καὶ ἅλα, καὶ σεμίδαλις
πυροῦ, καὶ μέλι, καὶ γάλα, αἷμα σταφυλῆς, καὶ ἔλαιον, καὶ
27 ἱμάτιον. Ταῦτα πάντα τοῖς εὐσεβέσιν εἰς ἀγαθὰ, οὕτως τοῖς
ἁμαρτωλοῖς τραπήσεται εἰς κακά.

28 Ἔστι πνεύματα ἃ εἰς ἐκδίκησιν ἔκτισται, καὶ ἐν θυμῷ
αὐτῶν ἐστερέωσαν μάστιγας αὐτῶν· καὶ ἐν καιρῷ συντελείας
ἰσχὺν ἐκχέουσι, καὶ τὸν θυμὸν τοῦ ποιήσαντος αὐτοὺς κοπά-
29 σουσι. Πῦρ καὶ χάλαζα καὶ λιμὸς καὶ θάνατος, πάντα
30 ταῦτα εἰς ἐκδίκησιν ἔκτισται. Θηρίων ὀδόντες καὶ σκορπίοι
31 καὶ ἔχεις καὶ ῥομφαία ἐκδικοῦσα εἰς ὄλεθρον ἀσεβεῖς, ἐν τῇ
ἐντολῇ αὐτοῦ εὐφρανθήσονται, καὶ ἐπὶ τῆς γῆς εἰς χρείας
ἑτοιμασθήσονται, καὶ ἐν τοῖς καιροῖς αὐτῶν οὐ παραβή-
σονται λόγον.

32 Διὰ τοῦτο ἐξ ἀρχῆς ἐστηρίχθην, καὶ διενοήθην, καὶ ἐν
33 γραφῇ ἀφῆκα. Τὰ ἔργα Κυρίου πάντα ἀγαθὰ, καὶ πᾶσαν
34 χρείαν ἐν ὥρᾳ αὐτῆς χορηγήσει. Καὶ οὐκ ἔστιν εἰπεῖν,
τοῦτο τούτου πονηρότερον, πάντα γὰρ ἐν καιρῷ εὐδοκιμηθή-
35 σεται. Καὶ νῦν ἐν πάσῃ καρδίᾳ καὶ στόματι ὑμνήσατε,
καὶ εὐλογήσατε τὸ ὄνομα Κυρίου.

40 Ἀσχολία μεγάλη ἔκτισται παντὶ ἀνθρώπῳ, καὶ ζυγὸς
βαρὺς ἐπὶ υἱοὺς Ἀδὰμ, ἀφ' ἡμέρας ἐξόδου ἐκ γαστρὸς μητρὸς
2 αὐτῶν ἕως ἡμέρας ἐπὶ ταφῇ εἰς μητέρα πάντων. Τοὺς
διαλογισμοὺς αὐτῶν καὶ φόβον καρδίας, ἐπίνοια προσδοκίας,
3 ἡμέρα τελευτῆς· ἀπὸ καθημένου ἐπὶ θρόνου ἐν δόξῃ, καὶ ἕως
4 τεταπεινωμένου ἐν γῇ καὶ σποδῷ· ἀπὸ φοροῦντος ὑάκινθον
5 καὶ στέφανον, καὶ ἕως περιβαλλομένου ὠμόλινον· θυμὸς
καὶ ζῆλος καὶ ταραχὴ καὶ σάλος καὶ φόβος θανάτου καὶ
μηνίαμα καὶ ἔρις, καὶ ἐν καιρῷ ἀναπαύσεως ἐπὶ κοίτης ὕπνος
6 νυκτὸς ἀλλοιοῖ γνῶσιν αὐτοῦ. Ὀλίγον ὡς οὐδὲν ἐν ἀνα-
παύσει, καὶ ἀπ' ἐκείνου ἐν ὕπνοις ὡς ἐν ἡμέρᾳ σκοπιᾶς,
τεθορυβημένος ἐν ὁράσει καρδίας αὐτοῦ, ὡς ἐκπεφευγὼς ἀπὸ
7 προσώπου πολέμου. Ἐν καιρῷ σωτηρίας αὐτοῦ ἐξηγέρθη,
καὶ ἀποθαυμάζων εἰς οὐδένα φόβον.

8 Μετὰ πάσης σαρκὸς ἀπὸ ἀνθρώπου ἕως κτήνους, καὶ
9 ἐπὶ ἁμαρτωλῶν ἑπταπλάσια πρὸς ταῦτα. Θάνατος
καὶ αἷμα καὶ ἔρις καὶ ῥομφαία, ἐπαγωγαὶ, λιμὸς καὶ
10 σύντριμμα καὶ μάστιξ, ἐπὶ τοὺς ἀνόμους ἐκτίσθη ταῦτα
11 πάντα, καὶ δι' αὐτοὺς ἐγένετο ὁ κατακλυσμός. Πάντα ὅσα
ἀπὸ γῆς εἰς γῆν ἀναστρέφει, καὶ ἀπὸ ὑδάτων εἰς θάλασ-

of waters. 18 At his commandment is done
whatsoever pleaseth him; and none can hin-
der, when he will save. 19 The works of all
flesh are before him, and nothing can be hid
from his eyes. 20 He seeth from everlasting to
everlasting; and there is nothing wonderful
before him.

21 A man need not to say, What is this?
wherefore is that? for he hath made all things
for their uses. 22 His blessing covered the dry
land as a river, and watered it as a flood. 23 As
he hath turned the waters into saltness: so
shall the heathen inherit his wrath.

24 As his ways are plain unto the holy; so
are they stumbling-blocks unto the wicked.
25 For the good are good things created from
the beginning: so evil things for sinners. 26 The
principal things for the whole use of man's life
are water, fire, iron, and salt, flour of wheat,
honey, milk, and the blood of the grape, and
oil, and clothing. 27 All these things are for
good to the godly: so to the sinners they are
turned into evil.

28 There be spirits that are created for ven-
geance, which in their fury lay on sore strokes;
in the time of destruction they pour out their
force, and appease the wrath of him that made
them. 29 Fire, and hail, and famine, and death,
all these were created for vengeance; 30 teeth
of wild beasts, and scorpions, serpents, and
the sword, punishing the wicked to destruc-
tion, 31 shall rejoice in his commandment,
and they shall be ready upon earth, when
need is; and when their time is come, they
shall not go beyond his word.

32 Therefore from the beginning I was re-
solved, and thought upon these things, and
have left them in writing. 33 All the works of
the Lord are good: and he will give every
needful thing in due season. 34 So that a man
cannot say, This is worse than that: for in
time they shall all be well approved. 35 And
therefore praise ye the Lord with the whole
heart and mouth, and bless the name of the
Lord.

Great travail is created for every man, and
an heavy yoke is upon the sons of Adam, from
the day that they go out of their mother's
womb, till the day that they return to the
mother of all things. 2 Their imagination of
things to come, and the day of death, [trouble]
their thoughts, and [cause] fear of heart; 3 from
him that sitteth on a throne of glory, unto
him that is humbled in earth and ashes; 4 from
him that weareth purple and a crown, unto
*him that is clothed with a linen* frock. 5 Wrath,
and envy, trouble, and unquietness, fear of
death, and anger, and strife, and in the time of
rest upon his bed his night sleep, do change
his knowledge. 6 Little or nothing is his
rest, and afterward he is in his sleep as in a
day of keeping watch, troubled in the vision
of his heart, as if he were escaped out of a
battle. 7 When all is safe, he awaketh, and
marvelleth that the fear was nothing.

8 [Such things happen] unto all flesh, both
man and beast, and sevenfold more upon
sinners. 9 Death, and bloodshed, strife, and
sword, calamities, famine, tribulation, and the
scourge; 10 these things are created for the
wicked, and through them came the flood.
11 All things that are of the earth do turn
to the earth again: and that which is of the

waters doth return into the sea. 12 All bribery and injustice shall be blotted out: but true dealing shall endure for ever. 13 The goods of the unjust shall be dried up like a river, and shall vanish with noise, like a great thunder in rain.

14 While he openeth his hand he shall rejoice: so shall transgressors come to nought. 15 The children of the ungodly shall not bring forth many branches: but are as unclean roots upon a hard rock. 16 The weed growing upon every water and bank of a river shall be pulled up before all grass.

17 Bountifulness is as a most fruitful garden, and mercifulness endureth for ever. 18 To labour, and to be content with that a man hath, is a sweet life: but he that findeth a treasure is above them both. 19 Children and the building of a city continue a man's name: but a blameless wife is counted above them both. 20 Wine and music rejoice the heart: but the love of wisdom is above them both.

21 The pipe and the psaltery make sweet melody: but a pleasant tongue is above them both. 22 Thine eye desireth favour and beauty: but more than both the first sprouting of corn. 23 A friend and companion never meet amiss: but above both is a wife with her husband. 24 Brethren and help are against time of trouble: but alms shall deliver more than them both. 25 Gold and silver make the foot stand sure; but counsel is esteemed above them both. 26 Riches and strength lift up the heart: but the fear of the Lord is above them both: there is no want in the fear of the Lord, and it needeth not to seek help. 27 The fear of the Lord is a fruitful garden, and covereth him above all glory.

28 My son, lead not a beggar's life; for better it is to die than to beg. 29 The life of him that dependeth on another man's table is not to be counted for a life; for he polluteth himself with other men's meat: but a wise man well nurtured will beware thereof. 30 Begging is sweet in the mouth of the shameless: but in his belly there shall burn a fire.

O death, how bitter is the remembrance of thee to a man that liveth at rest in his possessions, unto the man that hath nothing to vex him, and that hath prosperity in all things: yea, unto him that is yet able to receive meat! 2 O death, acceptable is thy sentence unto the needy, and unto him whose strength faileth, that is now in the last age, and is vexed with all things, and to him that despaireth, and hath lost patience! 3 Fear not the sentence of death, remember them that have been before thee, and that come after; for this is the sentence of the Lord over all flesh. 4 And why art thou against the pleasure of the most High? there is no inquisition in the grave, whether thou have lived ten, or an hundred, or a thousand years.

5 The children of sinners are abominable children, and they that are conversant in the dwelling of the ungodly. 6 The inheritance of sinners' children shall perish, and from their posterity shall be a perpetual reproach. 7 The children will complain of an ungodly father, because they will be reproached for his sake. 8 Who be unto you, ungodly men, which have forsaken the law of the most high God! for if ye increase, it shall be to your destruction: 9 and if ye be born, ye shall be born to a curse: and if ye die, a curse shall be your portion.

σαν ἀνακάμπτει. Πᾶν δῶρον καὶ ἀδικία ἐξαλειφθήσεται, 12
καὶ πίστις εἰς τὸν αἰῶνα στήσεται. Χρήματα ἀδίκων ὡς 13
ποταμὸς ξηρανθήσεται, καὶ ὡς βροντὴ μεγάλη ἐν ὑετῷ
ἐξηχήσει.

Ἐν τῷ ἀνοῖξαι αὐτὸν χεῖρας, εὐφρανθήσεται, οὕτως οἱ 14
παραβαίνοντες εἰς συντέλειαν ἐκλείψουσιν. Ἔκγονα ἀσεβῶν 15
οὐ πληθύνει κλάδους, καὶ ῥίζαι ἀκάθαρτοι ἐπ' ἀκροτόμου
πέτρας. Ἄχει ἐπὶ παντὸς ὕδατος καὶ χείλους ποταμοῦ πρὸ 16
παντὸς χόρτου ἐκτιλήσεται.

Χάρις ὡς παράδεισος ἐν εὐλογίαις, καὶ ἐλεημοσύνη εἰς τὸν 17
αἰῶνα διαμένει. Ζωὴ αὐτάρκους ἐργάτου γλυκανθήσεται, 18
καὶ ὑπὲρ ἀμφότερα ὁ εὑρίσκων θησαυρόν. Τέκνα καὶ οἰκο- 19
δομὴ πόλεως στηρίζουσιν ὄνομα, καὶ ὑπὲρ ἀμφότερα γυνὴ
ἄμωμος λογίζεται. Οἶνος καὶ μουσικὰ εὐφραίνουσι καρδίαν, 20
καὶ ὑπὲρ ἀμφότερα ἀγάπησις σοφίας.

Αὐλὸς καὶ ψαλτήριον ἡδύνουσι μέλη, καὶ ὑπὲρ ἀμφότερα 21
γλῶσσα ἡδεῖα. Χάριν καὶ κάλλος ἐπιθυμήσει ὁ ὀφθαλμός 22
σου, καὶ ὑπὲρ ἀμφότερα χλόην σπόρου. Φίλος καὶ ἑταῖρος 23
εἰς καιρὸν ἀπαντῶντες, καὶ ὑπὲρ ἀμφότερα γυνὴ μετὰ ἀνδρός.
Ἀδελφοὶ καὶ βοήθεια εἰς καιρὸν θλίψεως, καὶ ὑπὲρ ἀμφότερα 24
ἐλεημοσύνη ῥύσεται. Χρυσίον καὶ ἀργύριον ἐπιστήσουσι 25
πόδα, καὶ ὑπὲρ ἀπφότερα βουλὴ εὐδοκιμεῖται. Χρήματα 26
καὶ ἰσχὺς ἀνυψώσουσι καρδίαν, καὶ ὑπὲρ ἀμφότερα φόβος
Κυρίου· οὐκ ἔστι φόβῳ Κυρίου ἐλάττωσις, καὶ οὐκ ἔστιν
ἐπιζητῆσαι ἐν αὐτῷ βοήθειαν. Φόβος Κυρίου ὡς παρά- 27
δεισος εὐλογίας, καὶ ὑπὲρ πᾶσαν δόξαν ἐκάλυψαν αὐτόν.

Τέκνον, ζωὴν ἐπαιτήσεως μὴ βιώσῃς, κρεῖσσον ἀποθανεῖν 28
ἢ ἐπαιτεῖν. Ἀνὴρ βλέπων εἰς τράπεζαν ἀλλοτρίαν, οὐκ 29
ἔστιν αὐτοῦ ὁ βίος ἐν λογισμῷ ζωῆς, ἀλισγήσει τὴν ψυχὴν
αὐτοῦ ἐν ἐδέσμασιν ἀλλοτρίοις· ἀνὴρ δὲ ἐπιστήμων καὶ
πεπαιδευμένος φυλάξεται. Ἐν στόματι ἀναιδοῦς γλυκαν- 30
θήσεται ἐπαίτησις, καὶ ἐν κοιλίᾳ αὐτοῦ πῦρ καήσεται.

Ὦ θάνατε, ὡς πικρόν σου τὸ μνημόσυνόν ἐστιν ἀνθρώπῳ 41
εἰρηνεύοντι ἐν τοῖς ὑπάρχουσιν αὐτοῦ, ἀνδρὶ ἀπερισπάστῳ,
καὶ εὐοδουμένῳ ἐν πᾶσι, καὶ ἔτι ἰσχύοντι ἐπιδέξασθαι τροφήν;
Ὦ θάνατε, καλόν σου τὸ κρίμα ἐστὶν ἀνθρώπῳ ἐπιδεομένῳ 2
καὶ ἐλασσουμένῳ ἰσχύϊ, ἐσχατογήρῳ, καὶ περισπωμένῳ περὶ
πάντων, καὶ ἀπειθοῦντι, καὶ ἀπολωλεκότι ὑπομονήν. Μὴ 3
εὐλαβοῦ κρίμα θανάτου· μνήσθητι προτέρων σου καὶ ἐσχάτων,
τοῦτο τὸ κρίμα παρὰ Κυρίου πάσῃ σαρκί. Καὶ τί ἀπαναίνῃ 4
ἐν εὐδοκίᾳ ὑψίστου; εἴτε δέκα, εἴτε ἑκατὸν, εἴτε χίλια ἔτη·
οὐκ ἔστιν ἐν ᾅδου ἐλεγμὸς ζωῆς.

Τέκνα βδελυκτὰ γίνεται τέκνα ἁμαρτωλῶν, καὶ συνανα- 5
στρεφόμενα παροικίαις ἀσεβῶν. Τέκνων ἁμαρτωλῶν ἀπο- 6
λεῖται κληρονομία, καὶ μετὰ τοῦ σπέρματος αὐτῶν ἐνδελεχιεῖ
ὄνειδος. Πατρὶ ἀσεβεῖ μέμψεται τέκνα, ὅτι δι' αὐτὸν 7
ὀνειδισθήσονται. Οὐαὶ ὑμῖν ἄνδρες ἀσεβεῖς, οἵτινες ἐγκατε- 8
λίπετε νόμον Θεοῦ ὑψίστου. Καὶ ἐὰν γεννηθῆτε, εἰς κατά- 9
ραν γεννηθήσεσθε· καὶ ἐὰν ἀποθάνητε, εἰς κατάραν μερισ-
θήσεσθε.

10 Πάντα ὅσα ἐκ γῆς, εἰς γῆν ἀπελεύσεται· οὕτως ἀσεβεῖς
11 ἀπὸ κατάρας εἰς ἀπώλειαν. Πένθος ἀνθρώπων ἐν σώμασιν
αὐτῶν, ὄνομα δὲ ἁμαρτωλῶν οὐκ ἀγαθὸν, ἐξαλειφθήσεται.
12 Φρόντισον περὶ ὀνόματος, αὐτὸ γάρ σοι διαμενεῖ, ἢ χίλιοι
13 μεγάλοι θησαυροὶ χρυσίου. Ἀγαθῆς ζωῆς ἀριθμὸς ἡμερῶν,
καὶ ἀγαθὸν ὄνομα εἰς αἰῶνα διαμένει.

14 Παιδείαν ἐν εἰρήνῃ συντηρήσατε τέκνα, σοφία δὲ κεκρυμ-
μένη καὶ θησαυρὸς ἀφανὴς, τίς ὠφέλεια ἐν ἀμφοτέροις;
15 Κρείσσων ἄνθρωπος ἀποκρύπτων τὴν μωρίαν αὐτοῦ, ἢ
16 ἄνθρωπος ἀποκρύπτων τὴν σοφίαν αὐτοῦ. Τοιγαροῦν
ἐντράπητε ἐπὶ τῷ ῥήματί μου· οὐ γάρ ἐστι πᾶσαν αἰσχύνην
διαφυλάξαι καλὸν, καὶ οὐ πάντα πᾶσιν ἐν πίστει εὐδοκι-
μεῖται.

17 Αἰσχύνεσθε ἀπὸ πατρὸς καὶ μητρὸς περὶ πορνείας, καὶ
18 ἀπὸ ἡγουμένου καὶ δυνάστου περὶ ψεύδους· ἀπὸ κριτοῦ
καὶ ἄρχοντος περὶ πλημμελείας, ἀπὸ συναγωγῆς καὶ λαοῦ
περὶ ἀνομίας· ἀπὸ κοινωνοῦ καὶ φίλου περὶ ἀδικίας, καὶ
19 ἀπὸ τόπου οὗ παροικεῖς περὶ κλοπῆς· καὶ ἀπὸ ἀληθείας
Θεοῦ καὶ διαθήκης, καὶ ἀπὸ πήξεως ἀγκῶνος ἐπʼ ἄρτοις· ἀπὸ
20 σκορακισμοῦ λήψεως καὶ δόσεως, καὶ ἀπὸ ἀσπαζομένων
21 περὶ σιωπῆς· ἀπὸ ὁράσεως γυναικὸς ἑταίρας, καὶ ἀπὸ
ἀποστροφῆς προσώπου συγγενοῦς· ἀπὸ ἀφαιρέσεως μερίδος
22 καὶ δόσεως, καὶ ἀπὸ κατανοήσεως γυναικὸς ὑπάνδρου, ἀπὸ
περιεργείας παιδίσκης αὐτοῦ, καὶ μὴ ἐπιστῇς ἐπὶ τὴν κοίτην
αὐτῆς, ἀπὸ φίλων περὶ λόγων ὀνειδισμοῦ, καὶ μετὰ τὸ δοῦναι,
μὴ ὀνείδιζε.

42 Ἀπὸ δευτερώσεως καὶ λόγου ἀκοῆς, καὶ ἀπὸ ἀποκαλύ-
ψεων λόγων κρυφίων· καὶ ἔσῃ αἰσχυντηρὸς ἀληθινῶς, καὶ
εὑρίσκων χάριν ἔναντι παντὸς ἀνθρώπου· μὴ περὶ τούτων
2 αἰσχυνθῇς, καὶ μὴ λάβῃς πρόσωπον τοῦ ἁμαρτάνειν· περὶ
νόμου ὑψίστου καὶ διαθήκης, καὶ περὶ κρίματος δικαιῶσαι
3 τὸν ἀσεβῆ· περὶ λόγου κοινωνοῦ καὶ ὁδοιπόρων, καὶ περὶ
4 δόσεως κληρονομίας ἑταίρων· περὶ ἀκριβείας ζυγοῦ καὶ
5 σταθμιῶν, περὶ κτήσεως πολλῶν καὶ ὀλίγων· περὶ ἀδιαφόρου
πράσεως, καὶ ἐμπόρων, καὶ περὶ παιδείας τέκνων πολλῆς,
καὶ οἰκέτῃ πονηρῷ πλευρὰν αἱμάξαι.

6 Ἐπὶ γυναικὶ πονηρᾷ καλὸν σφραγίς· καὶ ὅπου χεῖρες
7 πολλαὶ, κλεῖσον. Ὃ ἐὰν παραδίδως, ἐν ἀριθμῷ καὶ σταθμῷ,
8 καὶ δόσις καὶ λῆψις παντὶ ἐν γραφῇ. Περὶ παιδείας
ἀνοήτου καὶ μωροῦ καὶ ἐσχατογήρου κρινομένου πρὸς νέους,
καὶ ἔσῃ πεπαιδευμένος ἀληθινῶς, καὶ δεδοκιμασμένος ἔναντι
παντὸς ζῶντος.

9 Θυγάτηρ πατρὶ ἀπόκρυφος ἀγρυπνία, καὶ ἡ μέριμνα
αὐτῆς ἀφιστᾷ ὕπνον· ἐν νεότητι αὐτῆς μήποτε παρακμάσῃ,
10 καὶ συνῳκηκυῖα μήποτε μισηθῇ. Ἐν παρθενίᾳ μήποτε
βεβηλωθῇ, καὶ ἐν τοῖς πατρικοῖς αὐτῆς ἔγκυος γένηται·
μετὰ ἀνδρὸς οὖσα μήποτε παραβῇ, καὶ συνῳκηκυῖα μήποτε
11 στειρώσῃ. Ἐπὶ θυγατρὶ ἀδιατρέπτῳ στερέωσον φυλακὴν,
μήποτε ποιήσῃ σε ἐπίχαρμα ἐχθροῖς, λαλιὰν ἐν πόλει, καὶ
ἔκκλητον λαοῦ, καὶ καταισχύνῃ σε ἐν πλήθει πολλῶν.
12 Παντὶ ἀνθρώπῳ μὴ ἔμβλεπε ἐν κάλλει, καὶ ἐν μέσῳ γυναικῶν
13 μὴ συνέδρευε· ἀπὸ γὰρ ἱματίων ἐκπορεύεται σὴς, καὶ ἀπὸ

10 All that are of the earth shall turn to earth again: so the ungodly shall go from a curse to destruction. 11 The mourning of men is about their bodies: but an ill name of sinners shall be blotted out. 12 Have regard to thy name; for that shall continue with thee above a thousand great treasures of gold. 13 A good life hath but few days: but a good name endureth for ever.

14 My children, keep discipline in peace: for wisdom that is hid, and a treasure that is not seen, what profit is in them both? 15 A man that hideth his foolishness is better than a man that hideth his wisdom. 16 Therefore be shamefaced according to my word: for it is not good to retain all shamefacedness; neither is it altogether approved in every thing.

17 Be ashamed of whoredom before father and mother: and of a lie before a prince and a mighty man; 18 of an offence before a judge and ruler; of iniquity before a congregation and people; of unjust dealing before thy partner and friend; 19 and of theft in regard of the place where thou sojournest, and in regard of the truth of God and his covenant; and to lean with thine elbow upon the meat; and of scorning to give and take; 20 and of silence before them that salute thee; and to look upon an harlot; 21 and to turn away thy face from thy kinsman; or to take away a portion or a gift; or to gaze upon another man's wife; 22 or to be overbusy with his maid, and come not near her bed; or of upbraiding speeches before friends; and after thou hast given, upbraid not;

Or of iterating and speaking again that which thou hast heard; and of revealing of secrets; so shalt thou be truly shamefaced, and find favour before all men. Of these things be not thou ashamed, and accept no person to sin thereby: 2 of the law of the most High, and his covenant; and of judgment to justify the ungodly; 3 of reckoning with thy partners and travellers; or of the gift of the heritage of friends; 4 of exactness of balance and weights; or of getting much or little; 5 and of merchants' indifferent selling; of much correction of children; and to make the side of an evil servant to bleed.

6 Sure keeping is good, where an evil wife is; and locked up, where many hands are. 7 Deliver all things in number and weight; and put all in writing that thou givest out, or receivest in. 8 Be not ashamed to inform the unwise and foolish, and the extreme aged that contendeth with those that are young: thus shalt thou be truly learned, and approved of all men living.

9 A daughter is a wakeful care to a father; and the care for her taketh away sleep: when she is young, lest she pass away the flower of her age; and being married, lest she should be hated: 10 in her virginity, lest she should be defiled and gotten with child in her father's house; and having an husband, lest she should misbehave herself; and when she is married, lest she should be barren. 11 Keep a sure watch over a shameless daughter, lest she make thee a laughingstock to thine enemies, and a byword in the city, and a reproach among the people, and make thee ashamed before the multitude. 12 Behold not everybody's beauty, and sit not in the midst of women. 13 For from garments cometh a moth,

and from women wickedness. 14 Better is the churlishness of a man than a courteous woman, a woman, *I say*, which bringeth shame and reproach.

15 I will now remember the works of the Lord, and declare the things that I have seen: In the words of the Lord are his works. 16 The sun that giveth light looketh upon all things, and the work thereof *is* full of the glory of the Lord.

17 The Lord hath not given power to the saints to declare all his marvellous works, which the Almighty Lord firmly settled, that whatsoever is might be established for his glory. 18 He seeketh out the deep, and the heart, and considereth their crafty devices: for the Lord knoweth all that can be known, and he beholdeth the signs of the world, 19 declaring the things that are past, and for to come, and revealing the steps of hidden things. 20 No thought escapeth him, neither any word is hidden from him.

21 He hath garnished the excellent works of his wisdom, and he is from everlasting to everlasting: unto him may nothing be added, neither can he be diminished, and he hath no need of any counsellor. 22 Oh how desirable are all his works! and that a man may see even to a spark. 23 All these things live and remain for ever for all uses, and they are all obedient. 24 All things are double one against another: and he hath made nothing imperfect. 25 One thing establisheth the good of another: and who shall be filled with beholding his glory?

The pride of the height, the clear firmament, the beauty of heaven, with his glorious shew; 2 the sun when it appeareth, declaring at his rising a marvellous instrument, the work of the most High: 3 at noon it parcheth the country, and who can abide the burning heat thereof? 4 A man blowing a furnace is in works of heat, but the sun burneth the mountains three times more; breathing out fiery vapours, and sending forth bright beams, it dimmeth the eyes. 5 Great is the Lord that made it; and at his commandment it runneth hastily. 6 He made the moon also to serve in her season for a declaration of times, and a sign of the world. 7 From the moon is the sign of feasts, a light that decreaseth in her perfection. 8 The month is called after her name, increasing wonderfully in her changing, being an instrument of the armies above, shining in the firmament of heaven; 9 the beauty of heaven, the glory of the stars, an ornament giving light in the highest places of the Lord. 10 At the commandment of the Holy One they will stand in their order, and never faint in their watches. 11 Look upon the rainbow, and praise him that made it; very beautiful it is in the brightness thereof. 12 It compasseth the heaven about with a glorious circle, and the hands of the most High have bended it. 13 By his commandment he maketh the snow to fall apace, and sendeth swiftly the lightnings of his judgment. 14 Through this the treasures are opened: and clouds fly forth as fowls. 15 By his great power he maketh the clouds firm, and the hailstones are broken small.

16 At his sight the mountains are shaken, and at his will the south wind bloweth. 17 The noise of the thunder maketh the earth to tremble: so doth the northern storm and the whirlwind: as birds flying he scattereth the

γυναικὸς πονηρία γυναικός. Κρείσσων πονηρία ἀνδρὸς ἢ 14
ἀγαθοποιὸς γυνὴ, καὶ γυνὴ καταισχύνουσα εἰς ὀνειδισμόν.

Μνησθήσομαι δὴ τὰ ἔργα Κυρίου, καὶ ἃ ἑώρακα ἐκδιηγή- 15
σομαι· ἐν λόγοις Κυρίου τὰ ἔργα αὐτοῦ. Ἥλιος φωτίζων 16
κατὰ πᾶν ἐπέβλεψε, καὶ τῆς δόξης αὐτοῦ πλῆρες τὸ ἔργον
αὐτοῦ.

Οὐκ ἐνεποίησε τοῖς ἁγίοις Κύριος ἐκδιηγήσασθαι πάντα 17
τὰ θαυμάσια αὐτοῦ, ἃ ἐστερέωσε Κύριος ὁ παντοκράτωρ,
στηριχθῆναι ἐν δόξῃ αὐτοῦ τὸ πᾶν. Ἄβυσσον καὶ καρδίαν 18
ἐξίχνευσε, καὶ ἐν πανουργεύμασιν αὐτῶν διενοήθη· ἔγνω γὰρ
ὁ Κύριος πᾶσαν εἴδησιν, καὶ ἐνέβλεψεν εἰς σημεῖον αἰῶνος·
ἀπαγγέλλων τὰ παρεληλυθότα καὶ ἐπεσόμενα, καὶ ἀποκα- 19
λύπτων ἴχνη ἀποκρύφων. Οὐ παρῆλθεν αὐτὸν πᾶν διανόημα, 20
οὐκ ἐκρύβη ἀπ' αὐτοῦ οὐδὲ εἷς λόγος.

Τὰ μεγαλεῖα τῆς σοφίας αὐτοῦ ἐκόσμησε, καὶ ἕως ἐστὶ 21
πρὸ τοῦ αἰῶνος καὶ εἰς τὸν αἰῶνα, οὔτε προσετέθη οὔτε
ἠλαττώθη, καὶ οὐδὲ προσεδεήθη οὐδενὸς συμβούλου. Ὡς 22
πάντα τὰ ἔργα αὐτοῦ ἐπιθυμητὰ, καὶ ὡς σπινθῆρός ἐστι
θεωρῆσαι. Πάντα ταῦτα ζῇ καὶ μένει εἰς τὸν αἰῶνα ἐν 23
πάσαις χρείαις, καὶ πάντα ὑπακούει. Πάντα δισσὰ ἓν 24
κατέναντι τοῦ ἑνὸς, καὶ οὐκ ἐποίησεν οὐδὲν ἐκλεῖπον. Ἓν 25
τοῦ ἑνὸς ἐστερέωσε τὰ ἀγαθὰ, καὶ τίς πλησθήσεται ὁρῶν
δόξαν αὐτοῦ;

Γαυρίαμα ὕψους, στερέωμα καθαριότητος, εἶδος οὐρανοῦ 43
ἐν ὁράματι δόξης. Ἥλιος ἐν ὀπτασίᾳ διαγγέλλων ἐν ἐξόδῳ, 2
σκεῦος θαυμαστὸν, ἔργον ὑψίστου. Ἐν μεσημβρίᾳ αὐτοῦ 3
ἀναξηραίνει χώραν, καὶ ἐναντίον καύματος αὐτοῦ τίς ὑποστή-
σεται; Κάμινον φυσῶν ἐν ἔργοις καύματος, τριπλασίως 4
ἥλιος ἐκκαίων ὄρη· ἀτμίδας πυρώδεις ἐμφυσῶν, καὶ ἐκλάμπων
ἀκτῖνας ἀμαυροῖ ὀφθαλμούς. Μέγας Κύριος ὁ ποιήσας 5
αὐτὸν, καὶ ἐν λόγοις αὐτοῦ κατέσπευσε πορείαν. Καὶ ἡ 6
σελήνη ἐν πᾶσιν εἰς καιρὸν αὐτῆς, ἀνάδειξιν χρόνων, καὶ
σημεῖον αἰῶνος. Ἀπὸ σελήνης σημεῖον ἑορτῆς, φωστὴρ 7
μειούμενος ἐπὶ συντελείας. Μὴν κατὰ τὸ ὄνομα αὐτῆς 8
ἐστιν, αὐξανομένη θαυμαστῶς ἐν ἀλλοιώσει· σκεῦος παρεμ-
βολῶν ἐν ὕψει, ἐν στερεώματι οὐρανοῦ ἐκλάμπων· κάλλος 9
οὐρανοῦ, δόξα ἄστρων, κόσμος φωτίζων, ἐν ὑψίστοις
Κύριος. Ἐν λόγοις ἁγίου στήσονται κατὰ κρίμα, καὶ 10
οὐ μὴ ἐκλυθῶσιν ἐν φυλακαῖς αὐτῶν. Ἴδε τόξον, καὶ 11
εὐλόγησον τὸν ποιήσαντα αὐτὸ, σφόδρα ὡραῖον ἐν τῷ αὐγάσ-
ματι αὐτοῦ. Ἐγύρωσεν οὐρανὸν ἐν κυκλώσει δόξης, χεῖρες 12
ὑψίστου ἐτάνυσαν αὐτό. Προστάγματι αὐτοῦ κατέσπευσε 13
χιόνα, καὶ ταχύνει ἀστραπὰς κρίματος αὐτοῦ. Διὰ τοῦτο 14
ἠνεῴχθησαν θησαυροὶ, καὶ ἐξέπτησαν νεφέλαι ὡς πετεινά.
Ἐν μεγαλείῳ αὐτοῦ ἴσχυσε νεφέλας, καὶ διεθρύβησαν λίθοι 15
χαλάζης.

Καὶ ἐν ὀπτασίαις αὐτοῦ σαλευθήσεται ὄρη, ἐν θελήματι 16
πνεύσεται νότος. Φωνὴ βροντῆς αὐτοῦ ὠδίνησε γῆν, καὶ 17
καταιγὶς Βορέου καὶ συστροφὴ πνεύματος· ὡς πετεινὰ
καθιπτάμενα πάσσει χιόνα, καὶ ὡς ἀκρὶς καταλύουσα ἡ

18 κατάβασις αὐτῆς. Κάλλος λευκότητος αὐτῆς ἐκθαυμάσει
ὀφθαλμὸς, καὶ ἐπὶ τοῦ ὑετοῦ αὐτῆς ἐκστήσεται καρδία.
19 Καὶ πάχνην ὡς ἅλα ἐπὶ γῆς χέει, καὶ παγεῖσα γίνεται
σκολόπων ἄκρα.
20 Ψυχρὸς ἄνεμος Βορέης πνεύσει, καὶ παγήσεται κρύ-
σταλλος ἀφ᾽ ὕδατος· ἐπὶ πᾶσαν συναγωγὴν ὕδατος κατα-
21 λύσει, καὶ ὡς θώρακα ἐνδύσεται τὸ ὕδωρ. Καταφάγεται
ὄρη, καὶ ἔρημον ἐκκαύσει, καὶ ἀποσβέσει χλόην ὡς πῦρ.
22 Ἴασις πάντων κατὰ σπουδὴν ὁμίχλη, δρόσος ἀπαντῶσα ἀπὸ
καύσωνος ἱλαρώσει.
23 Λογισμῷ αὐτοῦ ἐκόπασεν ἄβυσσον, καὶ ἐφύτευσεν αὐτὴν
24 Ἰησοῦς. Οἱ πλέοντες τὴν θάλασσαν διηγοῦνται τὸν κίν-
25 δυνον αὐτῆς, καὶ ἀκοαῖς ὠτίων ἡμῶν θαυμάζομεν. Καὶ ἐκεῖ
τὰ παράδοξα καὶ θαυμάσια ἔργα, ποικιλία παντὸς ζώου,
26 κτίσις κητῶν. Δι᾽ αὐτὸν εὐοδία τέλος αὐτοῦ, καὶ ἐν λόγῳ
αὐτοῦ σύγκειται πάντα.
27 Πολλὰ ἐροῦμεν καὶ οὐ μὴ ἐφικώμεθα, καὶ συντέλεια
28 λόγων τὸ πᾶν ἐστιν αὐτός. Δοξάζοντες ποῦ ἰσχύσωμεν;
29 αὐτὸς γὰρ ὁ μέγας παρὰ πάντα τὰ ἔργα αὐτοῦ. Φοβερὸς
Κύριος καὶ σφόδρα μέγας, καὶ θαυμαστὴ ἡ δυναστεία αὐτοῦ.
30 Δοξάζοντες Κύριον ὑψώσατε καθόσον ἂν δύνησθε, ὑπερέξει
γὰρ καὶ ἔτι· καὶ ὑψοῦντες αὐτὸν πληθύνατε ἐν ἰσχύϊ, μὴ
31 κοπιᾶτε, οὐ γὰρ μὴ ἐφίκησθε. Τίς ἑώρακεν αὐτὸν καὶ
32 ἐκδιηγήσεται; καὶ τίς μεγαλύνει αὐτὸν καθώς ἐστι; Πολλὰ
ἀπόκρυφά ἐστι μείζονα τούτων, ὀλίγα γὰρ ἑωράκαμεν τῶν
33 ἔργων αὐτοῦ. Πάντα γὰρ ἐποίησεν ὁ Κύριος, καὶ τοῖς
εὐσεβέσιν ἔδωκε σοφίαν.

## ΠΑΤΕΡΩΝ ὙΜΝΟΣ.

44 Αἰνέσωμεν δὴ ἄνδρας ἐνδόξους, καὶ τοὺς πατέρας ἡμῶν τῇ
2 γενέσει. Πολλὴν δόξαν ἔκτισεν ὁ Κύριος, τὴν μεγαλω-
3 σύνην αὐτοῦ ἀπ᾽ αἰῶνος. Κυριεύοντες ἐν ταῖς βασιλείαις
αὐτῶν, καὶ ἄνδρες ὀνομαστοὶ ἐν δυνάμει· βουλεύσονται ἐν
4 συνέσει αὐτῶν, ἀπηγγελκότες ἐν προφητείαις· ἡγούμενοι
λαοῦ ἐν διαβουλίοις, καὶ συνέσει γραμματείας λαοῦ· σοφοὶ
5 λόγοι ἐν παιδείᾳ αὐτῶν· ἐκζητοῦντες μέλη μουσικῶν,
6 διηγούμενοι ἔπη ἐν γραφῇ· ἄνδρες πλούσιοι κεχορηγημένοι
7 ἰσχύϊ, εἰρηνεύοντες ἐν παροικίαις αὐτῶν· πάντες οὗτοι
ἐν γενεαῖς ἐδοξάσθησαν, καὶ ἐν ταῖς ἡμέραις αὐτῶν καύχημα.
8 Εἰσὶν αὐτῶν οἳ κατέλιπον ὄνομα τοῦ ἐκδιηγήσασθαι
9 ἐπαίνους· καὶ εἰσὶν ὧν οὐκ ἔστι μνημόσυνον, καὶ ἀπώλοντο
ὡς οὐχ ὑπάρξαντες, καὶ ἐγένοντο ὡς οὐ γεγονότες, καὶ τὰ
τέκνα αὐτῶν μετ᾽ αὐτούς.
10 Ἀλλ᾽ ἢ οὗτοι ἄνδρες ἐλέους, ὧν αἱ δικαιοσύναι οὐκ ἐπελήσ-
11 θησαν. Μετὰ τοῦ σπέρματος αὐτῶν διαμενεῖ ἀγαθὴ
12 κληρονομία, ἔκγονα αὐτῶν ἐν ταῖς διαθήκαις. Ἔστη
13 σπέρμα αὐτῶν καὶ τέκνα αὐτῶν δι᾽ αὐτούς· ἕως αἰῶνος
μενεῖ σπέρμα αὐτῶν, καὶ ἡ δόξα αὐτῶν οὐκ ἐξαλειφθήσεται.
14 Τὸ σῶμα αὐτῶν ἐν εἰρήνῃ ἐτάφη, καὶ τὸ ὄνομα αὐτῶν ζῇ εἰς
15 γενεάς. Σοφίαν αὐτῶν διηγήσονται λαοὶ, καὶ τὸν ἔπαινον
ἐξαγγέλλει ἐκκλησία.
16 Ἐνὼχ εὐηρέστησε Κυρίῳ, καὶ μετετέθη ὑπόδειγμα
17 μετανοίας ταῖς γενεαῖς. Νῶε εὑρέθη τέλειος δίκαιος, ἐν

snow, and the falling down thereof is as the
lighting of grasshoppers: [18] the eye marvelleth
at the beauty of the whiteness thereof, and
the heart is astonished at the raining of it.
[19] The hoarfrost also as salt he poureth on the
earth, and being congealed, it becometh sharp
peaks.
[20] When the cold north wind bloweth, and
the water is congealed into ice, it abideth upon
every gathering together of water, and clotheth
the water as with a breastplate. [21] It devoureth
the mountains, and burneth the wilderness,
and consumeth the grass as fire. [22] A present
remedy of all is a mist coming speedily: a dew
coming after heat refresheth.
[23] By his counsel he appeaseth the deep, and
planteth islands therein. [24] They that sail on
the sea tell of the danger thereof; and when
we hear it with our ears, we marvel thereat.
[25] For therein be strange and wondrous works,
variety of all kinds of beasts, the race of
whales. [26] By him the end of them hath
prosperous success, and by his word all things
consist.
[27] We may speak much, and yet come short;
wherefore in sum, he is all. [28] How shall we
be able to magnify him? for he is great above
all his works. [29] The Lord is terrible and very
great, and marvellous is his power. [30] When
ye glorify the Lord, exalt him as much as ye
can; for even yet will he far exceed: and when
ye exalt him, put forth all your strength, and
be not weary; for ye can never go far enough.
[31] Who hath seen him, that he might tell us?
and who can magnify him as he is? [32] There
are yet hid greater things than these be, for we
have seen but a few of his works. [33] For the
Lord hath made all things; and to the godly
hath he given wisdom.

Let us now praise famous men, and our
fathers that begat us. [2] The Lord hath wrought
great glory by them through his great power
from the beginning. [3] Such as did bear rule in
their kingdoms, men renowned for their power,
giving counsel by their understanding, and
declaring prophecies: [4] leaders of the people by
their counsels, and by their knowledge of learn-
ing meet for the people, wise and eloquent in
their instruction: [5] such as found out musi-
cal tunes, and recited verses in writing: [6] rich
men furnished with ability, living peaceably in
their habitations: [7] all these were honoured
in their generations, and were the glory of
their times. [8] There be of them that have
left a name behind them, that their praises
might be reported. [9] And some there be, which
have no memorial; who are perished, as though
they had never been; and are become as though
they had never been born; and their children
after them.
[10] But these were merciful men, whose right-
eousness hath not been forgotten. [11] With their
seed shall continually remain a good inherit-
ance, and their children are within the cove-
nant. [12] Their seed standeth fast, and their
children for their sakes. [13] Their seed shall
remain for ever, and their glory shall not be blot-
ted out. [14] Their bodies are buried in peace; but
their name liveth for evermore. [15] The people
will tell of their wisdom, and the congregation
will shew forth their praise.
[16] Enoch pleased the Lord, and was translated,
being an example of repentance to all genera-
tions. [17] Noah was found perfect and righteous;

in the time of wrath he was taken in exchange [for the world;] therefore was he left as a remnant unto the earth, when the flood came. 18 An everlasting covenant was made with him, that all flesh shall perish no more by the flood.

19 Abraham was a great father of many people: in glory was there none like unto him; 20 who kept the law of the most High, and was in covenant with him: he established the covenant in his flesh; and when he was proved, he was found faithful. 21 Therefore he assured him by an oath, that he would bless the nations in his seed, and that he would multiply him as the dust of the earth, and exalt his seed as the stars, and cause them to inherit from sea to sea, and from the river unto the utmost part of the land.

22 With Isaac did he establish likewise, for Abraham his father's sake, the blessing of all men, and the covenant, 23 and made it rest upon the head of Jacob. He acknowledged him in his blessing, and gave him an heritage, and divided his portions; among the twelve tribes did he part them. 24 And he brought out of him a merciful man, which found favour in the sight of all flesh; even Moses, beloved of God and men, whose memorial is blessed. 2 He made him like to the glorious saints, and magnified him, so that his enemies stood in fear of him. 3 By his words he caused the wonders to cease, and he made him glorious in the sight of kings, and gave him a commandment for his people, and shewed him part of his glory. 4 He sanctified him *in* his faithfulness and meekness, and chose him out of all men. 5 He made him to hear his voice, and brought him into the dark cloud, and gave him commandments before his face, even the law of life and knowledge, that he might teach Jacob his covenants, and Israel his judgments.

6 He exalted Aaron, an holy man like unto him, even his brother, of the tribe of Levi. 7 An everlasting covenant he made with him, and gave him the priesthood among the people; he beautified him with comely ornaments, and clothed him with a robe of glory. 8 He put upon him perfect glory; and strengthened him with rich garments, with breeches, with a long robe, and the ephod. 9 And he compassed him with pomegranates, and with many golden bells round about, that as he went there might be a sound, and a noise made that might be heard in the temple for a memorial to the children of his people; 10 with a holy garment, with gold, and blue silk, and purple, the work of the embroiderer, with a breastplate of judgment, with the revealers of truth; 11 with twisted scarlet, the work of the cunning workman, with precious stones graven like seals, and set in gold, the work of the jeweller, with a writing engraved for a memorial, after the number of the tribes of Israel. 12 He set a crown of gold upon the mitre, wherein was engraven Holiness, an ornament of honour, a costly work, the desires of the eyes, goodly and beautiful.

13 Before him there were none such, neither did ever any stranger put them on, but only his children and his children's children perpetually. 14 Their sacrifices shall be wholly consumed every day twice continually.

15 Moses consecrated him, and anointed him

καιρῷ ὀργῆς ἐγένετο ἀντάλλαγμα· διὰ τοῦτο ἐγενήθη κατά-
λειμμα τῇ γῇ, διὰ τοῦτο ἐγένετο κατακλυσμός. Διαθῆκαι 18
αἰῶνος ἐτέθησαν πρὸς αὐτὸν, ἵνα μὴ ἐξαλειφθῇ κατακλυσμῷ
πᾶσα σάρξ.

Ἀβραὰμ μέγας πατὴρ πλήθους ἐθνῶν, καὶ οὐχ εὑρέθη 19
ὅμοιος ἐν τῇ δόξῃ, ὃς συνετήρησε νόμον ὑψίστου, καὶ 20
ἐγένετο ἐν διαθήκῃ μετ᾽ αὐτοῦ· καὶ ἐν σαρκὶ αὐτοῦ ἔστησε
διαθήκην, καὶ ἐν πειρασμῷ εὑρέθη πιστός. Διὰ τοῦτο 21
ἐν ὅρκῳ ἔστησεν αὐτῷ, ἐνευλογηθῆναι ἔθνη ἐν τῷ σπέρματι
αὐτοῦ, πληθῦναι αὐτὸν ὡς χοῦν τῆς γῆς, καὶ ὡς ἄστρα
ἀνυψῶσαι τὸ σπέρμα αὐτοῦ, καὶ κατακληρονομῆσαι αὐτοὺς
ἀπὸ θαλάσσης ἕως θαλάσσης, καὶ ἀπὸ ποταμοῦ ἕως
ἄκρου γῆς.

Καὶ ἐν τῷ Ἰσαὰκ ἔστησεν οὕτως διὰ Ἀβραὰμ τὸν πατέρα 22
αὐτοῦ, εὐλογίαν πάντων ἀνθρώπων καὶ διαθήκην. Καὶ 23
κατέπαυσεν ἐπὶ κεφαλὴν Ἰακώβ· ἐπέγνω αὐτὸν ἐν εὐλογίαις
αὐτοῦ, καὶ ἔδωκεν αὐτῷ ἐν κληρονομίᾳ· καὶ διέστειλε μερίδας
αὐτοῦ, ἐν φυλαῖς ἐμέρισε δεκαδύο. Καὶ ἐξήγαγεν ἐξ 24
αὐτοῦ ἄνδρα ἐλέους, εὑρίσκοντα χάριν ἐν ὀφθαλμοῖς πάσης
σαρκός· ἠγαπημένον ὑπὸ Θεοῦ καὶ ἀνθρώπων Μωυσῆν, οὗ τὸ 45
μνημόσυνον ἐν εὐλογίαις. Ὡμοίωσεν αὐτὸν δόξῃ ἁγίων, 2
καὶ ἐμεγάλυνεν αὐτὸν ἐν φόβοις ἐχθρῶν. Ἐν λόγοις αὐτοῦ 3
σημεῖα κατέπαυσεν, ἐδόξασεν αὐτὸν κατὰ πρόσωπον βασι-
λέων· ἐνετείλατο αὐτῷ πρὸς λαὸν αὐτοῦ, καὶ ἔδειξεν αὐτῷ
τῆς δόξης αὐτοῦ. Ἐν πίστει καὶ πραΰτητι αὐτοῦ ἡγίασεν, 4
ἐξελέξατο αὐτὸν ἐκ πάσης σαρκός. Ἠκούτισεν αὐτὸν τῆς 5
φωνῆς αὐτοῦ, καὶ εἰσήγαγεν αὐτὸν εἰς τὸν γνόφον· καὶ
ἔδωκεν αὐτῷ κατὰ πρόσωπον ἐντολὰς, νόμον ζωῆς καὶ
ἐπιστήμης, διδάξαι τὸν Ἰακὼβ διαθήκην, καὶ κρίματα αὐτοῦ
τὸν Ἰσραήλ.

Ἀαρὼν ὕψωσεν ἅγιον ὅμοιον αὐτῷ, ἀδελφὸν αὐτοῦ, ἐκ 6
φυλῆς Λευΐ. Ἔστησεν αὐτῷ διαθήκην αἰῶνος, καὶ ἔδωκεν 7
αὐτῷ ἱερατείαν λαοῦ· ἐμακάρισεν αὐτὸν ἐν εὐκοσμίᾳ, καὶ
περιέζωσεν αὐτὸν στολὴν δόξης. Ἐνέδυσεν αὐτὸν συντέ- 8
λειαν καυχήματος, καὶ ἐστερέωσεν αὐτὸν σκεύεσιν ἰσχύος,
περισκελῆ καὶ ποδήρη καὶ ἐπωμίδα, καὶ ἐκύκλωσεν αὐτὸν 9
ῥοΐσκοις χρυσοῖς, κώδωσι πλείστοις κυκλόθεν, ἠχῆσαι φωνὴν
ἐν βήμασιν αὐτοῦ, ἀκουστὸν ποιῆσαι ἦχον ἐν ναῷ εἰς
μνημόσυνον υἱοῖς λαοῦ αὐτοῦ, στολῇ ἁγίᾳ, χρυσῷ, καὶ 10
ὑακίνθῳ, καὶ πορφύρᾳ, ἔργῳ ποικιλτοῦ, λογείῳ κρίσεως,
δήλοις ἀληθείας, κεκλωσμένῃ κόκκῳ, ἔργῳ τεχνίτου, λίθοις 11
πολυτελέσι γλύμματος σφραγίδος, ἐν δέσει χρυσίου, ἔργῳ
λιθουργοῦ, εἰς μνημόσυνον ἐν γραφῇ κεκολαμμένῃ κατ᾽
ἀριθμὸν φυλῶν Ἰσραήλ· στέφανον χρυσοῦν ἐπάνω κιδάρεως, 12
ἐκτύπωμα σφραγίδος ἁγιάσματος, καύχημα τιμῆς, ἔργον
ἰσχύος, ἐπιθυμήματα ὀφθαλμῶν κοσμούμενα ὡραῖα.

Πρὸ αὐτοῦ οὐ γέγονε τοιαῦτα ἕως αἰῶνος, οὐκ ἐνεδύσατο 13
ἀλλογενὴς, πλὴν τῶν υἱῶν αὐτοῦ μόνον, καὶ τὰ ἔκγονα αὐτοῦ
διαπαντός. Θυσίαι αὐτοῦ ὁλοκαρπωθήσονται καθημέραν 14
ἐνδελεχῶς δίς.

Ἐπλήρωσε Μωυσῆς τὰς χεῖρας, καὶ ἔχρισεν αὐτὸν ἐν 15

*ἐλαίῳ ἁγίῳ· ἐγενήθη αὐτῷ εἰς διαθήκην αἰώνιον, καὶ ἐν τῷ*
*σπέρματι αὐτοῦ ἐν ἡμέραις οὐρανοῦ, λειτουργεῖν αὐτῷ ἅμα*
*καὶ ἱερατεύειν, καὶ εὐλογεῖν τὸν λαὸν αὐτοῦ ἐν τῷ ὀνόματι*
*αὐτοῦ.*

16 *Ἐξελέξατο αὐτὸν ἀπὸ παντὸς ζῶντος, προσαγαγεῖν κάρπω-*
*σιν Κυρίῳ, θυμίαμα καὶ εὐωδίαν εἰς μνημόσυνον, ἐξιλάσκεσθαι*
17 *περὶ τοῦ λαοῦ σου. Ἔδωκεν αὐτὸν ἐν ἐντολαῖς αὐτοῦ,*
*ἐξουσίαν ἐν διαθήκαις κριμάτων, διδάξαι τὸν Ἰακὼβ τὰ*
*μαρτύρια, καὶ ἐν νόμῳ αὐτοῦ φωτίσαι Ἰσραήλ.*

18 *Ἐπισυνέστησαν αὐτῷ ἀλλότριοι, καὶ ἐζήλωσαν αὐτὸν ἐν*
*τῇ ἐρήμῳ, ἄνδρες οἱ περὶ Δαθὰν καὶ Ἀβειρὼν, καὶ ἡ συνα-*
*γωγὴ Κορὲ ἐν θυμῷ καὶ ὀργῇ.*

19 *Εἶδε Κύριος καὶ οὐκ εὐδόκησε, καὶ συνετελέσθησαν ἐν*
*θυμῷ ὀργῆς· ἐποίησεν αὐτοῖς τέρατα, καταναλῶσαι ἐν πυρὶ*
20 *φλογὸς αὐτοῦ. Καὶ προσέθηκεν Ἀαρὼν δόξαν, καὶ ἔδωκεν*
*αὐτῷ κληρονομίαν· ἀπαρχὰς πρωτογεννημάτων ἐμέρισεν*
21 *αὐτοῖς· ἄρτον ἐν πρώτοις ἡτοίμασε πλησμονήν. Καὶ γὰρ*
*θυσίας Κυρίου φάγονται, ἃς ἔδωκεν αὐτῷ τε καὶ τῷ σπέρματι*
22 *αὐτοῦ. Πλὴν ἐν γῇ λαοῦ οὐ κληρονομήσει, καὶ μερὶς οὐκ*
*ἔστιν αὐτῷ ἐν λαῷ, αὐτὸς γὰρ μερίς σου, κληρονομία.*

23 *Καὶ Φινεὲς υἱὸς Ἐλεάζαρ τρίτος εἰς δόξαν, ἐν τῷ ζηλῶσαι*
*αὐτὸν ἐν φόβῳ Κυρίου, καὶ στῆσαι αὐτὸν ἐν τροπῇ λαοῦ, ἐν*
*ἀγαθότητι προθυμίας ψυχῆς αὐτοῦ, καὶ ἐξιλάσατο περὶ τοῦ*
24 *Ἰσραήλ. Διὰ τοῦτο ἐστάθη αὐτῷ διαθήκη εἰρήνης, προστά-*
*την ἁγίων καὶ λαῷ αὐτοῦ, ἵνα αὐτῷ ᾖ καὶ τῷ σπέρματι*
25 *αὐτοῦ ἱερωσύνης μεγαλεῖον εἰς τοὺς αἰῶνας· καὶ διαθήκην*
*τῷ Δαυὶδ υἱῷ ἐκ φυλῆς Ἰούδα, κληρονομία βασιλέως υἱοῦ*
*ἐξ υἱοῦ μόνου, κληρονομία Ἀαρὼν καὶ τῷ σπέρματι αὐτοῦ.*
26 *Δῴη ὑμῖν σοφίαν ἐν καρδίᾳ ὑμῶν, κρίνειν τὸν λαὸν αὐτοῦ*
*ἐν δικαιοσύνῃ, ἵνα μὴ ἀφανισθῇ τὰ ἀγαθὰ αὐτῶν, καὶ τὴν*
*δόξαν αὐτῶν εἰς γενεὰς αὐτῶν.*

46 *Κράταιος ἐν πολέμοις Ἰησοῦς Ναυῆ, καὶ διάδοχος Μωυσῆ*
*ἐν προφητείαις· ὃς ἐγένετο κατὰ τὸ ὄνομα αὐτοῦ μέγας ἐπὶ*
*σωτηρίᾳ ἐκλεκτῶν αὐτοῦ, ἐκδικῆσαι ἐπεγειρομένους ἐχθροὺς,*
2 *ὅπως κληρονομήσῃ τὸν Ἰσραήλ. Ὡς ἐδοξάσθη ἐν τῷ ἐπᾶραι*
3 *χεῖρας αὐτοῦ, καὶ τῷ ἐκκλῖναι ῥομφαίαν ἐπὶ πόλεις; Τίς*
*πρότερον αὐτοῦ οὕτως ἔστη; τοὺς γὰρ πολεμίους Κύριος*
4 *αὐτὸς ἐπήγαγεν. Οὐχὶ ἐν χειρὶ αὐτοῦ ἀνεπόδισεν ὁ ἥλιος,*
5 *καὶ μία ἡμέρα ἐγενήθη πρὸς δύο; Ἐπεκαλέσατο τὸν*
*ὕψιστον δυνάστην, ἐν τῷ θλίψαι αὐτὸν ἐχθροὺς κυκλόθεν·*
6 *καὶ ἐπήκουσεν αὐτῶν μέγος Κύριος. Ἐν λίθοις χαλάζης*
*δυνάμεως κραταιᾶς· κατέῤῥαξεν ἐπ' ἔθνος πόλεμον, καὶ ἐν*
*καταβάσει ἀπώλεσεν ἀνθεστηκότας· ἵνα γνῶσιν ἔθνη πανο-*
*πλίαν αὐτῶν, ὅτι ἐναντίον Κυρίου ὁ πόλεμος αὐτοῦ, καὶ γὰρ*
*ἐπηκολούθησεν ὀπίσω δυνάστου.*

7 *Καὶ ἐν ἡμέραις Μωυσέως ἐποίησεν ἔλεος, αὐτὸς καὶ*
*Χαλὲβ υἱὸς Ἰεφοννῆ, ἀντιστῆναι ἔναντι ἐχθροῦ, κωλῦσαι*
*λαὸν ἀπὸ ἁμαρτίας, καὶ κοπάσαι γογγυσμὸν πονηρίας.*
8 *Καὶ αὐτοὶ δύο ὄντες διεσώθησαν ἀπὸ ἑξακοσίων χιλιάδων*

with holy oil; this was appointed unto him by an everlasting covenant, and to his seed, so long as the heavens should remain, that they should minister unto him, and execute the office of the priesthood, and bless the people in his name.
16 He chose him out of all men living to offer sacrifices to the Lord, incense, and a sweet savour, for a memorial, to make reconciliation for his people.
17 He gave unto him his commandments, and authority in the statutes of judgments, that he should teach Jacob the testimonies, and inform Israel in his laws.
18 Strangers conspired together against him, and maligned him in the wilderness, even the men that were of Dathan's and Abiron's side, and the congregation of Core, with fury and wrath.
19 This the Lord saw, and it displeased him, and in his wrathful indignation were they consumed: he did wonders upon them, to consume them with the fiery flame.
20 But he made Aaron more honourable, and gave him an heritage, and divided unto him the firstfruits of the increase; especially he prepared bread in abundance:
21 for they eat of the sacrifices of the Lord, which he gave unto him and his seed.
22 Howbeit in the land of the people he had no inheritance, neither had he any portion among the people: for the Lord himself is his portion and inheritance.
23 The third in glory is Phinees the son of Eleazar, because he had zeal in the fear of the Lord, and stood up with good courage of heart when the people were turned back, and made reconciliation for Israel.
24 Therefore was there a covenant of peace made with him, that he should be the chief of the sanctuary and of his people, and that he and his posterity should have the dignity of the priesthood for ever:
25 according to the covenant made with David son of Jesse, of the tribe of Juda, that the inheritance of the king should be to his posterity alone: so the inheritance of Aaron should also be unto his seed.
26 God give you wisdom in your heart to judge his people in righteousness, that their good things be not abolished, and that their glory may endure for ever.

Jesus the son of Nave was valiant in the wars, and was the successor of Moses in prophecies, who according to his name was made great for the saving of the elect of God, and taking vengeance of the enemies that rose up against them, that he might set Israel in their inheritance.
2 How great glory gat he, when he did lift up his hands, and stretched out his sword against the cities!
3 Who before him has so stood? for the Lord himself brought his enemies over to him.
4 Did not the sun go back by his means? and was not one day as long as two?
5 He called upon the most high Lord, when the enemies pressed upon him on every side; and the great Lord heard him.
6 And with hailstones of mighty power he made the battle to fall violently upon the nations, and by their falling he destroyed them that resisted, that the nations might know all their strength, because he fought in the sight of the Lord, and he followed the Mighty One.
7 In the time of Moses also he did a work of mercy, he and Caleb the son of Jephunne, in that they withstood the enemy, and withheld the people from sin, and appeased the wicked murmuring.
8 And of six hundred thousand people on foot, they two alone were pre-

served to bring them into the heritage, even unto the land that floweth with milk and honey.

9 The Lord gave strength also unto Caleb, which remained with him unto his old age: so that he entered upon the high places of the land, and his seed obtained it for an heritage: 10 that all the children of Israel might see that it is good to follow the Lord. 11 And concerning the judges, every one by name, whose heart went not a whoring, nor departed from the Lord, let their memory be blessed. 12 Let their bones flourish out of their place, and let the name of them that were honoured be continued upon their children.

13 Samuel, the prophet of the Lord, beloved of his Lord, established a kingdom, and anointed princes over his people. 14 By the law of the Lord he judged the congregation, and the Lord had respect unto Jacob. 15 By his faithfulness he was found a true prophet, and by his word he was known to be faithful in vision. 16 He called upon the mighty Lord, when his enemies pressed upon him on every side, when he offered the sucking lamb. 17 And the Lord thundered from heaven, and with a great noise made his voice to be heard. 18 And he destroyed the rulers of the Tyrians, and all the princes of the Philistines.

19 And before his long sleep he made protestation in the sight of the Lord and his anointed, I have not taken any man's goods, so much as a shoe: and no man did accuse him. 20 And after his death he prophesied, and shewed the king his end, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people.

And after him rose up Nathan to prophesy in the time of David.

2 As is the fat taken away from the peace offering, so was David chosen out of the children of Israel. 3 He played with lions as with kids, and with bears as with lambs. 4 Slew he not a giant, when he was yet but young? and did he not take away reproach from the people, when he lifted up his hand with the stone in the sling, and beat down the boasting of Goliath? 5 for he called upon the most high Lord; and he gave him strength in his right hand to slay that mighty warrior, and set up the horn of his people.

6 So the people honoured him with ten thousands, and praised him in the blessings of the Lord in that he gave him a crown of glory. 7 For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, and brake their horn in sunder unto this day. 8 In all his works he praised the Holy One most high with words of glory; with his whole heart he sang songs, and loved him that made him. 9 He set singers also before the altar, that by their voices they might make sweet melody, and daily sing praises in their songs. 10 He beautified their feasts, and set in order the solemn times until the end, that they might praise his holy name, and that the temple might sound from morning.

11 The Lord took away his sins, and exalted his horn for ever: he gave him a covenant of kings, and a throne of glory in Israel. 12 After him rose up a wise son, and for his sake he dwelt at large. 13 Solomon reigned in a peace-

*πεζῶν, εἰσαγαγεῖν αὐτοὺς εἰς κληρονομίαν, εἰς γῆν ῥέουσαν
γάλα καὶ μέλι.*

Καὶ ἔδωκεν ὁ Κύριος τῷ Χαλὲβ ἰσχὺν, καὶ ἕως γήρους 9
διέμεινεν αὐτῷ, ἐπιβῆναι αὐτὸν ἐπὶ ὕψος τῆς γῆς, καὶ τὸ
σπέρμα αὐτοῦ κατέσχε κληρονομίαν· ὅπως ἴδωσι πάντες οἱ 10
υἱοὶ Ἰσραὴλ, ὅτι καλὸν τὸ πορεύεσθαι ὀπίσω Κυρίου. Καὶ 11
οἱ κριταὶ ἕκαστος τῷ αὐτοῦ ὀνόματι, ὅσων οὐκ ἐξεπόρνευσεν
ἡ καρδία, καὶ ὅσοι οὐκ ἀπεστράφησαν ἀπὸ Κυρίου, εἴη τὸ
μνημόσυνον αὐτῶν ἐν εὐλογίαις· τὰ ὀστᾶ αὐτῶν ἀναθάλοι 12
ἐκ τοῦ τόπου αὐτῶν, καὶ τὸ ὄνομα αὐτῶν ἀντικαταλλασσό-
μενον ἐφ᾽ υἱοῖς δεδοξασμένων αὐτῶν.

Ἠγαπημένος ὑπὸ Κυρίου αὐτοῦ Σαμουὴλ προφήτης 13
Κυρίου κατέστησε βασιλείαν, καὶ ἔχρισεν ἄρχοντας ἐπὶ τὸν
λαὸν αὐτοῦ. Ἐν νόμῳ Κυρίου ἔκρινε συναγωγὴν, καὶ 14
ἐπεσκέψατο Κύριος τὸν Ἰακώβ. Ἐν πίστει αὐτοῦ ἠκρι- 15
βάσθη προφήτης, καὶ ἐγνώσθη ἐν πίστει αὐτοῦ πιστὸς
ὁράσεως. Καὶ ἐπεκαλέσατο τὸν Κύριον δυνάστην, ἐν τῷ 16
θλίψαι ἐχθροὺς αὐτοῦ κυκλόθεν, ἐν προσφορᾷ ἀρνὸς γαλα-
θηνοῦ. Καὶ ἐβρόντησεν ἀπ᾽ οὐρανοῦ Κύριος, καὶ ἐν ἤχῳ 17
μεγάλῳ ἀκουστὴν ἐποίησε τὴν φωνὴν αὐτοῦ. Καὶ ἐξέτριψεν 18
ἡγουμένους Τυρίων, καὶ πάντας ἄρχοντας Φυλιστιείμ.

Καὶ πρὸ καιροῦ κοιμήσεως αἰῶνος ἐπεμαρτύρατο ἔναντι 19
Κυρίου καὶ χριστοῦ, χρήματα καὶ ἕως ὑποδημάτων ἀπὸ
πάσης σαρκὸς οὐκ εἴληφα· καὶ οὐκ ἐνεκάλεσεν αὐτῷ
ἄνθρωπος. Καὶ μετὰ τὸ ὑπνῶσαι αὐτὸν προεφήτευσε, καὶ 20
ὑπέδειξε βασιλεῖ τὴν τελευτὴν αὐτοῦ, καὶ ἀνύψωσεν ἐκ γῆς
τὴν φωνὴν αὐτοῦ, ἐν προφητείᾳ ἐξαλεῖψαι ἀνομίαν λαοῦ.

Καὶ μετὰ τοῦτο ἀνέστη Νάθαν προφητεύειν ἐν ἡμέραις 47
Δαυίδ.

Ὥσπερ στέαρ ἀφωρισμένον ἀπὸ σωτηρίου, οὕτως Δαυὶδ 2
ἀπὸ τῶν υἱῶν Ἰσραήλ. Ἐν λέουσιν ἔπαισεν ὡς ἐν ἐρίφοις, 3
καὶ ἐν ἄρκοις ὡς ἐν ἄρνασι προβάτων. Ἐν νεότητι αὐτοῦ 4
οὐχὶ ἀπέκτεινε γίγαντα, καὶ ἐξῆρεν ὀνειδισμὸν ἐκ λαοῦ, ἐν
τῷ ἐπᾶραι χεῖρα ἐν λίθῳ σφενδόνης, καὶ καταβαλεῖν γαυ-
ρίαμα τοῦ Γολιάθ; Ἐπεκαλέσατο γὰρ Κύριον τὸν ὕψιστον, 5
καὶ ἔδωκεν ἐν τῇ δεξιᾷ αὐτοῦ κράτος ἐξᾶραι ἄνθρωπον δυνα-
τὸν ἐν πολέμῳ, ἀνυψῶσαι κέρας λαοῦ αὐτοῦ.

Οὕτως ἐν μυριάσιν ἐδόξασεν αὐτὸν, καὶ ᾔνεσεν αὐτὸν ἐν 6
εὐλογίαις Κυρίου, ἐν τῷ φέρεσθαι αὐτῷ διάδημα δόξης.
Ἐξέτριψε γὰρ ἐχθροὺς κυκλόθεν, καὶ ἐξουδένωσε Φυλιστιεὶμ 7
τοὺς ὑπεναντίους· ἕως σήμερον συνέτριψεν αὐτῶν κέρας.
Ἐν παντὶ ἔργῳ αὐτοῦ ἔδωκεν ἐξομολόγησιν· ἁγίῳ ὑψίστῳ 8
ῥήματι δόξης ἐν πάσῃ καρδίᾳ αὐτοῦ ὕμνησε, καὶ ἠγάπησε
τὸν ποιήσαντα αὐτόν. Καὶ ἔστησε ψαλτῳδοὺς κατέναντι 9
τοῦ θυσιαστηρίου, καὶ ἐξ ἤχου αὐτῶν γλυκαίνει μέλη.
Ἔδωκεν ἐν ἑορταῖς εὐπρέπειαν, καὶ ἐκόσμησε καιροὺς μέχρι 10
συντελείας· ἐν τῷ αἰνεῖν αὐτοὺς τὸ ἅγιον ὄνομα αὐτοῦ, καὶ
ἀπὸ πρωῒ ἠχεῖν τὸ ἁγίασμα.

Κύριος ἀφεῖλε τὰς ἁμαρτίας αὐτοῦ, καὶ ἀνύψωσεν εἰς 11
αἰῶνα τὸ κέρας αὐτοῦ, καὶ ἔδωκεν αὐτῷ διαθήκην βασιλέων
καὶ θρόνον δόξης ἐν τῷ Ἰσραήλ. Μετὰ τοῦτον ἀνέστη υἱὸς 12
ἐπιστήμων, καὶ δι᾽ αὐτὸν κατέλυσεν ἐν πλατυσμῷ. Σαλω- 13

*μῶν ἐβασίλευσεν ἐν ἡμέραις εἰρήνης, ᾧ ὁ Θεὸς κατέπαυσε*
*κυκλόθεν, ἵνα στήσῃ οἶκον ἐπ' ὀνόματι αὐτοῦ, καὶ ἑτοιμάσῃ*
14 *ἁγίασμα εἰς τὸν αἰῶνα. Ὡς ἐσοφίσθης ἐν νεότητί σου, καὶ*
15 *ἐνεπλήσθης ὡς ποταμὸς συνέσεως. Γῆν ἐπεκάλυψεν ἡ ψυχή*
*σου, καὶ ἐνέπλησας ἐν παραβολαῖς αἰνιγμάτων.*
16 *Εἰς νήσους πόῤῥω ἀφίκετο τὸ ὄνομά σου, καὶ ἠγαπήθης*
17 *ἐν τῇ εἰρήνῃ σου. Ἐν ᾠδαῖς καὶ παροιμίαις καὶ παραβο-*
18 *λαῖς, καὶ ἐν ἑρμηνείαις ἀπεθαύμασάν σε χῶραι. Ἐν ὀνόματι*
*Κυρίου τοῦ Θεοῦ τοῦ ἐπικεκλημένου Θεοῦ Ἰσραὴλ, συνή-*
*γαγες ὡς κασσίτερον τὸ χρυσίον, καὶ ὡς μόλιβδον ἐπλήθυνας*
19 *ἀργύριον. Παρενέκλινας τὰς λαγόνας σου γυναιξὶ, καὶ*
20 *ἐνεξουσιάσθης ἐν τῷ σώματί σου. Ἔδωκας μῶμον ἐν τῇ*
*δόξῃ σου, καὶ ἐβεβήλωσας τὸ σπέρμα σου, ἐπαγαγεῖν*
*ὀργὴν ἐπὶ τὰ τέκνα σου, καὶ κατενύγην ἐπὶ τῇ ἀφροσύνῃ*
21 *σου, γενέσθαι δίχα τυραννίδα, καὶ ἐξ Ἐφραὶμ ἄρξαι βασι-*
*λείαν ἀπειθῆ.*
22 *Ὁ δὲ Κύριος οὐ μὴ καταλίπῃ τὸ ἔλεος αὐτοῦ, καὶ οὐ μὴ*
*διαφθαρῇ ἀπὸ τῶν ἔργων αὐτοῦ· οὐδὲ μὴ ἐξαλείψῃ ἐκλεκτοῦ*
*ἔκγονα, καὶ σπέρμα τοῦ ἀγαπήσαντος αὐτὸν οὐ μὴ ἐξάρῃ·*
*καὶ τῷ Ἰακὼβ ἔδωκε κατάλειμμα, καὶ τῷ Δαυὶδ ἐξ αὐτοῦ*
*ῥίζαν.*
23 *Καὶ ἀνεπαύσατο Σαλωμὼν μετὰ τῶν πατέρων· καὶ κατέ-*
*λιπε μετ' αὐτὸν ἐκ τοῦ σπέρματος αὐτοῦ, λαοῦ ἀφροσύνην*
*καὶ ἐλασσούμενον συνέσει, Ῥοβοὰμ, ὃς ἀπέστησε λαὸν ἐκ*
*βουλῆς αὐτοῦ· καὶ Ἱεροβοὰμ υἱὸν Ναβὰτ, ὃς ἐξήμαρτε τὸν*
24 *Ἰσραὴλ, καὶ ἔδωκε τῷ Ἐφραὶμ ὁδὸν ἁμαρτίας. Καὶ ἐπλη-*
*θύνθησαν αἱ ἁμαρτίαι αὐτῶν σφόδρα, ἀποστῆσαι αὐτοὺς ἀπὸ*
25 *τῆς γῆς αὐτῶν. Καὶ πᾶσαν πονηρίαν ἐξεζήτησαν, ἕως ἐκδί-*
*κησις ἔλθῃ ἐπ' αὐτούς.*
48 *Καὶ ἀνέστη Ἠλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ*
2 *ὡς λαμπὰς ἐκαίετο· ὃς ἐπήγαγεν ἐπ' αὐτοὺς λιμὸν, καὶ τῷ*
3 *ζήλῳ αὐτοῦ ὠλιγοποίησεν αὐτούς. Ἐν λόγῳ Κυρίου*
4 *ἀνέσχεν οὐρανὸν, κατήγαγεν οὕτως τρὶς πῦρ. Ὡς ἐδοξάσθης*
*Ἠλία ἐν τοῖς θαυμασίοις σου; καὶ τίς ὅμοιός σοι καυ-*
5 *χᾶσθαι; Ὁ ἐγείρας νεκρὸν ἐκ θανάτου καὶ ἐξ ᾅδου ἐν λόγῳ*
6 *ὑψίστου· ὁ καταγαγὼν βασιλεῖς εἰς ἀπώλειαν, καὶ δεδοξασ-*
7 *μένους ἀπὸ κλίνης αὐτῶν· ὁ ἀκούων ἐν Σινᾷ ἐλεγμὸν, καὶ ἐν*
8 *Χωρὴβ κρίματα ἐκδικήσεως· ὁ χρίων βασιλεῖς εἰς ἀνταπό-*
9 *δομα, καὶ προφήτας διαδόχους μετ' αὐτόν· ὁ ἀναληφθεὶς ἐν*
10 *λαίλαπι πυρὸς ἐν ἅρματι ἵππων πυρίνων· ὁ καταγραφεὶς ἐν*
*ἐλεγμοῖς εἰς καιροὺς, κοπάσαι ὀργὴν πρὸ θυμοῦ, καὶ ἐπι-*
*στρέψαι καρδίαν πατρὸς πρὸς υἱὸν, καὶ καταστῆσαι φυλὰς*
11 *Ἰακώβ. Μακάριοι οἱ ἰδόντες σε, καὶ οἱ ἐν ἀγαπήσει κεκοσ-*
*μημένοι· καὶ γὰρ ἡμεῖς ζωῇ ζησόμεθα.*
12 *Ἠλίας, ὃς ἐν λαίλαπι ἐσκεπάσθη· καὶ Ἐλισαιὲ ἐνεπλήσθη*
*πνεύματος αὐτοῦ· καὶ ἐν ἡμέραις αὐτοῦ οὐκ ἐσαλεύθη ὑπὸ*
13 *ἄρχοντος, καὶ οὐ κατεδυνάστευσεν αὐτὸν οὐδείς. Πᾶς λόγος*
*οὐχ ὑπερῆρεν αὐτὸν, καὶ ἐν κοιμήσει ἐπροφήτευσε τὸ σῶμα*
14 *αὐτοῦ. Καὶ ἐν ζωῇ αὐτοῦ ἐποίησε τέρατα, καὶ ἐν τελευτῇ*
*θαυμάσια τὰ ἔργα αὐτοῦ.*
15 *Ἐν πᾶσι τούτοις οὐ μετενόησεν ὁ λαὸς, καὶ οὐκ ἀπέστη-*
*σαν ἀπὸ τῶν ἁμαρτιῶν, ἕως ἐπρονομεύθησαν ἀπὸ τῆς γῆς*

able time, and was honoured; for God made all quiet round about him, that he might build an house in his name, and prepare his sanctuary for ever. [14] How wise wast thou in thy youth, and, as a flood, filled with understanding! [15] Thy soul covered the whole earth, and thou filledst it with dark parables.

[16] Thy name went far unto the islands; and for thy peace thou wast beloved. [17] The countries marvelled at thee for thy songs, and proverbs, and parables, and interpretations. [18] By the name of the Lord God, which is called the Lord God of Israel, thou didst gather gold as tin, and didst multiply silver as lead. [19] Thou didst bow thy loins unto women, and by thy body thou wast brought into subjection. [20] Thou didst stain thy honour, and pollute thy seed: so that thou broughtest wrath upon thy children, and wast grieved for thy folly. [21] So the kingdom was divided, and out of Ephraim ruled a rebellious kingdom.

[22] But the Lord will never leave off his mercy, neither shall any of his works perish, neither will he abolish the posterity of his elect, and the seed of him that loveth him he will not take away: wherefore he gave a remnant unto Jacob, and out of him a root unto David.

[23] Thus rested Solomon with his fathers, and of his seed he left behind him Roboam, even the foolishness of the people, and one that had no understanding, who turned away the people through his counsel. There was also Jeroboam the son of Nebat, who caused Israel to sin, and shewed Ephraim the way of sin: [24] and their sins were multiplied exceedingly, that they were driven out of the land. [25] For they sought out all wickedness, till the vengeance came upon them.

Then stood up Elias the prophet as fire, and his word burned like a lamp. [2] He brought a sore famine upon them, and by his zeal he diminished their number. [3] By the word of the Lord he shut up the heaven, and also three times brought down fire. [4] O Elias, how wast thou honoured in thy wondrous deeds! and who may glory like unto thee! [5] Who didst raise up a dead man from death, and his soul from the place of the dead, by the word of the most High: [6] who broughtest kings to destruction, and honourable men from their bed: [7] who heardest the rebuke of the Lord in Sinai, and in Horeb the judgment of vengeance: [8] who anointedst kings to take revenge, and prophets to succeed after him: [9] who wast taken up in a whirlwind of fire, and in a chariot of fiery horses: [10] who wast ordained for reproofs in their times, to pacify the wrath of the Lord's judgment, before it brake forth into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob. [11] Blessed are they that saw thee, and slept in love; for we shall surely live.

[12] Elias it was, who was covered with a whirlwind; and Eliseus was filled with his spirit: whilst he lived, he was not moved *with the presence* of any prince, neither could any bring him into subjection. [13] No word could overcome him; and after his death his body prophesied. [14] He did wonders in his life, and at his death were his works marvellous.

[15] For all this the people repented not, neither departed they from their sins, till they were

spoiled and carried out of their land, and were scattered through all the earth: yet there remained a small people, and a ruler in the house of David: [16] of whom some did that which was pleasing *to God*, and some multiplied sins.

[17] Ezekias fortified his city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for waters. [18] In his time Sennacherib came up, and sent Rabsaces, and lifted up his hand against Sion, and boasted proudly. [19] Then trembled their hearts and hands, and they were in pain, as women in travail.

[20] But they called upon the Lord who is merciful, and stretched out their hands toward him: and immediately the Holy One heard them out of heaven, and delivered them by the ministry of Esay. [21] He smote the host of the Assyrians, and his angel destroyed them. [22] For Ezekias had done the thing that pleased the Lord, and was strong in the ways of David his father, as Esay the prophet, who was great and faithful in his vision, had commanded him. [23] In his time the sun went backward, and he lengthened the king's life. [24] He saw by an excellent spirit what should come to pass at the last, and he comforted them that mourned in Sion. [25] He shewed what should come to pass for ever, and secret things or ever they came.

The remembrance of Josias is like the composition of the perfume that is made by the art of the apothecary: it is sweet as honey in all mouths, and as music at a banquet of wine. [2] He behaved himself uprightly in the conversion of the people, and took away the abominations of iniquity. [3] He directed his heart unto the Lord, and in the time of the ungodly he established the worship of God. [4] All, except David and Ezekias and Josias, were defective: for they forsook the law of the most High, *even* the kings of Juda failed; [5] for they gave their power unto others, and their glory to a strange nation.

[6] They burnt the chosen city of the sanctuary, and made the streets desolate, according to the prophecy of Jeremias. 7 For they entreated him evil, who nevertheless was a prophet, sanctified in his mother's womb, that he might root out, and afflict, and destroy; and that he might build up also, and plant. [8] It was Ezekiel who saw the glorious vision, which was shewed him upon the chariot of the cherubim. [9] For he made mention of the enemies under *the figure of* the rain, and directed them that went right. [10] And of the twelve prophets let the memorial be blessed, and let their bones flourish again out of their place: for they comforted Jacob, and delivered them by assured hope. [11] How shall we magnify Zorobabel? he was even as a signet on the right hand:

[12] So was Jesus the son of Josedec: who in their time builded the house, and set up an holy temple to the Lord, which was prepared for everlasting glory. [13] And among the elect was Neemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again. [14] But upon the earth was no man created like Enoch; for he was taken from the earth. [15] Neither was there a man born like unto Joseph, a governor of his brethren, a stay of the people, whose bones were regarded of the Lord. [16] Sem and Seth were in great honour among men, and so was Adam above every living thing in the creation.

αὐτῶν, καὶ ἐσκορπίσθησαν ἐν πάσῃ τῇ γῇ· καὶ κατελείφθη
ὁ λαὸς ὀλιγοστὸς, καὶ ἄρχων τῷ οἴκῳ Δαυίδ. Τινὲς μὲν 16
αὐτῶν ἐποίησαν τὸ ἀρεστὸν, τινὲς δὲ ἐπλήθυναν ἁμαρτίας.

Ἐζεκίας ὠχύρωσε τὴν πόλιν αὐτοῦ, καὶ εἰσήγαγεν εἰς μέσον 17
αὐτῶν τὸν Γώγ· ὤρυξε σιδήρῳ ἀκρότομον, καὶ ᾠκοδόμησε
κρήνας εἰς ὕδατα. Ἐν ἡμέραις αὐτοῦ ἀνέβη Σενναχηρὶμ, 18
καὶ ἀπέστειλε Ῥαψάκην, καὶ ἀπῆρε· καὶ ἐπῆρεν ἡ χεὶρ αὐτοῦ
ἐπὶ Σιὼν, καὶ ἐμεγαλαύχησεν ὑπερηφανίᾳ αὐτοῦ. Τότε ἐσαλεύ- 19
θησαν καρδίαι καὶ χεῖρες αὐτῶν, καὶ ὠδίνησαν ὡς αἱ τίκτουσαι.

Καὶ ἐπεκαλέσαντο τὸν Κύριον τὸν ἐλεήμονα, ἐκπετάσαντες 20
τὰς χεῖρας αὐτῶν πρὸς αὐτόν· καὶ ὁ ἅγιος ἐξ οὐρανοῦ ταχὺ
ἐπήκουσεν αὐτῶν, καὶ ἐλυτρώσατο αὐτοὺς ἐν χειρὶ Ἡσαΐου.
Ἐπάταξε τὴν παρεμβολὴν τῶν Ἀσσυρίων, καὶ ἐξέτριψεν 21
αὐτοὺς ὁ ἄγγελος αὐτοῦ. Ἐποίησε γὰρ Ἐζεκίας τὸ ἀρεστὸν 22
Κυρίῳ, καὶ ἐνίσχυσεν ἐν ὁδοῖς Δαυὶδ τοῦ πατρὸς αὐτοῦ, ἃς
ἐνετείλατο Ἡσαΐας ὁ προφήτης ὁ μέγας, καὶ πιστὸς ἐν
ὁράσει αὐτοῦ. Ἐν ταῖς ἡμέραις αὐτοῦ ἀνεπόδισεν ὁ ἥλιος, 23
καὶ προσέθηκε ζωὴν βασιλεῖ. Πνεύματι μεγάλῳ εἶδε τὰ 24
ἔσχατα, καὶ παρεκάλεσε τοὺς πενθοῦντας ἐν Σιών. Ἕως 25
τοῦ αἰῶνος ὑπέδειξε τὰ ἐσόμενα, καὶ τὰ ἀπόκρυφα πριν ἢ
παραγενέσθαι αὐτά.

Μνημόσυνον Ἰωσίου εἰς σύνθεσιν θυμιάματος, ἐσκευασ- 49
μένον ἔργῳ μυρεψοῦ, ἐν παντὶ στόματι ὡς μέλι γλυκανθή-
σεται, καὶ ὡς μουσικὰ ἐν συμποσίῳ οἴνου. Αὐτὸς κατευ- 2
θύνθη ἐν ἐπιστροφῇ λαοῦ, καὶ ἐξῆρε βδελύγματα ἀνομίας.
Κατεύθυνε πρὸς Κύριον τὴν καρδίαν αὐτοῦ, ἐν ἡμέραις 3
ἀνόμων κατίσχυσε τὴν εὐσέβειαν. Πάρεξ Δαυὶδ, καὶ Ἐζε- 4
κίου, καὶ Ἰωσίου, πάντες πλημμέλειαν ἐπλημμέλησαν·
κατέλιπον γὰρ τὸν νόμον τοῦ ὑψίστου, οἱ βασιλεῖς Ἰούδα
ἐξέλιπον. Ἔδωκαν γὰρ τὸ κέρας αὐτῶν ἑτέροις, καὶ τὴν 5
δόξαν αὐτῶν ἔθνει ἀλλοτρίῳ.

Ἐνεπύρισαν ἐκλεκτὴν πόλιν ἁγιάσματος, καὶ ἠρήμωσαν 6
τὰς ὁδοὺς αὐτῆς ἐν χειρὶ Ἱερεμίου. Ἐκάκωσαν γὰρ αὐτὸν, 7
καὶ αὐτὸς ἐν μήτρᾳ ἡγιάσθη προφήτης ἐκριζοῦν καὶ κακοῦν
καὶ ἀπολλύειν, ὡσαύτως οἰκοδομεῖν καὶ καταφυτεύειν.
Ἰεζεκιὴλ ὃς εἶδεν ὅρασιν δόξης, ἣν ὑπέδειξεν αὐτῷ ἐπὶ 8
ἅρματος χερουβίμ. Καὶ γὰρ ἐμνήσθη τῶν ἐχθρῶν ἐν 9
ὄμβρῳ, καὶ ἀγαθῶσαι τοὺς εὐθύνοντας ὁδούς. Καὶ τῶν 10
δώδεκα προφητῶν τὰ ὀστᾶ ἀναθάλοι ἐκ τοῦ τόπου αὐτῶν·
παρεκάλεσε δὲ τὸν Ἰακὼβ, καὶ ἐλυτρώσατο αὐτοὺς ἐν πίστει
ἐλπίδος. Πῶς μεγαλύνωμεν τὸν Ζοροβάβελ; καὶ αὐτὸς ὡς 11
σφραγὶς ἐπὶ δεξιᾶς χειρός.

Οὕτως Ἰησοῦς υἱὸς Ἰωσεδέκ· οἳ ἐν ἡμέραις αὐτῶν ᾠκοδό- 12
μησαν οἶκον, καὶ ἀνύψωσαν λαὸν ἅγιον Κυρίῳ ἡτοιμασ-
μένον εἰς δόξαν αἰῶνος. Καὶ Νεεμίου ἐπὶ πολὺ τὸ μνημό- 13
συνον, τοῦ ἐγείραντος ἡμῖν τείχη πεπτωκότα, καὶ στήσαντος
πύλας καὶ μοχλοὺς, καὶ ἀνεγείραντος τὰ οἰκόπεδα ἡμῶν.
Οὐδὲ εἷς ἐκτίσθη οἷος Ἐνὼχ τοιοῦτος ἐπὶ τῆς γῆς, καὶ γὰρ 14
αὐτὸς ἀνελήφθη ἀπὸ τῆς γῆς. Οὐδὲ ὡς Ἰωσὴφ ἐγεννήθη 15
ἀνὴρ, ἡγούμενος ἀδελφῶν, στήριγμα λαοῦ, καὶ τὰ ὀστᾶ
αὐτοῦ ἐπεσκέπησαν. Σὴμ καὶ Σὴθ ἐν ἀνθρώποις ἐδοξάσ- 16
θησαν, καὶ ὑπὲρ πᾶν ζῶον ἐν τῇ κτίσει Ἀδάμ.

50 Σίμων Ὀνίου υἱὸς ἱερεὺς ὁ μέγας, ὃς ἐν ζωῇ αὐτοῦ ὑπέρ-
2 ραψεν οἶκον, καὶ ἐν ἡμέραις αὐτοῦ ἐστερέωσε τὸν ναόν· καὶ
ὑπ' αὐτοῦ ἐθεμελιώθη ὕψος διπλῆς ἀνάλημμα ὑψηλὸν περι-
3 βόλου ἱεροῦ. Ἐν ἡμέραις αὐτοῦ ἠλαττώθη ἀποδοχεῖον
4 ὑδάτων, χαλκὸς ὡσεὶ θαλάσσης τὸ περίμετρον· ὁ φροντίζων
τοῦ λαοῦ αὐτοῦ ἀπὸ πτώσεως, καὶ ἐνισχύσας πόλιν ἐμπολιορ-
5 κῆσαι, ὡς ἐδοξάσθη ἐν περιστροφῇ λαοῦ, ἐν ἐξόδῳ οἴκου
6 καταπετάσματος· ὡς ἀστὴρ ἑωθινὸς ἐν μέσῳ νεφέλης, ὡς
7 σελήνη πλήρης ἐν ἡμέραις· ὡς ἥλιος ἐκλάμπων ἐπὶ ναὸν
8 ὑψίστου, καὶ ὡς τόξον φωτίζον ἐν νεφέλαις δόξης· ὡς ἄνθος
ῥόδων ἐν ἡμέραις νέων, ὡς κρίνα ἐπ' ἐξόδων ὕδατος· ὡς
9 βλαστὸς Λιβάνου ἐν ἡμέραις θέρους, ὡς πῦρ καὶ λίβανος
ἐπὶ πυρείου· ὡς σκεῦος χρυσίου ὁλοσφύρητον κεκοσμημένον
10 παντὶ λίθῳ πολυτελεῖ· ὡς ἐλαία ἀναθάλλουσα καρποὺς, καὶ
ὡς κυπάρισσος ὑψουμένη ἐν νεφέλαις.
11 Ἐν τῷ ἀναλαμβάνειν αὐτὸν στολὴν δόξης, καὶ ἐνδιδύ-
σκεσθαι αὐτὸν συντέλειαν καυχήματος, ἐν ἀναβάσει θυσιασ-
12 τηρίου ἁγίου ἐδόξασε περιβολὴν ἁγιάσματος. Ἐν δὲ τῷ
δέχεσθαι μέλη ἐκ χειρῶν ἱερέων, καὶ αὐτὸς ἑστὼς παρ'
ἐσχάρᾳ βωμοῦ, κυκλόθεν αὐτοῦ στέφανος ἀδελφῶν, ὡς
βλάστημα κέδρου ἐν τῷ λιβάνῳ· καὶ ἐκύκλωσαν αὐτὸν ὡς
13 στελέχη φοινίκων, καὶ πάντες οἱ υἱοὶ Ἀαρὼν ἐν δόξῃ αὐτῶν·
καὶ προσφορὰ Κυρίου ἐν χερσὶν αὐτῶν ἔναντι πάσης ἐκκλη-
14 σίας Ἰσραήλ. Καὶ συντέλειαν λειτουργῶν ἐπὶ βωμῶν,
15 κοσμῆσαι προσφορὰν ὑψίστου παντοκράτορος, ἐξέτεινεν ἐπὶ
σπονδείου χεῖρα αὐτοῦ, καὶ ἔσπεισεν ἐξ αἵματος σταφυλῆς·
ἐξέχεεν εἰς θεμέλια θυσιαστηρίου ὀσμὴν εὐωδίας ὑψίστῳ
παμβασιλεῖ.
16 Τότε ἀνέκραγον υἱοὶ Ἀαρὼν, ἐν σάλπιγξιν ἐλαταῖς
ἤχησαν· ἀκουστὴν ἐποίησαν φωνὴν μεγάλην εἰς μνημό-
17 συνον ἔναντι ὑψίστου. Τότε πᾶς ὁ λαὸς κοινῇ κατέσπευσε,
καὶ ἔπεσαν ἐπὶ πρόσωπον ἐπὶ τὴν γῆν, προσκυνῆσαι τῷ
18 Κυρίῳ αὐτῶν παντοκράτορι Θεῷ τῷ ὑψίστῳ. Καὶ ᾔνεσαν
οἱ ψαλμῳδοὶ ἐν φωναῖς αὐτῶν, ἐν πλείστῳ οἴκῳ ἐγλυκάνθη
19 μέλος. Καὶ ἐδεήθη ὁ λαὸς Κυρίου ὑψίστου ἐν προσευχῇ
κατέναντι ἐλεήμονος, ἕως συντελεσθῇ κόσμος Κυρίου, καὶ
τὴν λειτουργίαν αὐτοῦ ἐτελείωσαν.
20 Τότε καταβὰς ἐπῆρε χεῖρας αὐτοῦ ἐπὶ πᾶσαν ἐκκλησίαν
υἱῶν Ἰσραὴλ, δοῦναι εὐλογίαν Κυρίῳ ἐν χειλέων αὐτοῦ, καὶ
21 ἐν ὀνόματι αὐτοῦ καυχᾶσθαι. Καὶ ἐδευτέρωσεν ἐν προσκυ-
22 νήσει ἐπιδείξασθαι τὴν εὐλογίαν παρὰ ὑψίστου. Καὶ νῦν
εὐλογήσατε τῷ Θεῷ πάντες τῷ μεγαλοποιοῦντι πάντῃ, τὸν
ὑψοῦντα ἡμέρας ἡμῶν ἐκ μήτρας, καὶ ποιοῦντα μεθ' ἡμῶν
23 κατὰ τὸ ἔλεος αὐτοῦ. Δῴη ἡμῖν εὐφροσύνην καρδίας, καὶ
γενέσθαι εἰρήνην ἐν ἡμέραις ἡμῶν ἐν Ἰσραὴλ κατὰ τὰς
24 ἡμέρας τοῦ αἰῶνος, ἐμπιστεῦσαι μεθ' ἡμῶν τὸ ἔλεος αὐτοῦ,
καὶ ἐν ταῖς ἡμέραις αὐτοῦ λυτρωσάσθω ἡμᾶς.
25 Ἐν δυσὶν ἔθνεσι προσώχθισεν ἡ ψυχή μου, καὶ τὸ τρίτον
26 οὐκ ἔστιν ἔθνος. Οἱ καθήμενοι ἐν ὄρει Σαμαρείας, Φυλισ-
τιεὶμ καὶ ὁ λαὸς μωρὸς ὁ κατοικῶν ἐν Σικίμοις.
27 Παιδείαν συνέσεως καὶ ἐπιστήμης ἐχάραξε ἐν τῷ βιβλίῳ,
τούτῳ, Ἰησοῦς υἱὸς Σειρὰχ Ἱεροσολυμίτης, ὃς ἀνώμβρησε

Simon the high priest, the son of Onias, who in his life repaired the house again, and in his days fortified the temple: 2 and by him was built from the foundation the double height, the high fortress of the wall about the temple: 3 in his days the cistern to receive water, being in compass as the sea, was covered with plates of brass: 4 he took care of the temple that it should not fall, and fortified the city against besieging: 5 how was he honoured in the midst of the people in his coming out of the sanctuary! 6 He was as the morning star in the midst of a cloud, and as the moon at the full: 7 as the sun shining upon the temple of the most High, and as the rainbow giving light in the bright clouds: 8 and as the flower of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer: 9 as fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones: 10 and as a fair olive tree budding forth fruit, and as a cypress tree which groweth up to the clouds.

11 When he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honourable. 12 When he took the portions out of the priests' hands, he himself stood by the hearth of the altar, compassed with his brethren round about, as a young cedar in Libanus; and as palm trees compassed they him round about. 13 So were all the sons of Aaron in their glory, and the oblations of the Lord in their hands, before all the congregation of Israel. 14 And finishing the service at the altar, that he might adorn the offering of the most high Almighty, he stretched out his hand to the cup, and poured of the blood of the grape, he poured out at the foot of the altar a sweetsmelling savour unto the most high King of all.

16 Then shouted the sons of Aaron, and sounded the silver trumpets, and made a great noise to be heard, for a remembrance before the most High. 17 Then all the people together hasted, and fell down to the earth upon their faces to worship their Lord God Almighty, the most High. 18 The singers also sang praises with their voices, with great variety of sounds was there made sweet melody. 19 And the people besought the Lord, the most High, by prayer before him that is merciful, till the solemnity of the Lord was ended, and they had finished his service.

20 Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in his name. 21 And they bowed themselves down to worship the second time, that they might receive a blessing from the most High. 22 Now therefore bless ye the God of all, which only doeth wondrous things every where, which exalteth our days from the womb, and dealeth with us according to his mercy. 23 He grant us joyfulness of heart, and that peace may be in our days in Israel for ever: 24 that he would confirm his mercy with us, and deliver us at his time!

25 There be two manner of nations which my heart abhorreth, and the third is no nation: 26 they that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Sichem.

27 Jesus the son of Sirach of Jerusalem hath written in this book the instruction of under-

standing and knowledge, who out of his heart poured forth wisdom. [28] Blessed is he that shall be exercised in these things: and he that layeth them up in his heart shall become wise. [29] For if he do them, he shall be strong to all things: for the light of the Lord is his path.

I will thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name: [2] for thou art my defender and helper, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine helper against mine adversaries: [3] and hast delivered me, according to the multitude of thy mercies and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had; [4] from the choking of fire on every side, and from the midst of the fire which I kindled not; [5] from the depth of the belly of hell, from an unclean tongue, and from lying words.

[6] By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath. [7] They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none. [8] Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies. [9] Then lifted I up my supplication from the earth, and prayed for deliverance from death. [10] I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. [11] I will praise thy name continually, and will sing praise with thanksgiving; and so my prayer was heard: [12] for thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless thy name, O Lord.

[13] When I was yet young, or ever I went abroad, I desired wisdom openly in my prayer. [14] I prayed for her before the temple, and will seek her out even to the end. [15] Even from the flower till the grape was ripe hath my heart delighted in her: my foot went the right way, from my youth up sought I after her. [16] I bowed down mine ear a little, and received her, and gat much learning. [17] I profited therein, *therefore* will I ascribe the glory unto him that giveth me wisdom. [18] For I purposed to do after her, and earnestly I followed that which is good; so shall I not be confounded.

[19] My soul hath wrestled with her, and in my doings I was exact: I stretched forth my hands to the heaven above, and bewailed my ignorances of her. [20] I directed my soul unto her, and I found her in pureness: I have had my heart joined with her from the beginning, therefore shall I not be forsaken. [21] My heart was troubled in seeking her: therefore have I gotten a good possession. [22] The Lord hath given me a tongue for my reward, and I will praise him therewith.

[23] Draw near unto me, ye unlearned, and dwell in the house of learning. [24] Wherefore are ye slow, and what say ye of these things, seeing your souls are very thirsty? [25] I opened

σοφίαν ἀπὸ καρδίας αὐτοῦ. Μακάριος ὃς ἐν τούτοις ἀνα- 28
στραφήσεται, καὶ ὁ θεὶς αὐτὰ ἐπὶ καρδίαν αὐτοῦ σοφισθή-
σεται. Ἐὰν γὰρ αὐτὰ ποιήσῃ, πρὸς πάντα ἰσχύσει, ὅτι 29
φῶς Κυρίου τὸ ἴχνος αὐτοῦ.

## ΠΡΟΣΕΥΧΗ ἸΗΣΟΥ ΥΙΟΥ ΣΕΙΡΑΧ.

Ἐξομολογήσομαί σοι Κύριε βασιλεῦ, καὶ αἰνέσω σε Θεὸν 51
τὸν σωτῆρά μου· ἐξομολογοῦμαι τῷ ὀνόματί σου, ὅτι 2
σκεπαστὴς καὶ βοηθὸς ἐγένου μοι, καὶ ἐλυτρώσω τὸ σῶμά
μου ἐξ ἀπωλείας, καὶ ἐκ παγίδος διαβολῆς γλώσσης· ἀπὸ
χειλέων ἐργαζομένων ψεῦδος, καὶ ἔναντι τῶν παρεστηκότων
ἐγένου μοι βοηθὸς, καὶ ἐλυτρώσω με, κατὰ τὸ πλῆθος ἐλέους 3
καὶ ὀνόματός σου, ἐκ βρυγμῶν ἑτοίμων εἰς βρῶμα, ἐκ χειρὸς
ζητούντων τὴν ψυχήν μου, ἐκ πλειόνων θλίψεων ὧν ἔσχον,
ἀπὸ πνιγμοῦ πυρὸς κυκλόθεν, καὶ ἐκ μέσου πυρὸς οὗ οὐκ 4
ἐξέκαυσα, ἐκ βάθους κοιλίας ᾅδου, καὶ ἀπὸ γλώσσης ἀκα- 5
θάρτου, καὶ λόγου ψευδοῦς.

Βασιλεῖ διαβολὴ γλώσσης ἀδίκου· ἤγγισεν ἕως θανάτου 6
ἡ ψυχή μου, καὶ ἡ ζωή μου ἦν σύνεγγυς ᾅδου κάτω.
Περιέσχον με πάντοθεν, καὶ οὐκ ἦν ὁ βοηθῶν· ἐμβλέπων 7
εἰς ἀντίληψιν ἀνθρώπων, καὶ οὐκ ἦν. Καὶ ἐμνήσθην τοῦ 8
ἐλέους σου Κύριε, καὶ τῆς ἐργασίας σου τῆς ἀπ᾽ αἰῶνος· ὅτι
ἐξελῇ τοὺς ὑπομένοντάς σε, καὶ σώζεις αὐτοὺς ἐκ χειρὸς
ἐθνῶν. Καὶ ἀνύψωσα ἐπὶ γῆς ἱκετείαν μου, καὶ ὑπὲρ θανά- 9
του ῥύσεως ἐδεήθην. Ἐπεκαλεσάμην Κύριον πατέρα Κυ- 10
ρίου μου, μή με ἐγκαταλιπεῖν ἐν ἡμέραις θλίψεως, ἐν καιρῷ
ὑπερηφάνων ἀβοηθησίας. Αἰνέσω τὸ ὄνομά σου ἐνδελεχῶς, 11
καὶ ὑμνήσω ἐν ἐξομολογήσει· καὶ εἰσηκούσθη ἡ δέησίς μου.
Ἔσωσας γάρ με ἐξ ἀπωλείας, καὶ ἐξείλου με ἐκ καιροῦ 12
πονηροῦ· διὰ τοῦτο ἐξομολογήσομαι καὶ αἰνέσω σοι, καὶ
εὐλογήσω τῷ ὀνόματι Κυρίου·

Ἔτι ὢν νεώτερος, πρὶν ἢ πλανηθῆναί με, ἐζήτησα σοφίαν 13
προφανῶς ἐν προσευχῇ μου. Ἔναντι ναοῦ ἠξίουν περὶ 14
αὐτῆς, καὶ ἕως ἐσχάτων ἐκζητήσω αὐτήν, ἐξ ἄνθους ὡς 15
περκαζούσης σταφυλῆς· εὐφράνθη ἡ καρδία μου ἐν αὐτῇ,
ἐπέβη ὁ πούς μου ἐν εὐθύτητι, ἐκ νεότητός μου ἴχνευσα
αὐτήν. Ἔκλινα ὀλίγον τὸ οὖς μου, καὶ ἐδεξάμην, καὶ 16
πολλὴν εὗρον ἐμαυτῷ παιδείαν. Προκοπὴ ἐγένετό μοι ἐν 17
αὐτῇ· τῷ διδόντι μοι σοφίαν, δώσω δόξαν. Διενοήθην γὰρ 18
τοῦ ποιῆσαι αὐτὴν, καὶ ἐζήλωσα τὸ ἀγαθὸν, καὶ οὐ μὴ
αἰσχυνθῶ.

Διαμεμάχηται ἡ ψυχή μου ἐν αὐτῇ, καὶ ἐν ποιήσει λιμοῦ 19
διηκριβωσάμην· τὰς χεῖράς μου ἐξεπέτασα πρὸς ὕψος, καὶ
τὰ ἀγνοήματα αὐτῆς ἐπένθησα, τὴν ψυχήν μου κατεύθυνα 20
εἰς αὐτὴν, καρδίαν ἐκτησάμην μετ᾽ αὐτῶν ἀπ᾽ ἀρχῆς, καὶ ἐν
καθαρισμῷ εὗρον αὐτήν· διὰ τοῦτο οὐ μὴ ἐγκαταλειφθῶ.
Καὶ ἡ κοιλία μου ἐταράχθη ἐκζητῆσαι αὐτήν· διὰ τοῦτο 21
ἐκτησάμην ἀγαθὸν κτῆμα. Ἔδωκε Κύριος γλῶσσάν μοι 22
μισθόν μου, καὶ ἐν αὐτῇ αἰνέσω αὐτόν.

Ἐγγίσατε πρὸς μὲ ἀπαίδευτοι, καὶ αὐλίσθητε ἐν οἴκῳ 23
παιδείας. Διότι ὑστερεῖτε ἐν τούτοις, καὶ αἱ ψυχαὶ ὑμῶν 24
διψῶσι σφόδρα; Ἤνοιξα τὸ στόμα μου, καὶ ἐλάλησα, 25

26 κτήσασθε ἑαυτοῖς ἄνευ ἀργυρίου. Τὸν τράχηλον ὑμῶν
ὑπόθετε ὑπὸ ζυγὸν, καὶ ἐπιδεξάσθω ἡ ψυχὴ ὑμῶν παιδείαν,
27 ἐγγύς ἐστιν εὑρεῖν αὐτήν. Ἴδετε ἐν ὀφθαλμοῖς ὑμῶν ὅτι
ὀλίγον ἐκοπίασα, καὶ εὗρον ἐμαυτῷ πολλὴν ἀνάπαυσιν.
28 Μετάσχετε παιδείας ἐν πολλῷ ἀριθμῷ ἀργυρίου, καὶ πολὺν
χρυσὸν κτήσασθε ἐν αὐτῇ.
29 Εὐφρανθείη ἡ ψυχὴ ὑμῶν ἐν τῷ ἐλέει αὐτοῦ, καὶ μὴ
30 αἰσχυνθείητε ἐν αἰνέσει αὐτοῦ. Ἐργάζεσθε τὸ ἔργον ὑμῶν
πρὸ καιροῦ, καὶ δώσει τὸν μισθὸν ὑμῶν ἐν καιρῷ αὐτοῦ.

my mouth, and said, Buy her for yourselves without money. [26] Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find. [27] Behold with your eyes, how that I have had but little labour, and have gotten unto me much rest. [28] Get learning with a great sum of money, and get much gold by her.

[29] Let your soul rejoice in his mercy, and be not ashamed of his praise. [30] Work your work betimes, and in his time he will give you your reward.

# Β Α Ρ Ο Υ Χ.

ΚΑΙ οὗτοι οἱ λόγοι τοῦ βιβλίου, οὓς ἔγραψε Βαροὺχ υἱὸς
Νηρίου, υἱοῦ Μαασαίου, υἱοῦ Σεδεκίου, υἱοῦ Ἀσαδίου, υἱοῦ
2 Χελκίου ἐν Βαβυλῶνι, ἐν τῷ ἔτει τῷ πέμπτῳ, ἐν ἑβδόμῃ
τοῦ μηνὸς, ἐν τῷ καιρῷ ᾧ ἔλαβον οἱ Χαλδαῖοι τὴν Ἱερου-
σαλὴμ, καὶ ἐνέπρησαν αὐτὴν ἐν πυρί.
3 Καὶ ἀνέγνω Βαροὺχ τοὺς λόγους τοῦ βιβλίου τούτου ἐν
ὠσὶν Ἰεχονίου υἱοῦ Ἰωακεὶμ βασιλέως Ἰούδα, καὶ ἐν ὠσὶ
4 παντὸς τοῦ λαοῦ τῶν ἐρχομένων πρὸς τὴν βίβλον, καὶ ἐν
ὠσὶ τῶν δυνατῶν, καὶ υἱῶν τῶν βασιλέων, καὶ ἐν ὠσὶ τῶν
πρεσβυτέρων, καὶ ἐν ὠσὶ παντὸς τοῦ λαοῦ, ἀπὸ μικροῦ ἕως
μεγάλου, πάντων τῶν κατοικούντων ἐν Βαβυλῶνι ἐπὶ ποτα-
5 μοῦ Σούδ. Καὶ ἔκλαιον, καὶ ἐνήστευον, καὶ ηὔχοντο ἐναν-
τίον Κυρίου.
6 Καὶ συνήγαγον ἀργύριον, καθὸ ἑκάστου ἠδύνατο ἡ χεὶρ,
7 καὶ ἀπέστειλαν εἰς Ἱερουσαλὴμ πρὸς Ἰωακεὶμ υἱὸν Χελκίου,
υἱοῦ Σαλὼμ, τὸν ἱερέα, καὶ πρὸς τοὺς ἱερεῖς, καὶ πρὸς πάντα
8 τὸν λαὸν, τοὺς εὑρεθέντας μετ᾿ αὐτοῦ ἐν Ἱερουσαλὴμ, ἐν τῷ
λαβεῖν αὐτὸν τὰ σκεύη οἴκου Κυρίου, τὰ ἐξενεχθέντα ἐκ τοῦ
ναοῦ, ἀποστρέψαι εἰς γῆν Ἰούδα, τῇ δεκάτῃ τοῦ Σειουὰλ,
σκεύη ἀργυρᾶ, ἃ ἐποίησε Σεδεκίας υἱὸς Ἰωσία βασιλεὺς
9 Ἰούδα, μετὰ τὸ ἀποικίσαι Ναβουχοδονόσορ βασιλέα Βαβυ-
λῶνος τὸν Ἰεχονίαν, καὶ τοὺς ἄρχοντας, καὶ τοὺς δεσμώτας,
καὶ τοὺς δυνατοὺς, καὶ τὸν λαὸν τῆς γῆς ἀπὸ Ἱερουσαλὴμ,
καὶ ἤγαγεν αὐτὸν εἰς Βαβυλῶνα.
10 Καὶ εἶπαν, ἰδοὺ ἀπεστείλαμεν πρὸς ὑμᾶς ἀργύριον, καὶ
ἀγοράσατε τοῦ ἀργυρίου ὁλοκαυτώματα, καὶ περὶ ἁμαρτίας,
καὶ λίβανον, καὶ ποιήσατε μάννα, καὶ ἀνοίσατε ἐπὶ τὸ
11 θυσιαστήριον Κυρίου τοῦ Θεοῦ ἡμῶν, καὶ προσεύξασθε
περὶ τῆς ζωῆς Ναβουχοδονόσορ βασιλέως Βαβυλῶνος, καὶ
εἰς ζωὴν Βαλτάσαρ υἱοῦ αὐτοῦ, ἵνα ὦσιν αἱ ἡμέραι αὐτῶν ὡς

And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon, [2] in the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.

[3] And Baruch did read the words of this book in the hearing of Jechonias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book, [4] and in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud. [5] Whereupon they wept, fasted, and prayed before the Lord.

[6] They made also a collection of money according to every man's power: [7] and they sent it to Jerusalem unto Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem, [8] at the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of *the month* Sivan, *namely*, silver vessels, which Sedecias the son of Josias king of Juda had made, [9] after that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

[10] And they said, Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God; [11] and pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as

the days of heaven: [12] and the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

[13] Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us. [14] And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.

[15] And ye shall say, To the Lord our God *belongeth* righteousness, but unto us the confusion of faces, as *it is come to pass* this day, unto them of Juda, and to the inhabitants of Jerusalem, [16] and to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers: [17] for we have sinned before the Lord, [18] and disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly: [19] since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

[20] Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as *it is to see* this day. [21] Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us: [22] but every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda, [2] to bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses; [3] that a man should eat the flesh of his own son, and the flesh of his own daughter. [4] Moreover he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.

[5] Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

[6] To the Lord our God *appertaineth* righteousness: but unto us and to our fathers open shame, as *appeareth* this day. [7] *For* all these plagues are come upon us, which the Lord hath pronounced against us. [8] Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart. [9] Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us. [10] Yet we have not

*αἱ ἡμέραι τοῦ οὐρανοῦ ἐπὶ τῆς γῆς.* Καὶ *δώσει* Κύριος 12
*ἰσχὺν ἡμῖν, καὶ φωτίσει τοὺς ὀφθαλμοὺς ἡμῶν, καὶ ζησό-*
*μεθα ὑπὸ τὴν σκιὰν* Ναβουχοδονόσορ *βασιλέως* Βαβυλῶνος,
*καὶ ὑπὸ τὴν σκιὰν* Βαλτάσαρ *υἱοῦ αὐτοῦ, καὶ δουλεύσομεν*
*αὐτοῖς ἡμέρας πολλὰς, καὶ εὑρήσομεν χάριν ἐναντίον αὐτῶν.*
Καὶ *προσεύξασθε περὶ ἡμῶν πρὸς* Κύριον *τὸν* Θεὸν *ἡμῶν,* 13
*ὅτι ἡμάρτομεν τῷ* Κυρίῳ Θεῷ *ἡμῶν, καὶ οὐκ ἀπέστρεψεν ὁ*
*θυμὸς* Κυρίου *καὶ ἡ ὀργὴ αὐτοῦ ἀφ' ἡμῶν, ἕως τῆς ἡμέρας*
*ταύτης.* Καὶ *ἀναγνώσεσθε τὸ βιβλίον τοῦτο ὃ ἀπεστεί-* 14
*λαμεν πρὸς ὑμᾶς, ἐξαγορεῦσαι ἐν οἴκῳ* Κυρίου, *ἐν ἡμέρᾳ*
*ἑορτῆς, καὶ ἐν ἡμέραις καιροῦ,*
Καὶ *ἐρεῖτε, τῷ* Κυρίῳ Θεῷ *ἡμῶν ἡ δικαιοσύνη, ἡμῖν δὲ* 15
*αἰσχύνη τῶν προσώπων, ὡς ἡ ἡμέρα αὕτη, ἀνθρώπῳ* Ἰούδα,
*καὶ τοῖς κατοικοῦσιν* Ἱερουσαλὴμ, *καὶ τοῖς βασιλεῦσιν* 16
*ἡμῶν, καὶ τοῖς ἄρχουσιν ἡμῶν, καὶ τοῖς ἱερεῦσιν ἡμῶν, καὶ*
*τοῖς προφήταις ἡμῶν, καὶ τοῖς πατράσιν ἡμῶν, ὧν ἡμάρ-* 17
*τομεν ἔναντι* Κυρίου, *καὶ ἠπειθήσαμεν αὐτῷ, καὶ οὐκ* 18
*ἠκούσαμεν τῆς φωνῆς* Κυρίου Θεοῦ *ἡμῶν, πορεύεσθαι τοῖς*
*προστάγμασι* Κυρίου, *οἷς ἔδωκε κατὰ πρόσωπον ἡμῶν,*
*ἀπὸ τῆς ἡμέρας ἧς ἐξήγαγε* Κύριος *τοὺς πατέρας ἡμῶν ἐκ* 19
*γῆς* Αἰγύπτου· *καὶ ἕως τῆς ἡμέρας ταύτης ἤμεθα ἀπειθοῦντες*
*πρὸς* Κύριον Θεὸν *ἡμῶν, καὶ ἐσχεδιάζομεν πρὸς τὸ μὴ*
*ἀκούειν τῆς φωνῆς αὐτοῦ.*
Καὶ *ἐκολλήθη εἰς ἡμᾶς τὰ κακὰ, καὶ ἡ ἀρὰ ἣν συνέταξε* 20
Κύριος *τῷ* Μωυσῇ *παιδὶ αὐτοῦ, ἐν ἡμέρᾳ ᾗ ἐξήγαγε τοὺς*
*πατέρας ἡμῶν ἐκ γῆς* Αἰγύπτου, *δοῦναι ἡμῖν γῆν ῥέουσαν*
*γάλα καὶ μέλι, ὡς ἡ ἡμέρα αὕτη.* Καὶ *οὐκ ἠκούσαμεν τῆς* 21
*φωνῆς* Κυρίου *τοῦ* Θεοῦ *ἡμῶν, κατὰ πάντας τοὺς λόγους τῶν*
*προφητῶν, ὧν ἀπέστειλε πρὸς ἡμᾶς.* Καὶ *ᾠχόμεθα ἕκαστος* 22
*ἐν διανοίᾳ καρδίας αὐτοῦ τῆς πονηρᾶς, ἐργάζεσθαι θεοῖς ἑτέροις*
*ποιῆσαι τὰ κακὰ κατ' ὀφθαλμοὺς* Κυρίου Θεοῦ *ἡμῶν.*
Καὶ *ἔστησε* Κύριος *τὸν λόγον αὐτοῦ, ὃν ἐλάλησεν ἐφ'* 2
*ἡμᾶς, καὶ ἐπὶ τοὺς δικαστὰς ἡμῶν, τοὺς δικάσαντας τὸν*
Ἰσραὴλ, *καὶ ἐπὶ τοὺς βασιλεῖς ἡμῶν, καὶ ἐπὶ τοὺς ἄρχοντας*
*ἡμῶν, καὶ ἐπὶ ἄνθρωπον* Ἰσραὴλ *καὶ* Ἰούδα, *τοῦ ἀγαγεῖν* 2
*ἐφ' ἡμᾶς κακὰ μεγάλα, ἃ οὐκ ἐποιήθη ὑποκάτω παντὸς τοῦ*
*οὐρανοῦ, καθὰ ἐποίησεν ἐν* Ἱερουσαλὴμ, *κατὰ τὰ γεγραμ-*
*μένα ἐν τῷ νόμῳ* Μωυσῇ, *τοῦ φαγεῖν ἡμᾶς, ἄνθρωπον* 3
*σάρκας υἱοῦ αὐτοῦ, καὶ ἄνθρωπον σάρκας θυγατρὸς αὐτοῦ.*
Καὶ *ἔδωκεν αὐτοὺς ὑποχειρίους πάσαις ταῖς βασιλείαις ταῖς* 4
*κύκλῳ ἡμῶν, εἰς ὀνειδισμὸν, καὶ ἄβατον ἐν πᾶσι τοῖς λαοῖς*
*τοῖς κύκλῳ, οὗ διέσπειρεν αὐτοὺς* Κύριος *ἐκεῖ.*
Καὶ *ἐγενήθησαν ὑποκάτω καὶ οὐκ ἐπάνω, ὅτι ἡμάρτομεν* 5
Κυρίῳ Θεῷ *ἡμῶν, πρὸς τὸ μὴ ἀκούειν τῆς φωνῆς αὐτοῦ.*
Τῷ Κυρίῳ Θεῷ *ἡμῶν ἡ δικαιοσύνη, ἡμῖν δὲ καὶ τοῖς* 6
*πατράσιν ἡμῶν ἡ αἰσχύνη τῶν προσώπων, ὡς ἡ ἡμέρα αὕτη.*
Ἃ *ἐλάλησε* Κύριος *ἐφ' ἡμᾶς, πάντα τὰ κακὰ ταῦτα ἃ ἦλθεν* 7
*ἐφ' ἡμᾶς, καὶ οὐκ ἐδεήθημεν τοῦ προσώπου* Κυρίου, *τοῦ* 8
*ἀποστρέψαι ἕκαστον ἀπὸ τῶν νοημάτων τῆς καρδίας αὐτῶν*
*τῆς πονηρᾶς.* Καὶ *ἐγρηγόρησε* Κύριος *ἐπὶ τοῖς κακοῖς, καὶ* 9
*ἐπήγαγε* Κύριος *ἐφ' ἡμᾶς, ὅτι δίκαιος ὁ* Κύριος *ἐπὶ πάντα*
*τὰ ἔργα αὐτοῦ, ἃ ἐνετείλατο ἡμῖν.* Καὶ *οὐκ ἠκούσαμεν τῆς* 10

*φωνῆς αὐτοῦ, πορεύεσθαι τοῖς προστάγμασι Κυρίου, οἷς ἔδωκε*
*κατὰ πρόσωπον ἡμῶν·*
11 Καὶ νῦν Κύριε ὁ Θεὸς Ἰσραὴλ, ὃς ἐξήγαγες τὸν λαόν σου
ἐκ γῆς Αἰγύπτου, ἐν χειρὶ κραταιᾷ, καὶ ἐν σημείοις, καὶ ἐν
τέρασι, καὶ ἐν δυνάμει μεγάλῃ, καὶ ἐν βραχίονι ὑψηλῷ,
12 καὶ ἐποίησας σεαυτῷ ὄνομα, ὡς ἡ ἡμέρα αὕτη, ἡμάρτομεν,
ἠσεβήσαμεν, ἠδικήσαμεν, Κύριε ὁ Θεὸς ἡμῶν, ἐπὶ πᾶσι
τοῖς δικαιώμασί σου.
13 Ἀποστραφήτω ὁ θυμός σου ἀφʼ ἡμῶν, ὅτι κατελείφθημεν
ὀλίγοι ἐν τοῖς ἔθνεσιν οὗ διέσπειρας ἡμᾶς ἐκεῖ.
14 Εἰσάκουσον Κύριε τῆς προσευχῆς ἡμῶν καὶ τῆς δεήσεως
ἡμῶν, καὶ ἐξελοῦ ἡμᾶς ἕνεκέν σου, καὶ δὸς ἡμῖν χάριν κατὰ
15 πρόσωπον τῶν ἀποικισάντων ἡμᾶς, ἵνα γνῷ πᾶσα ἡ γῆ, ὅτι
σὺ Κύριος ὁ Θεὸς ἡμῶν, ὅτι τὸ ὄνομά σου ἐπεκλήθη ἐπὶ
Ἰσραὴλ, καὶ ἐπὶ τὸ γένος αὐτοῦ.
16 Κύριε κάτιδε ἐκ τοῦ οἴκου τοῦ ἁγίου σου, καὶ ἐννόησον
εἰς ἡμᾶς, καὶ κλῖνον Κύριε τὸ οὖς σου, καὶ ἄκουσον.
17 Ἄνοιξον ὀφθαλμούς σου, καὶ ἴδε, ὅτι οὐχ οἱ τεθνηκότες ἐν
τῷ ᾅδῃ, ὧν ἐλήφθη τὸ πνεῦμα αὐτῶν ἀπὸ τῶν σπλάγχνων
18 αὐτῶν, δώσουσι δόξαν καὶ δικαίωμα τῷ Κυρίῳ· ἀλλὰ ἡ
ψυχὴ ἡ λυπουμένη ἐπὶ τὸ μέγεθος, ὃ βαδίζει κύπτον καὶ
ἀσθενοῦν, καὶ οἱ ὀφθαλμοὶ οἱ ἐκλείποντες, καὶ ἡ ψυχὴ ἡ
πεινῶσα, δώσουσί σοι δόξαν, καὶ δικαιοσύνην, Κύριε.
19 Ὅτι οὐκ ἐπὶ τὰ δικαιώματα τῶν πατέρων ἡμῶν καὶ τῶν
βασιλέων ἡμῶν ἡμεῖς καταβάλλομεν τὸν ἔλεον κατὰ πρόσ-
20 ωπόν σου, Κύριε ὁ Θεὸς ἡμῶν· ὅτι ἐνῆκας τὸν θυμόν σου
καὶ τὴν ὀργήν σου εἰς ἡμᾶς, καθάπερ ἐλάλησας ἐν χειρὶ τῶν
παίδων σου τῶν προφητῶν·
21 Οὕτως εἶπε Κύριος, κλίνατε τὸν ὦμον ὑμῶν, καὶ ἐργά-
σασθε τῷ βασιλεῖ Βαβυλῶνος, καὶ καθίσατε ἐπὶ τὴν γῆν, ἣν
22 δέδωκα τοῖς πατράσιν ὑμῶν. Καὶ ἐὰν μὴ ἀκούσητε τῆς
23 φωνῆς Κυρίου, ἐργάσασθαι τῷ βασιλεῖ Βαβυλῶνος, ἐκλεί-
ψειν ποιήσω ἐκ πόλεων Ἰούδα καὶ ἔξωθεν Ἱερουσαλὴμ
φωνὴν εὐφροσύνης, καὶ φωνὴν χαρμοσύνης, φωνὴν νυμφίου,
καὶ φωνὴν νύμφης, καὶ ἔσται πᾶσα ἡ γῆ εἰς ἄβατον ἀπὸ
24 ἐνοικούντων. Καὶ οὐκ ἠκούσαμεν τῆς φωνῆς σου, ἐργά-
σασθαι τῷ βασιλεῖ Βαβυλῶνος· καὶ ἔστησας τοὺς λόγους
σου, οὓς ἐλάλησας ἐν χερσὶ τῶν παίδων σου τῶν προφητῶν,
τοῦ ἐξενεχθῆναι τὰ ὀστᾶ βασιλέων ἡμῶν καὶ τὰ ὀστᾶ τῶν
πατέρων ἡμῶν ἐκ τοῦ τόπου αὐτῶν.
25 Καὶ ἰδού ἐστιν ἐξεῤῥιμμένα τῷ καύματι τῆς ἡμέρας, καὶ
τῷ παγετῷ τῆς νυκτός· καὶ ἀπεθάνοσαν ἐν πόνοις πονηροῖς,
26 ἐν λιμῷ, καὶ ἐν ῥομφαίᾳ, καὶ ἐν ἀποστολῇ. Καὶ ἔθηκας
τὸν οἶκον, οὗ ἐπεκλήθη τὸ ὄνομά σου ἐπʼ αὐτῷ, ὡς ἡ ἡμέρα
αὕτη, διὰ πονηρίαν οἴκου Ἰσραὴλ καὶ οἴκου Ἰούδα.
27 Καὶ ἐποίησας εἰς ἡμᾶς, Κύριε ὁ Θεὸς ἡμῶν, κατὰ πᾶσαν
ἐπιείκειάν σου, καὶ κατὰ πάντα οἰκτιρμόν σου τὸν μέγαν,
28 καθὰ ἐλάλησας ἐν χειρὶ παιδός σου Μωυσῆ, ἐν ἡμέρᾳ
ἐντειλαμένου σου αὐτῷ γράψαι τὸν νόμον σου ἐναντίον υἱῶν
Ἰσραὴλ, λέγων.
29 Ἐὰν μὴ ἀκούσητε τῆς φωνῆς μου, ἦ μὴν ἡ βόμβησις ἡ

hearkened unto his voice, to walk in the com-
mandments of the Lord, that he hath set be-
fore us.

11 And now, O Lord God of Israel, that hast
brought thy people out of the land of Egypt
with a mighty hand, and high arm, and with
signs, and with wonders, and with great power,
and hast gotten thyself a name, as *appeareth*
this day: 12 O Lord our God, we have sinned,
we have done ungodly, we have dealt unright-
eously in all thine ordinances.

13 Let thy wrath turn from us: for we are but
a few left among the heathen, where thou hast
scattered us.

14 Hear our prayers, O Lord, and our peti-
tions, and deliver us for thine own sake, and
give us favour in the sight of them which have
led us away: 15 that all the earth may know
that thou art the Lord our God, because Israel
and his posterity is called by thy name.

16 O Lord, look down from thine holy house,
and consider us: bow down thine ear, O Lord,
to hear us.

17 Open thine eyes, and behold; for the
dead that are in the graves, whose souls are
taken from their bodies, will give unto the
Lord neither praise nor righteousness: 18 but
the soul that is greatly vexed, which goeth
stooping and feeble, and the eyes that fail, and
the hungry soul, will give thee praise and
righteousness, O Lord.

19 Therefore we do not make our humble sup-
plication before thee, O Lord our God, for the
righteousness of our fathers, and of our kings,
20 for thou hast sent out thy wrath and indig-
nation upon us, as thou hast spoken by thy ser-
vants the prophets, *saying*,

21 Thus saith the Lord, Bow down your
shoulders to serve the king of Babylon: so
shall ye remain in the land that I gave unto
your fathers. 22 But if ye will not hear the
voice of the Lord, to serve the king of Babylon,
23 I will cause to cease out of the cities of Juda,
and from without Jerusalem, the voice of
mirth, and the voice of joy, the voice of the
bridegroom, and the voice of the bride: and
the whole land shall be desolate of inhabitants.
24 But we would not hearken unto thy voice, to
serve the king of Babylon: therefore hast thou
made good the words that thou spakest by thy
servants the prophets, namely, that the bones
of our kings, and the bones of our fathers,
should be taken out of their places.

25 And lo, they are cast out to the heat of the
day, and to the frost of the night, and they
died in great miseries by famine, by sword, and
by pestilence. 26 And the house which is called
by thy name hast thou laid waste, as *it is to be
seen* this day, for the wickedness of the house
of Israel and the house of Juda.

27 O Lord our God, thou hast dealt with us
after all thy goodness, and according to all that
great mercy of thine, 28 as thou spakest by thy
servant Moses in the day when thou didst com-
mand him to write thy law before the children
of Israel, saying,

29 If ye will not hear my voice, surely this

very great multitude shall be turned into a small *number* among the nations, where I will scatter them.

30 For I knew that they would not hear me, because it is a stiffnecked people: but in the land of their captivities they shall remember themselves, 31 and shall know that I am the Lord their God: for I will give them an heart, and ears to ear: 32 and they shall praise me in the land of their captivity, and think upon my name, 33 and return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished. 35 And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

O Lord Almighty, God of Israel, the soul in anguish, the troubled spirit, crieth unto thee. 2 Hear, O Lord, and have mercy; for thou art merciful: and have pity upon us, because we have sinned before thee. 3 For thou endurest for ever, and we perish utterly.

4 O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us. 5 Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time. 6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for we have called to mind all the iniquity of our forefathers, that sinned before thee.

8 Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Israel, the commandments of life: give ear to understand wisdom. 10 How happeneth it, Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead, 11 that thou art counted with them that go down into the grave? 12 Thou hast forsaken the fountain of wisdom. 13 For if thou hadst walked in the way of God, thou shouldest have dwelled in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace. 15 Who hath found out her place? or who hath come into her treasures?

16 Where are the princes of the heathen, and such as ruled the beasts upon the earth; 17 they that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust, and made no end of their getting? 18 For they that

μεγάλη ἡ πολλὴ αὕτη ἀποστρέψει εἰς μικρὰν ἐν τοῖς ἔθνεσιν,
οὗ διασπερῶ αὐτοὺς ἐκεῖ·

Ὅτι ἔγνων ὅτι οὐ μὴ ἀκούσωσί μου, ὅτι λαὸς σκληρο- 30
τράχηλός ἐστι· καὶ ἐπιστρέψουσιν ἐπὶ καρδίαν αὐτῶν ἐν γῇ
ἀποικισμοῦ αὐτῶν, καὶ γνώσονται ὅτι ἐγὼ Κύριος ὁ Θεὸς 31
αὐτῶν· καὶ δώσω αὐτοῖς καρδίαν καὶ ὦτα ἀκούοντα, καὶ 32
αἰνέσουσί με ἐν γῇ ἀποικισμοῦ αὐτῶν· καὶ μνησθήσονται
τοῦ ὀνόματός μου, καὶ ἀποστρέψουσιν ἀπὸ τοῦ νώτου αὐτῶν 33
τοῦ σκληροῦ, καὶ ἀπὸ πονηρῶν προσταγμάτων αὐτῶν, ὅτι
μνησθήσονται τῆς ὁδοῦ πατέρων αὐτῶν τῶν ἁμαρτόντων
ἔναντι Κυρίου.

Καὶ ἀποστρέψω αὐτοὺς εἰς τὴν γῆν, ἣν ὤμοσα τοῖς πα- 34
τράσιν αὐτῶν, τῷ Ἁβραὰμ, καὶ τῷ Ἰσαὰκ, καὶ τῷ Ἰακὼβ,
καὶ κυριεύσουσιν αὐτῆς· καὶ πληθυνῶ αὐτοὺς, καὶ οὐ μὴ
σμικρυνθῶσι. Καὶ στήσω αὐτοῖς διαθήκην αἰώνιον, τοῦ 35
εἶναί με αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν·
καὶ οὐ κινήσω ἔτι τὸν λαόν μου Ἰσραὴλ ἀπὸ τῆς γῆς, ἧς
ἔδωκα αὐτοῖς.

Κύριε παντοκράτωρ ὁ Θεὸς Ἰσραὴλ, ψυχὴ ἐν στενοῖς καὶ 3
πνεῦμα ἀκηδιῶν κέκραγε πρὸς σέ. Ἄκουσον, Κύριε, καὶ 2
ἐλέησον, ὅτι ἡμάρτομεν ἐναντίον σου· ὅτι σὺ καθήμενος τὸν 3
αἰῶνα, καὶ ἡμεῖς ἀπολλύμενοι τὸν αἰῶνα.

Κύριε παντοκράτωρ ὁ Θεὸς Ἰσραὴλ, ἄκουσον δὴ τῆς 4
προσευχῆς τῶν τεθνηκότων Ἰσραὴλ, καὶ υἱῶν τῶν ἁμαρτα-
νόντων ἐναντίον σου, οἳ οὐκ ἤκουσαν τῆς φωνῆς σου Θεοῦ
αὐτῶν, καὶ ἐκολλήθη ἡμῖν τὰ κακά. Μὴ μνησθῇς ἀδικιῶν 5
πατέρων ἡμῶν, ἀλλὰ μνήσθητι χειρός σου καὶ ὀνόματός σου
ἐν τῷ καιρῷ τούτῳ· ὅτι σὺ Κύριος ὁ Θεὸς ἡμῶν, καὶ αἰνέσο- 6
μέν σε Κύριε·

Ὅτι διὰ τοῦτο ἔδωκας τὸν φόβον σου ἐπὶ καρδίαν ἡμῶν, 7
καὶ ἐπικαλεῖσθαι τὸ ὄνομά σου· καὶ αἰνέσομέν σε ἐν τῇ
ἀποικίᾳ ἡμῶν, ὅτι ἀπεστρέψαμεν ἀπὸ καρδίας ἡμῶν πᾶσαν
ἀδικίαν πατέρων ἡμῶν, τῶν ἡμαρτηκότων ἐναντίον σου.

Ἰδοὺ ἡμεῖς σήμερον ἐν τῇ ἀποικίᾳ ἡμῶν, οὗ διέσπειρας 8
ἡμᾶς ἐκεῖ εἰς ὀνειδισμὸν, καὶ εἰς ἀρὰν, καὶ εἰς ὄφλησιν κατὰ
πάσας τὰς ἀδικίας πατέρων ἡμῶν, οἳ ἀπέστησαν ἀπὸ Κυρίου
Θεοῦ ἡμῶν.

Ἄκουε Ἰσραὴλ ἐντολὰς ζωῆς, ἐνωτίσασθε γνῶναι φρόνη- 9
σιν. Τί ἐστιν Ἰσραὴλ; τί ὅτι ἐν γῇ τῶν ἐχθρῶν εἶ; 10
ἐπαλαιώθης ἐν γῇ ἀλλοτρίᾳ, συνεμιάνθης τοῖς νεκροῖς,
προσελογίσθης μετὰ τῶν εἰς ᾅδου, ἐγκατέλιπες τὴν 11, 12
πηγὴν τῆς σοφίας. Τῇ ὁδῷ τοῦ Θεοῦ εἰ ἐπορεύθης, κατῴ- 13
κεις ἂν ἐν εἰρήνῃ τὸν αἰῶνα.

Μάθε ποῦ ἐστι φρόνησις, ποῦ ἐστιν ἰσχὺς, ποῦ ἐστιν 14
σύνεσις, τοῦ γνῶναι ἅμα ποῦ ἐστι μακροβίωσις καὶ ζωὴ,
ποῦ ἐστι φῶς ὀφθαλμῶν καὶ εἰρήνη. Τίς εὗρε τὸν τόπον 15
αὐτῆς, καὶ τίς εἰσῆλθεν εἰς τοὺς θησαυροὺς αὐτῆς;

Ποῦ εἰσιν οἱ ἄρχοντες τῶν ἐθνῶν, καὶ οἱ κυριεύοντες τῶν 16
θηρίων τῶν ἐπὶ τῆς γῆς, οἱ ἐν τοῖς ὀρνέοις τοῦ οὐρανοῦ 17
ἐμπαίζοντες, καὶ τὸ ἀργύριον θησαυρίζοντες, καὶ τὸ χρυσίον
ᾧ ἐπεποίθεισαν ἄνθρωποι, καὶ οὐκ ἔστι τέλος τῆς κτήσεως
αὐτῶν; Ὅτι οἱ τὸ ἀργύριον τεκταίνοντες καὶ μεριμνῶντες, 18

19 καὶ οὐκ ἔστιν ἐξεύρεσις τῶν ἔργων αὐτῶν. Ἠφανίσθησαν,
καὶ εἰς ᾅδου κατέβησαν, καὶ ἄλλοι ἀνέστησαν ἀντ' αὐτῶν.

20 Νεώτεροι εἶδον φῶς, καὶ κατῴκησαν ἐπὶ τῆς γῆς, ὁδὸν δὲ
21 ἐπιστήμης οὐκ ἔγνωσαν, οὐδὲ συνῆκαν τρίβους αὐτῆς, οὐδὲ
ἀντελάβοντο αὐτῆς· οἱ υἱοὶ αὐτῶν ἀπὸ τῆς ὁδοῦ αὐτῶν
22 πόῤῥω ἐγενήθησαν. Οὐδὲ ἠκούσθη ἐν Χαναὰν, οὐδὲ ὤφθη
ἐν Θαιμάν.

23 Οὔτε υἱοὶ Ἄγαρ οἱ ἐκζητοῦντες τὴν σύνεσιν οἱ ἐπὶ τῆς
γῆς, οἱ ἔμποροι τῆς Μεῤῥὰν, καὶ Θαιμὰν, καὶ οἱ μυθολόγοι,
καὶ οἱ ἐκζητηταὶ τῆς συνέσεως, ὁδὸν δὲ σοφίας οὐκ ἔγνωσαν,
οὐδὲ ἐμνήσθησαν τὰς τρίβους αὐτῆς.

24 Ὦ Ἰσραὴλ, ὡς μέγας ὁ οἶκος τοῦ Θεοῦ; καὶ ἐπιμήκης ὁ
25 τόπος τῆς κτήσεως αὐτοῦ; Μέγας, καὶ οὐκ ἔχει τελευτὴν,
26 ὑψηλὸς καὶ ἀμέτρητος. Ἐκεῖ ἐγεννήθησαν οἱ γίγαντες οἱ
ὀνομαστοὶ, ἀπ' ἀρχῆς γενόμενοι εὐμεγέθεις, ἐπιστάμενοι
27 πόλεμον. Οὐ τούτους ἐξελέξατο ὁ Θεὸς, οὐδὲ ὁδὸν ἐπι-
28 στήμης ἔδωκεν αὐτοῖς. Καὶ ἀπώλοντο παρὰ τὸ μὴ ἔχειν
φρόνησιν, ἀπώλοντο διὰ τὴν ἀβουλίαν αὐτῶν.

29 Τίς ἀνέβη εἰς τὸν οὐρανὸν, καὶ ἔλαβεν αὐτὴν, καὶ κατε-
30 βίβασεν αὐτὴν ἐκ τῶν νεφελῶν; Τίς διέβη πέραν τῆς
θαλάσσης, καὶ εὗρεν αὐτὴν, καὶ οἴσει αὐτὴν χρυσίου ἐκλεκ-
31 τοῦ; Οὐκ ἔστιν ὁ γινώσκων τὴν ὁδὸν αὐτῆς, οὐδὲ ὁ ἐνθυ-
μούμενος τὴν τρίβον αὐτῆς.

32 Ἀλλ' ὁ εἰδὼς τὰ πάντα γινώσκει αὐτὴν, ἐξεῦρεν αὐτὴν τῇ
συνέσει αὐτοῦ· ὁ κατασκευάσας τὴν γῆν εἰς τὸν αἰῶνα
33 χρόνον, ἐνέπλησεν αὐτὴν κτηνῶν τετραπόδων. Ὁ ἀπο-
στέλλων τὸ φῶς καὶ πορεύεται, ἐκάλεσεν αὐτὸ, καὶ ὑπή-
34 κουσεν αὐτῷ τρόμῳ. Οἱ δὲ ἀστέρες ἔλαμψαν ἐν ταῖς
φυλακαῖς αὐτῶν, καὶ εὐφράνθησαν· ἐκάλεσεν αὐτοὺς, καὶ
εἶπον, πάρεσμεν· ἔλαμψαν μετ' εὐφροσύνης τῷ ποιήσαντι
αὐτούς.

35 Οὗτος ὁ Θεὸς ἡμῶν, οὐ λογισθήσεται ἕτερος πρὸς αὐτόν.
36 Ἐξεῦρε πᾶσαν ὁδὸν ἐπιστήμης, καὶ ἔδωκεν αὐτὴν Ἰακὼβ τῷ
37 παιδὶ αὐτοῦ, καὶ Ἰσραὴλ τῷ ἠγαπημένῳ ὑπ' αὐτοῦ. Μετὰ
τοῦτο ἐπὶ τῆς γῆς ὤφθη, καὶ ἐν τοῖς ἀνθρώποις συνανε-
στράφη.

4 Αὕτη ἡ βίβλος τῶν προσταγμάτων τοῦ Θεοῦ, καὶ ὁ νόμος
ὁ ὑπάρχων εἰς τὸν αἰῶνα· πάντες οἱ κρατοῦντες αὐτὴν, εἰς
2 ζωήν· οἱ δὲ καταλείποντες αὐτὴν, ἀποθανοῦνται. Ἐπι-
στρέφου Ἰακὼβ, καὶ ἐπιλαβοῦ αὐτῆς, διόδευσον πρὸς τὴν
3 λάμψιν κατέναντι τοῦ φωτὸς αὐτῆς. Μὴ δῷς ἑτέρῳ τὴν
δόξαν σου, καὶ τὰ συμφέροντά σοι ἔθνει ἀλλοτρίῳ.

4 Μακάριοι ἐσμὲν Ἰσραὴλ, ὅτι τὰ ἀρεστὰ τοῦ Θεοῦ ἡμῖν
5 γνωστά ἐστι. Θαρσεῖτε λαός μου, μνημόσυνον Ἰσραήλ.
6 Ἐπράθητε τοῖς ἔθνεσιν οὐκ εἰς ἀπώλειαν, διὰ τὸ παροργίσαι
7 ὑμᾶς τὸν Θεόν· παρεδόθητε τοῖς ὑπεναντίοις. Παρωξύνατε
γὰρ τὸν ποιήσαντα ὑμᾶς, θύσαντες δαιμονίοις, καὶ οὐ Θεῷ.
8 Ἐπελάθεσθε τὸν τροφεύσαντα ὑμᾶς Θεὸν αἰώνιον, ἐλυπή-
σατε δὲ καὶ τὴν ἐκθρέψασαν ὑμᾶς Ἱερουσαλήμ.

9 Εἶδε γὰρ τὴν ἐπελθοῦσαν ὑμῖν ὀργὴν παρὰ τοῦ Θεοῦ,
καὶ εἶπεν, ἀκούσατε αἱ πάροικοι Σιὼν, ἐπήγαγέ μοι ὁ Θεὸς

wrought in silver, and were so careful, and
whose works are unsearchable, 19 they are van-
ished and gone down to the grave, and others
are come up in their stead.

20 Young men have seen light, and dwelt
upon the earth; but the way of knowledge
have they not known, 21 nor understood the
paths thereof, nor laid hold of it: their chil-
dren were far off from that way. 22 It hath not
been heard of in Chanaan, neither hath it
been seen in Theman.

23 The Agarenes that seek wisdom upon earth,
the merchants of Meran and of Theman, the
authors of fables, and searchers out of under-
standing; none of these have known the way
of wisdom, or remembered her paths.

24 O Israel, how great is the house of God!
and how large is the place of his possession!
25 Great, and hath none end; high, and un-
measurable. 26 There were the giants famous
from the beginning, that were of so great sta-
ture, and so expert in war. 27 Those did not
the Lord choose, neither gave he the way of
knowledge unto them: 28 but they were de-
stroyed, because they had no wisdom, and
perished through their own foolishness.

29 Who hath gone up into heaven, and taken
her, and brought her down from the clouds?
30 Who hath gone over the sea, and found her,
and will bring her for pure gold? 31 No man
knoweth her way, nor thinketh of her path.

32 But he that knoweth all things knoweth
her, and hath found her out with his under-
standing: he that prepared the earth for
evermore hath filled it with fourfooted beasts:
33 he that sendeth forth light, and it goeth,
calleth it *again*, and it obeyeth him with fear.
34 The stars shined in their watches, and re-
joiced: when he calleth them, they say, Here
we be; and so with cheerfulness they shewed
light unto him that made them.

35 This is our God, and there shall none
other be accounted of in comparison of him.
36 He hath found out all the way of knowledge,
and hath given it unto Jacob his servant, and
to Israel his beloved. 37 Afterward did he
shew himself upon earth, and conversed with
men.

This is the book of the commandments of
God, and the law that endureth for ever: all
they that keep it *shall come* to life; but such
as leave it shall die. 2 Turn thee, O Jacob,
and take hold of it: walk in the presence of
the light thereof, that thou mayest be illu-
minated. 3 Give not thine honour to another,
nor the things that are profitable unto thee
to a strange nation.

4 O Israel, happy are we: for things that are
pleasing to God are made known unto us. 5 Be
of good cheer, my people, the memorial of Is-
rael. 6 Ye were sold to the nations, not for
[your] destruction: but because ye moved
God to wrath, ye were delivered unto the ene-
mies. 7 For ye provoked him that made you
by sacrificing unto devils and not to God.
8 Ye have forgotten the everlasting God, that
brought you up; and ye have grieved Jerusa-
lem, that nursed you.

9 For when she saw the wrath of God coming
upon you, she said, Hearken, O ye that dwell
about Sion: God hath brought upon me

great mourning; 10 for I saw the captivity of my sons and daughters, which the Everlasting brought upon them. 11 With joy did I nourish them; but sent them away with weeping and mourning.

12 Let no man rejoice over me, a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God. 13 They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness.

14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them. 15 For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither reverenced old man, nor pitied child, 16 and they have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters. 17 But what can I help you? 18 For he that brought these plagues upon you will deliver you from the hands of your enemies. 19 Go your way, O my children, go your way: for I am left desolate. 20 I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days.

21 Be of good cheer, O my children, cry unto the Lord, and he shall deliver you from the power and hand of the enemies.

22 For my hope is in the Everlasting, that he will save you: and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting your Saviour.

23 For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever. 24 Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from your God, which shall come upon you with great glory, and brightness of the Everlasting.

25 My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck. 26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.

27 Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you. 28 For as it was your mind to go astray from God: so, being returned, seek him ten times more. 29 For he that hath brought these plagues upon you shall bring you everlasting joy again with your salvation.

30 Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee. 31 Miserable are they that afflicted thee, and rejoiced at thy fall. 32 Miserable are the cities which thy children served: miserable is she that received thy sons. 33 For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation. 34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning. 35 For fire shall come upon her from the

πένθος μέγα. Εἶδον γὰρ τὴν αἰχμαλωσίαν τῶν υἱῶν μου 10
καὶ τῶν θυγατέρων, ἣν ἐπήγαγεν αὐτοῖς ὁ αἰώνιος. Ἔθρεψα 11
γὰρ αὐτοὺς μετ᾽ εὐφροσύνης, ἐξαπέστειλα δὲ μετὰ κλαυθμοῦ
καὶ πένθους.

Μηδεὶς ἐπιχαιρέτω μοι τῇ χήρᾳ καὶ καταλειφθήσῃ ὑπὸ 12
πολλῶν, ἠρημώθην διὰ τὰς ἁμαρτίας τῶν τέκνων μου, διότι
ἐξέκλιναν ἐκ νόμου Θεοῦ, καὶ δικαιώματα αὐτοῦ οὐκ ἔγνωσαν, 13
οὐδὲ ἐπορεύθησαν ὁδοῖς ἐντολῶν Θεοῦ, οὐδὲ τρίβους παιδείας
ἐν δικαιοσύνῃ αὐτοῦ ἐπέβησαν.

Ἐλθέτωσαν αἱ πάροικοι Σιὼν, καὶ μνήσθητε τὴν αἰχμα- 14
λωσίαν τῶν υἱῶν μου καὶ θυγατέρων, ἣν ἐπήγαγεν αὐτοῖς ὁ
αἰώνιος. Ἐπήγαγε γὰρ ἐπ᾽ αὐτοὺς ἔθνος μακρόθεν, ἔθνος 15
ἀναιδὲς καὶ ἀλλόγλωσσον· ὅτι οὐκ ᾐσχύνθησαν πρεσβύτην,
οὐδὲ παιδίον ἠλέησαν, καὶ ἀπήγαγον τοὺς ἀγαπητοὺς 16
τῆς χήρας, καὶ ἀπὸ τῶν θυγατέρων τὴν μόνην ἠρήμωσαν.
Ἐγὼ δὲ τί δυνατὴ βοηθῆσαι ὑμῖν; Ὁ γὰρ ἐπαγαγὼν 17
τὰ κακὰ, ἐξελεῖται ὑμᾶς ἐκ χειρὸς ἐχθρῶν ὑμῶν. Βαδίζετε 18
τέκνα, βαδίζετε, ἐγὼ γὰρ κατελείφθην ἔρημος. Ἐξεδυ- 19
σάμην τὴν στολὴν τῆς εἰρήνης, ἐνεδυσάμην δὲ σάκκον τῆς 20
δεήσεώς μου· κεκράξομαι πρὸς τὸν αἰώνιον ἐν ταῖς ἡμέραις
μου.

Θαῤῥεῖτε τέκνα, βοήσατε πρὸς τὸν Θεὸν, καὶ ἐξελεῖται 21
ὑμᾶς ἐκ δυναστείας, ἐκ χειρος ἐχθρῶν.

Ἐγὼ γὰρ ἤλπισα ἐπὶ τῷ αἰωνίῳ τὴν σωτηρίαν ὑμῶν· 22
καὶ ἦλθέ μοι χαρὰ παρὰ τοῦ ἁγίου ἐπὶ τῇ ἐλεημοσύνῃ, ᾗ
ἥξει ὑμῖν ἐν τάχει παρὰ τοῦ αἰωνίου σωτῆρος ὑμῶν.

Ἐξέπεμψα γὰρ ὑμᾶς μετὰ κλαυθμοῦ καὶ πένθους, ἀπο- 23
δώσει δέ μοι ὁ Θεὸς ὑμᾶς μετὰ χαρμοσύνης καὶ εὐφροσύνης
εἰς τὸν αἰῶνα. Ὥσπερ γὰρ νῦν ἑωράκασιν αἱ πάροικοι Σιὼν 24
τὴν ὑμετέραν αἰχμαλωσίαν, οὕτως ὄψονται ἐν τάχει τὴν παρὰ
τοῦ Θεοῦ ὑμῶν σωτηρίαν, ἣ ἐπελεύσεται ὑμῖν μετὰ δόξης
μεγάλης καὶ λαμπρότητος τοῦ αἰωνίου.

Τέκνα μακροθυμήσατε τὴν παρὰ τοῦ Θεοῦ ἐπελθοῦσαν 25
ὑμῖν ὀργὴν, κατεδίωξέ σε ὁ ἐχθρὸς, καὶ ὄψει αὐτοῦ τὴν
ἀπώλειαν ἐν τάχει, καὶ ἐπὶ τραχήλους αὐτῶν ἐπιβήσῃ. Οἱ 26
τρυφεροί μου ἐπορεύθησαν ὁδοὺς τραχείας, ἤρθησαν ὡς
ποίμνιον ἡρπασμένον ὑπὸ ἐχθρῶν.

Θαρσήσατε τέκνα καὶ βοήσατε πρὸς τὸν Θεὸν, ἔσται γὰρ 27
ὑμῶν ὑπὸ τοῦ ἐπάγοντος μνεία. Ὥσπερ γὰρ ἐγένετο ἡ 28
διάνοια ὑμῶν εἰς τὸ πλανηθῆναι ἀπὸ τοῦ Θεοῦ, δεκαπλασιά-
σατε ἐπιστραφέντες ζητῆσαι αὐτόν. Ὁ γὰρ ἐπαγαγὼν 29
ὑμῖν τὰ κακὰ, ἐπάξει ὑμῖν τὴν αἰώνιον εὐφροσύνην μετὰ τῆς
σωτηρίας ὑμῶν.

Θάρσει Ἱερουσαλὴμ, παρακαλέσει σε ὁ ὀνομάσας σε. 30
Δείλαιοι οἱ σὲ κακώσαντες, καὶ ἐπιχαρέντες τῇ σῇ πτώσει· 31
Δείλαιαι αἱ πόλεις αἷς ἐδούλευσαν τὰ τέκνα σου, δειλαία ἡ 32
δεξαμένη τοὺς υἱούς σου. Ὥσπερ γὰρ ἐχάρη ἐπὶ τῇ σῇ 33
πτώσει, καὶ εὐφράνθη ἐπὶ τῷ πτώματί σου, οὕτως λυπηθή-
σεται ἐπὶ τῇ ἑαυτῆς ἐρημίᾳ. Καὶ περιελῶ αὐτῆς τὸ ἀγαλ- 34
λίαμα τῆς πολυοχλίας καὶ τὸ γαυρίαμα αὐτῆς εἰς πένθος.
Πῦρ γὰρ ἐπελεύσεται αὐτῇ παρὰ τοῦ αἰωνίου εἰς ἡμέρας 35

μακρὰς, καὶ κατοικηθήσεται ὑπὸ δαιμονίων τὸν πλείονα χρόνον.
36 Περίβλεψον πρὸς ἀνατολὰς Ἱερουσαλὴμ, καὶ ἴδε τὴν
37 εὐφροσύνην τὴν παρὰ τοῦ Θεοῦ σοι ἐρχομένην. Ἰδοὺ
ἔρχονται οἱ υἱοί σου οὓς ἐξαπέστειλας, ἔρχονται συνηγμένοι
ἀπὸ ἀνατολῶν ἕως δυσμῶν τῷ ῥήματι τοῦ ἁγίου, χαίροντες
τῇ τοῦ Θεοῦ δόξῃ.
5 Ἔκδυσαι Ἱερουσαλὴμ τὴν στολὴν τοῦ πένθους καὶ τῆς κακώσεώς σου, καὶ ἔνδυσαι τὴν εὐπρέπειαν τῆς παρὰ τοῦ Θεοῦ δόξης εἰς τὸν αἰῶνα.
2 Περιβαλοῦ τὴν διπλοΐδα τῆς παρὰ τοῦ Θεοῦ δικαιοσύνης,
ἐπίθου τὴν μίτραν ἐπὶ τὴν κεφαλήν σου τῆς δόξης τοῦ
3 αἰωνίου. Ὁ γὰρ Θεὸς δείξει τῇ ὑπ' οὐρανὸν πάσῃ τὴν σὴν
4 λαμπρότητα. Κληθήσεται γάρ σου τὸ ὄνομα παρὰ τοῦ
Θεοῦ εἰς τὸν αἰῶνα, εἰρήνη δικαιοσύνης, καὶ δόξα θεοσεβείας.
5 Ἀνάστηθι Ἱερουσαλὴμ, καὶ στῆθι ἐπὶ τοῦ ὑψηλοῦ, καὶ
περίβλεψαι πρὸς ἀνατολὰς, καὶ ἴδε συνηγμένα τὰ τέκνα σου
ἀπὸ ἡλίου δυσμῶν ἕως ἀνατολῶν τῷ ῥήματι τοῦ ἁγίου,
6 χαίροντας τῇ τοῦ Θεοῦ μνείᾳ. Ἐξῆλθον γὰρ παρὰ σοῦ
πεζοὶ ἀγόμενοι ὑπὸ ἐχθρῶν, εἰσάγει δὲ αὐτοὺς ὁ Θεὸς πρὸς
σὲ αἰρομένους μετὰ δόξης ὡς θρόνον βασιλείας.
7 Συνέταξε γὰρ ὁ Θεὸς ταπεινοῦσθαι πᾶν ὄρος ὑψηλὸν, καὶ
θῖνας ἀενάους, καὶ φάραγγας πληροῦσθαι εἰς ὁμαλισμὸν
τῆς γῆς, ἵνα βαδίσῃ Ἰσραὴλ ἀσφαλῶς τῇ τοῦ Θεοῦ δόξῃ.
8 Ἐσκίασαν δὲ καὶ οἱ δρυμοὶ καὶ πᾶν ξύλον εὐωδίας τῷ
9 Ἰσραὴλ προστάγματι τοῦ Θεοῦ. Ἡγήσεται γὰρ ὁ Θεὸς
Ἰσραὴλ μετ' εὐφροσύνης τῷ φωτὶ τῆς δόξης αὐτοῦ, σὺν
ἐλεημοσύνῃ καὶ δικαιοσύνῃ τῇ παρ' αὐτοῦ.

Everlasting, long to endure; and she shall be inhabited of devils for a great time.

[36] O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God. [37] Lo, thy sons come, whom thou sentest away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

Put off, O Jerusalem, the garment of thy mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.

[2] Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head of the glory of the Everlasting. [3] For God will shew thy brightness unto every country under heaven. [4] For thy name shall be called of God for ever The peace of righteousness, and The glory of God's worship.

[5] Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God. [6] For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.

[7] For God hath appointed that every high hill, and banks of long continuance, should be cast down, and vallies filled up, to make even the ground, that Israel may go safely in the glory of God. [8] Moreover even the woods and every sweetsmelling tree shall overshadow Israel by the commandment of God. [9] For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

# ΕΠΙΣΤΟΛΗ ΙΕΡΕΜΙΟΥ.

ἈΝΤΙΓΡΑΦΟΝ ἐπιστολῆς ἧς ἀπέστειλεν Ἱερεμίας πρὸς τοὺς ἀχθησομένους αἰχμαλώτους εἰς Βαβυλῶνα ὑπὸ τοῦ βασιλέως τῶν Βαβυλωνίων, ἀναγγεῖλαι αὐτοῖς καθότι ἐπετάγη αὐτῷ ὑπὸ τοῦ Θεοῦ.
2 Διὰ τὰς ἁμαρτίας ἃς ἡμαρτήκατε ἐναντίον τοῦ Θεοῦ,
ἀχθήσεσθε εἰς Βαβυλῶνα αἰχμάλωτοι ὑπὸ Ναβουχοδονόσορ
3 βασιλέως τῶν Βαβυλωνίων. Εἰσελθόντες οὖν εἰς Βαβυλῶνα,
ἔσεσθε ἐκεῖ ἔτη πλείονα καὶ χρόνον μακρὸν, ἕως γενεῶν
ἑπτά· μετὰ τοῦτο δὲ ἐξάξω ὑμᾶς ἐκεῖθεν μετ' εἰρήνης.

A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them, as it was commanded him of God.

[2] Because of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians. [3] So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.

4 Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear. 5 Beware therefore that ye in no wise be like to strangers, neither be ye afraid of them, when ye see the multitude before them and behind them, worshipping them. 6 But say ye in your hearts, O Lord, we must worship thee. 7 For mine angel is with you, and I myself caring for your souls.

8 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with gold; yet are they but false, and cannot speak. 9 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods. 10 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves. 11 Yea, they will give thereof to the common harlots, and deck them as men with garments, [being] gods of silver, and gods of gold, and wood.

12 Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment. 13 They wipe their faces because of the dust of the temple, when there is much upon them. 14 And he that cannot put to death one that offendeth him holdeth a sceptre, as though he were a judge of the country. 15 He hath also in his right hand a dagger and an axe: but cannot deliver himself from war and thieves. 16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a vessel that a man useth is nothing worth when it is broken; even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in. 18 And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer death; even so the priests make fast their temples with doors, with locks, and bars, lest *their gods* be spoiled with robbers.

19 They light them candles, yea, more than for themselves, whereof they cannot see one. 20 They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not. 21 Their faces are blacked through the smoke that cometh out of the temple. 22 Upon their bodies and heads sit bats, swallows, and birds, and the cats also. 23 By this ye may know that they are no gods: therefore fear them not.

24 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it. 25 The things wherein there is no breath are bought for a most high price. 26 They are borne upon shoulders, having no feet, whereby they declare unto men that they be nothing worth.

27 They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them, as unto dead men.

Νυνὶ δὲ ὄψεσθε ἐν Βαβυλῶνι θεοὺς ἀργυροῦς καὶ χρυσοῦς 4
καὶ ξυλίνους ἐπ᾽ ὤμοις αἰρομένους, δεικνύντας φόβον τοῖς
ἔθνεσιν. Εὐλαβήθητε οὖν μὴ καὶ ὑμεῖς ἀφομοιωθέντες 5
τοῖς ἀλλοφύλοις ἀφομοιωθῆτε, καὶ φόβος ὑμᾶς λάβῃ ἐπ᾽
αὐτοῖς, ἰδόντας ὄχλον ἔμπροσθεν καὶ ὄπισθεν αὐτῶν προ-
σκυνοῦντας αὐτά. Εἴπατε δὲ τῇ διανοίᾳ, σοὶ δεῖ προσκυνεῖν, 6
δέσποτα. Ὁ γὰρ ἄγγελός μου μεθ᾽ ὑμῶν ἐστιν, αὐτός τε 7
ἐκζητῶν τὰς ψυχὰς ὑμῶν.

Γλῶσσα γὰρ αὐτῶν ἐστι κατεξυσμένη ὑπὸ τέκτονος, αὐτά 8
τε περίχρυσα καὶ περιάργυρα, ψευδῆ δ᾽ ἐστὶ, καὶ οὐ δύνανται
λαλεῖν. Καὶ ὥσπερ παρθένῳ φιλοκόσμῳ λαμβάνοντες 9
χρυσίον, κατασκευάζουσι στεφάνους ἐπὶ τὰς κεφαλὰς τῶν
θεῶν αὐτῶν. Ἔστι δὲ καὶ ὅτε ὑφαιρούμενοι οἱ ἱερεῖς ἀπὸ 10
τῶν θεῶν αὐτῶν χρυσίον καὶ ἀργύριον εἰς ἑαυτοὺς κατανα-
λοῦσι. Δώσουσι δὲ ἀπ᾽ αὐτῶν καὶ ταῖς ἐπὶ τοῦ στέγους 11
πόρναις· κοσμοῦσί τε αὐτοὺς, ὡς ἀνθρώπους, τοῖς ἐνδύμασι,
θεοὺς ἀργυροῦς, καὶ θεοὺς χρυσοῦς, καὶ ξυλίνους.

Οὗτοι δὲ οὐ διασώζονται ἀπὸ ἰοῦ καὶ βρωμάτων, περιβε- 12
βλημένων αὐτῶν ἱματισμὸν πορφυροῦν. Ἐκμάσσονται τὸ 13
πρόσωπον αὐτῶν διὰ τὸν ἐκ τῆς οἰκίας κονιορτὸν, ὅς ἐστι
πλείων ἐπ᾽ αὐτοῖς. Καὶ σκῆπτρον ἔχει ὡς ἄνθρωπος κριτὴς 14
χώρας, ὃς τὸν εἰς αὐτὸν ἁμαρτάνοντα οὐκ ἀνελεῖ. Ἔχει δὲ 15
ἐγχειρίδιον δεξιᾷ, καὶ πέλεκυν· ἑαυτὸν δὲ ἐκ πολέμου καὶ
λῃστῶν οὐκ ἐξελεῖται. Ὅθεν γνώριμοί εἰσιν οὐκ ὄντες θεοί· 16
μὴ οὖν φοβηθῆτε αὐτούς.

Ὥσπερ γὰρ σκεῦος ἀνθρώπου συντριβὲν ἀχρεῖον γίνεται, 17
τοιοῦτοι ὑπάρχουσιν οἱ θεοὶ αὐτῶν, καθιδρυμένων αὐτῶν ἐν
τοῖς οἴκοις· οἱ ὀφθαλμοὶ αὐτῶν πλήρεις εἰσὶ κονιορτοῦ ἀπὸ
τῶν ποδῶν τῶν εἰσπορευομένων. Καὶ ὥσπερ τινὶ ἠδικηκότι 18
βασιλέα, περιπεφραγμέναι εἰσὶν αἱ αὐλαὶ, ὡς ἐπὶ θανάτῳ
ἀπηγμένῳ· τοὺς οἴκους αὐτῶν ὀχυροῦσιν οἱ ἱερεῖς θυρώμασί
τε καὶ κλείθροις καὶ μοχλοῖς, ὅπως ὑπὸ τῶν λῃστῶν μὴ
συληθῶσι.

Λύχνους καίουσι, καὶ πλείους ἢ ἑαυτοῖς, ὧν οὐδένα δύ- 19
νανται ἰδεῖν. Ἔστι μὲν ὥσπερ δοκὸς τῶν ἐκ τῆς οἰκίας, 20
τὰς δὲ καρδίας αὐτῶν φασιν ἐκλείχεσθαι τῶν ἀπὸ τῆς γῆς
ἑρπετῶν, κατεσθόντων αὐτούς τε καὶ τὸν ἱματισμὸν αὐτῶν
οὐκ αἰσθάνονται· Μεμελανωμένοι τὸ πρόσωπον αὐτῶν ἀπὸ 21
τοῦ καπνοῦ τοῦ ἐκ τῆς οἰκίας. Ἐπὶ τὸ σῶμα αὐτῶν καὶ 22
ἐπὶ τὴν κεφαλὴν αὐτῶν ἐφίπτανται νυκτερίδες, χελιδόνες,
καὶ τὰ ὄρνεα, ὡσαύτως δὲ καὶ οἱ αἴλουροι. Ὅθεν γνώσεσθε 23
ὅτι οὐκ εἰσὶ θεοί· μὴ οὖν φοβεῖσθε αὐτά.

Τὸ γὰρ χρυσίον ὃ περίκεινται εἰς κάλλος, ἐὰν μή τις 24
ἐκμάξῃ τὸν ἰὸν, οὐ μὴ στίλψωσιν, οὐδὲ γὰρ ὅτε ἐχωνεύοντο,
ᾐσθάνοντο. Ἐκ πάσης τιμῆς ἠγορασμένα ἐστὶν, ἐν οἷς 25
οὐκ ἔστι πνεῦμα. Ἄνευ ποδῶν ἐπ᾽ ὤμοις φέρονται, ἐνδεικ- 26
νύμενοι τὴν ἑαυτῶν ἀτιμίαν τοῖς ἀνθρώποις.

Αἰσχύνονταί τε καὶ οἱ θεραπεύοντες αὐτὰ, διὰ τὸ, εἴποτε 27
ἐπὶ τὴν γῆν πέσῃ, μὴ δι᾽ αὐτῶν ἀνίστασθαι, μήτε ἐάν τις
αὐτὸ ὀρθὸν στήσῃ, δι᾽ ἑαυτοῦ κινηθήσεται, μήτε ἐὰν κλιθῇ,
οὐ μὴ ὀρθωθῇ, ἀλλ᾽ ὥσπερ νεκροῖς τὰ δῶρα αὐτοῖς παρατί-
θεται.

28 Τὰς δὲ *θυσίας αὐτῶν ἀποδόμενοι οἱ ἱερεῖς αὐτῶν κατα-*
*χρῶνται· ὡσαύτως δὲ καὶ αἱ γυναῖκες ἀπ' αὐτῶν ταριχεύουσαι,*
29 *οὔτε πτωχῷ οὔτε ἀδυνάτῳ μὴ μεταδῶσι.* Τῶν *θυσιῶν αὐτῶν*
*ἀποκαθημένη καὶ λεχὼ ἅπτονται· γνόντες οὖν ἀπὸ τούτων*
30 *ὅτι οὐκ εἰσὶ θεοί, μὴ φοβηθῆτε αὐτούς.* Πόθεν *γὰρ κλη-*
*θείησαν θεοί; ὅτι γυναῖκες παρατιθέασι θεοῖς ἀργυροῖς καὶ*
31 *χρυσοῖς καὶ ξυλίνοις.* Καὶ *ἐν τοῖς οἴκοις αὐτῶν οἱ ἱερεῖς*
*διφρεύουσιν, ἔχοντες τοὺς χιτῶνας διεῤῥωγότας, καὶ τὰς*
*κεφαλὰς καὶ τοὺς πώγωνας ἐξυρημένους, ὧν αἱ κεφαλαὶ*
32 *ἀκάλυπτοί εἰσιν.* Ὠρύονται *δὲ βοῶντες ἐναντίον τῶν θεῶν*
*αὐτῶν, ὥσπερ τινὲς ἐν περιδείπνῳ νεκροῦ.*
33 Ἀπὸ *τοῦ ἱματισμοῦ αὐτῶν ἀφελόμενοι οἱ ἱερεῖς, ἐνδύ-*
34 *σουσι τὰς γυναῖκας αὐτῶν καὶ τὰ παιδία.* Οὔτε *ἐὰν κακὸν*
*πάθωσιν ὑπό τινος, οὔτε ἐὰν ἀγαθὸν, δυνήσονται ἀνταπο-*
*δοῦναι· οὔτε καταστῆσαι βασιλέα δύνανται, οὔτε ἀφελέσθαι.*
35 Ὡσαύτως *οὔτε πλοῦτον οὔτε χαλκὸν οὐ μὴ δύνωνται διδόναι·*
*ἐάν τις εὐχὴν αὐτοῖς εὐξάμενος μὴ ἀποδῷ, οὐ μὴ ἐπιζητήσω-*
36 *σιν.* Ἐκ *θανάτου ἄνθρωπον οὐ μὴ ῥύσωνται, οὔτε ἥττονα*
37 *ἀπὸ ἰσχυροῦ μὴ ἐξέλωνται.* Ἄνθρωπον *τυφλὸν εἰς ὅρασιν*
*οὐ μὴ περιστήσωσιν, ἐν ἀνάγκῃ ἄνθρωπον ὄντα οὐ μὴ*
38 *ἐξέλωνται.* Χήραν *οὐ μὴ ἐλεήσωσιν, οὔτε ὀρφανὸν εὖ*
*ποιήσωσι.*
39 Τοῖς *ἀπὸ τοῦ ὄρους λίθοις ὡμοιωμένοι εἰσὶ τὰ ξύλινα,*
*καὶ τὰ περίχρυσα, καὶ τὰ περιάργυρα, οἱ δὲ θεραπεύοντες*
*αὐτὰ καταισχυνθήσονται.*
40 Πῶς *οὖν νομιστέον ἢ κλητέον ὑπάρχειν αὐτοὺς θεοὺς, ἔτι*
41 *δὲ καὶ αὐτῶν τῶν Χαλδαίων ἀτιμαζόντων αὐτά;* Οἳ *ὅταν*
*ἴδωσιν ἐνεὸν μὴ δυνάμενον λαλῆσαι, προσενεγκάμενοι τὸν*
Βῆλον, *ἀξιοῦσι φωνῆσαι, ὡς δυνατοῦ ὄντος αὐτοῦ αἰσθέσθαι.*
42 Καὶ *οὐ δύνανται αὐτοὶ νοήσαντες καταλιπεῖν αὐτὰ, αἴσθησιν*
*γὰρ οὐκ ἔχουσιν.*
43 Αἱ *δὲ γυναῖκες περιθέμεναι σχοινία, ἐν ταῖς ὁδοῖς ἐγκά-*
*θηνται, θυμιῶσαι τὰ πίτυρα· ὅταν δέ τις αὐτῶν ἐφελκυσθεῖσα*
*ὑπό τινος τῶν παραπορευομένων κοιμηθῇ, τὴν πλησίον ὀνει-*
*δίζει, ὅτι οὐκ ἠξίωται ὥσπερ καὶ αὐτὴ, οὔτε τὸ σχοινίον*
44 *αὐτῆς διεῤῥάγη.* Πάντα *τὰ γενόμενα ἐν αὐτοῖς ἐστι ψευδῆ·*
*πῶς οὖν νομιστέον ἢ κλητέον ὡς θεοὺς αὐτοὺς ὑπάρχειν;*
45 Ὑπὸ *τεκτόνων καὶ χρυσοχόων κατεσκευασμένα εἰσίν·*
*οὐθὲν ἄλλο μὴ γένηται, ἢ ὃ βούλονται οἱ τεχνῖται αὐτὰ*
46 *γενέσθαι.* Αὐτοί *τε οἱ κατασκευάζοντες αὐτὰ οὐ μὴ γένων-*
*ται πολυχρόνιοι· πῶς τε δὴ μέλλει τὰ ὑπ' αὐτῶν κατα-*
*σκευασθέντα;*
47 Κατέλιπον *γὰρ ψεύδη καὶ ὄνειδος τοῖς ἐπιγινομένοις.*
48 Ὅταν *γὰρ ἐπέλθῃ ἐπ' αὐτὰ πόλεμος καὶ κακὰ, βουλεύονται*
*πρὸς ἑαυτοὺς οἱ ἱερεῖς, ποῦ συναποκρυβῶσι μετ' αὐτῶν.*
49 Πῶς *οὖν οὐκ ἔστιν αἰσθέσθαι ὅτι οὐκ εἰσί θεοί, οἳ οὔτε*
50 *σώζουσιν ἑαυτοὺς ἐκ πολέμου, οὔτε ἐκ κακῶν;* Ὑπάρχοντα
*γὰρ ξύλινα καὶ περίχρυσα καὶ περιάργυρα, γνωσθήσεται*
51 *μετὰ ταῦτα ὅτι ἐστὶ ψευδῆ.* Τοῖς *ἔθνεσι πᾶσι τοῖς τε βασι-*
*λεῦσι φανερὸν ἔσται ὅτι οὐκ εἰσὶ θεοὶ, ἀλλὰ ἔργα χειρῶν*
*ἀνθρώπων, καὶ οὐδὲν Θεοῦ ἔργον ἐν αὐτοῖς ἐστι.*
52, 53 Τίνι *οὖν γνωστέον ἐστὶν ὅτι οὐκ εἰσὶ θεοί;* Βασιλέα

28 As for the things that are sacrificed unto them, their priests sell and abuse; in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give nothing of it. 29 Menstruous women and women in childbed eat their sacrifices: by these things ye may know that they are no gods: fear them not. 30 For how can they be called gods? because women set meat before the gods of silver, gold, and wood. 31 And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads. 32 They roar and cry before their gods, as men do at the feast when one is dead.

33 The priests also take off their garments, and clothe their wives and children. 34 Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down. 35 In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it. 36 They can save no man from death, neither deliver the weak from the mighty. 37 They cannot restore a blind man to his sight, nor help any man in his distress. 38 They can shew no mercy to the widow, nor do good to the fatherless.

39 Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.

40 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them? 41 Who if they shall see one dumb that cannot speak, they bring him, and intreat Bel that he may speak, as though he were able to understand. 42 Yet they cannot understand this themselves, and leave them: for they have no knowledge.

43 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken. 44 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

45 They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be. 46 And they themselves that made them can never continue long; how should then the things that are made of them be gods.

47 For they left lies and reproaches to them that come after. 48 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them. 49 How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague? 50 For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false: 51 and it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.

52 Who then may not know that they are no gods? 53 For neither can they set up a king in

the land, nor give rain unto men. 54 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.

55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape: but they themselves shall be burned asunder like beams. 56 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods? 57 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers. 58 Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, and go away withal: neither are they able to help themselves.

59 Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things safe as be therein, than such false gods; or a pillar of wood in a palace, than such false gods.

60 For sun, moon, and stars, being bright, and sent to do their offices, are obedient. 61 In like manner the lightning when it breaketh forth is easy to be seen: and after the same manner the wind bloweth in every country. 62 And when God commandeth the clouds to go over the whole world, they do as they are bidden. 63 And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.

64 Wherefore it is neither to be supposed nor said that they are gods, seeing they are able neither to judge causes, nor to do good unto men. 65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curse nor bless kings: 67 neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon. 68 The beasts are better than they: for they can get under a covert, and help themselves. 69 It is then by no means manifest unto us that they are gods: therefore fear them not.

70 For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold. 71 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body, that is cast into the dark. 72 And ye shall know them to be no gods by the bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.

73 Better therefore is the just man that hath no idols: for he shall be far from reproach.

γὰρ χώρας οὐ μὴ ἀναστήσωσιν, οὔτε ὑετὸν ἀνθρώποις οὐ μὴ
δῶσι. Κρίσιν τε οὐ μὴ διακρίνωσιν ἑαυτῶν, οὐδὲ μὴ ῥύσων- 54
ται ἀδίκημα, ἀδύνατοι ὄντες· ὥσπερ γὰρ κορῶναι ἀναμέσον
τοῦ οὐρανοῦ καὶ τῆς γῆς.
Καὶ γὰρ ὅταν ἐμπέσῃ εἰς οἰκίαν θεῶν ξυλίνων ἢ περι- 55
χρύσων ἢ περιαργύρων πῦρ, οἱ μὲν ἱερεῖς αὐτῶν φεύξονται
καὶ διασωθήσονται, αὐτοὶ δὲ ὥσπερ δοκοὶ μέσοι κατακαυθή-
σονται. Βασιλεῖ δὲ καὶ πολεμίοις οὐ μὴ ἀντιστῶσι· πῶς 56
οὖν ἐκδεκτέον ἢ νομιστέον ὅτι εἰσὶ θεοί; Οὔτε ἀπὸ κλεπτῶν, 57
οὔτε ἀπὸ λῃστῶν οὐ μὴ διασωθῶσι θεοὶ ξύλινοι, καὶ περιάρ-
γυροι, καὶ περίχρυσοι· ὧν οἱ ἰσχύοντες περιελοῦνται τὸ 58
χρυσίον καὶ τὸ ἀργύριον, καὶ τὸν ἱματισμὸν τὸν περικείμενον
αὐτοῖς ἀπελεύσονται ἔχοντες, οὔτε ἑαυτοῖς οὐ μὴ βοηθή-
σωσιν.
Ὥστε κρεῖσσον εἶναι βασιλέα ἐπιδεικνύμενον τὴν ἑαυτοῦ 59
ἀνδρείαν, ἢ σκεῦος ἐν οἰκίᾳ χρήσιμον ἐφ' ᾧ κεχρήσεται ὁ
κεκτημένος, ἢ οἱ ψευδεῖς θεοί· ἢ καὶ θύρα ἐν οἰκίᾳ διασώ-
ζουσα τὰ ἐν αὐτῇ ὄντα, ἢ οἱ ψευδεῖς θεοί· καὶ ξύλινος
στύλος ἐν βασιλείοις, ἢ οἱ ψευδεῖς θεοί.
Ἥλιος μὲν γὰρ καὶ σελήνη καὶ ἄστρα ὄντα λαμπρὰ, καὶ 60
ἀποστελλόμενα ἐπὶ χρείας, εὐήκοά εἰσιν. Ὡσαύτως καὶ 61
ἀστραπὴ ὅταν ἐπιφανῇ, εὔοπτός ἐστι· τὸ δ' αὐτὸ καὶ
πνεῦμα ἐν πάσῃ χώρᾳ πνεῖ. Καὶ νεφέλαις ὅταν ἐπιταγῇ 62
ὑπὸ τοῦ Θεοῦ ἐπιπορεύεσθαι ἐφ' ὅλην τὴν οἰκουμένην, συν-
τελοῦσι τὸ ταχθέν. Τό, τε πῦρ ἐξαποσταλὲν ἄνωθεν ἐξανα- 63
λῶσαι ὄρη καὶ δρυμοὺς, ποιεῖ τὸ συνταχθέν· ταῦτα δὲ οὔτε
ταῖς εἰδέαις οὔτε ταῖς δυνάμεσιν αὐτῶν ἀφωμοιωμένα ἐστίν.
Ὅθεν οὔτε νομιστέον οὔτε κλητέον ὑπάρχειν αὐτοὺς 64
θεοὺς, οὐ δυνατῶν ὄντων αὐτῶν οὔτε κρίσιν κρῖναι, οὔτε εὖ
ποιῆσαι ἀνθρώποις. Γνόντες οὖν ὅτι οὐκ εἰσὶ θεοὶ, μὴ 65
φοβηθῆτε αὐτούς·
Οὔτε γὰρ βασιλεῦσιν οὐ μὴ καταράσωνται, οὔτε μὴ 66
εὐλογήσωσι. Σημεῖά τε ἐν ἔθνεσιν ἐν οὐρανῷ οὐ μὴ δεί- 67
ξωσιν, οὐδὲ ὡς ὁ ἥλιος λάμψουσιν, οὔτε φωτιοῦσιν ὡς ἡ
σελήνη. Τὰ θηρία αὐτῶν ἐστι κρείττω, ἃ δύνανται ἐκφυ- 68
γόντα εἰς σκέπην ἑαυτὰ ὠφελῆσαι. Κατ' οὐδένα οὖν 69
τρόπον ἡμῖν ἐστι φανερὸν ὅτι εἰσὶ θεοί· διὸ μὴ φοβηθῆτε
αὐτούς.
Ὥσπερ γὰρ ἐν σικυηράτῳ προβασκάνιον οὐδὲν φυλάσσον, 70
οὕτως οἱ θεοὶ αὐτῶν εἰσι ξύλινοι καὶ περίχρυσοι καὶ περιάρ-
γυροι. Τὸν αὐτὸν τρόπον καὶ τῇ ἐν κήπῳ ῥάμνῳ, ἐφ' ἧς 71
πᾶν ὄρνεον ἐπικάθηται, ὡσαύτως δὲ καὶ νεκρῷ ἐῤῥιμμένῳ ἐν
σκότει ἀφωμοίωνται οἱ θεοὶ αὐτῶν ξύλινοι καὶ περίχρυσοι
καὶ περιάργυροι. Ἀπό τε τῆς πορφύρας καὶ τῆς μαρμάρου 72
τῆς ἐπ' αὐτοὺς σηπομένης γνωσθήσονται ὅτι οὐκ εἰσὶ θεοί·
αὐτά τε ἐξ ὑστέρου βρωθήσονται, καὶ ἔσται ὄνειδος ἐν τῇ
χώρᾳ.
Κρεῖσσον οὖν ἄνθρωπος δίκαιος οὐκ ἔχων εἴδωλα, ἔσται 73
γὰρ μακρὰν ἀπὸ ὀνειδισμοῦ.

# ΤΩΝ ΤΡΙΩΝ ΠΑΙΔΩΝ ΑΙΝΕΣΙΣ.

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ΚΑΙ *συστὰς Ἀζαρίας προσηύξατο οὕτως· καὶ ἀνοίξας τὸ*
*στομά αὐτοῦ ἐν μέσῳ τοῦ πυρὸς, εἶπεν,*
2 *Εὐλογητὸς εἶ Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν, καὶ*
*αἰνετὸς, καὶ δεδοξασμένον τὸ ὄνομά σου εἰς τοὺς αἰῶνας.*
3 *Ὅτι δίκαιος εἶ ἐπὶ πᾶσιν οἷς ἐποίησας, καὶ πάντα τὰ ἔργα*
*σου ἀληθινὰ, καὶ εὐθεῖαι αἱ ὁδοί σου, καὶ πᾶσαι αἱ κρίσεις*
*σου ἀλήθεια.*
4 *Καὶ κρίματα ἀληθείας ἐποίησας κατὰ πάντα ἃ ἐπήγαγες*
*ἡμῖν, καὶ ἐπὶ τὴν πόλιν τὴν ἁγίαν τὴν τῶν πατέρων ἡμῶν*
*Ἱερουσαλήμ· ὅτι ἐν ἀληθείᾳ καὶ κρίσει ἐπήγαγες ταῦτα*
5 *πάντα διὰ τὰς ἁμαρτίας ἡμῶν. Ὅτι ἡμάρτομεν καὶ ἠνομή-*
6 *σαμεν ἀποστῆναι ἀπὸ σοῦ, καὶ ἐξημάρτομεν ἐν πᾶσι, καὶ*
*τῶν ἐντολῶν σου οὐκ ἠκούσαμεν, οὐδὲ συνετηρήσαμεν, οὐδὲ*
7 *ἐποιήσαμεν καθὼς ἐνετείλω ἡμῖν, ἵνα εὖ ἡμῖν γένηται. Καὶ*
*πάντα ὅσα ἐπήγαγες ἡμῖν, καὶ πάντα ὅσα ἐποίησας ἡμῖν,*
*ἐν ἀληθινῇ κρίσει ἐποίησας.*
8 *Καὶ παρέδωκας ἡμᾶς εἰς χεῖρας ἐχθρῶν ἀνόμων, καὶ*
*ἐχθίστων ἀποστατῶν, καὶ βασιλεῖ ἀδίκῳ καὶ πονηροτάτῳ*
9 *παρὰ πᾶσαν τὴν γῆν. Καὶ νῦν οὐκ ἔστιν ἡμῖν ἀνοῖξαι τὸ*
*στόμα ἡμῶν· αἰσχύνη καὶ ὄνειδος ἐγενήθημεν τοῖς δούλοις*
*σου, καὶ τοῖς σεβομένοις σε.*
10 *Μὴ δὴ παραδῴης ἡμᾶς εἰς τέλος διὰ τὸ ὄνομά σου, καὶ*
11 *μὴ διασκεδάσῃς τὴν διαθήκην σου, καὶ μὴ ἀποστήσῃς τὸ*
*ἔλεός σου ἀφ᾽ ἡμῶν, διὰ Ἀβραὰμ τὸν ἠγαπημένον ὑπὸ σοῦ,*
*καὶ διὰ Ἰσαὰκ τὸν δοῦλόν σου, καὶ Ἰσραὴλ τὸν ἅγιόν σου,*
12 *οἷς ἐλάλησας πληθῦναι τὸ σπέρμα αὐτῶν, ὡς τὰ ἄστρα τοῦ*
*οὐρανοῦ, καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θα-*
13 *λάσσης. Ὅτι, δέσποτα, ἐσμικρύνθημεν παρὰ πάντα τὰ*
*ἔθνη, καὶ ἐσμὲν ταπεινοὶ ἐν πάσῃ τῇ γῇ σήμερον, διὰ τὰς*
14 *ἁμαρτίας ἡμῶν. Καὶ οὐκ ἔστιν ἐν τῷ καιρῷ τούτῳ ἄρχων*
*καὶ προφήτης καὶ ἡγούμενος, οὐδὲ ὁλοκαύτωσις, οὐδὲ θυσία,*
*οὐδὲ προσφορὰ, οὐδὲ θυμίαμα, οὐδὲ τόπος τοῦ καρπῶσαι*
*ἐναντίον σου, καὶ εὑρεῖν ἔλεος.*
15 *Ἀλλ᾽ ἐν ψυχῇ συντετριμμένῃ, καὶ πνεύματι ταπεινώσεως*
16 *προσδεχθείημεν, ὡς ἐν ὁλοκαυτώσει κριῶν καὶ ταύρων, καὶ*
*ἐν μυριάσιν ἀρνῶν πιόνων, οὕτως γενέσθω ἡ θυσία ἡμῶν*
*ἐνώπιόν σου σήμερον, καὶ ἐκτελέσαι ὄπισθέν σου· ὅτι οὐκ*
*ἔσται αἰσχύνη τοῖς πεποιθόσιν ἐπὶ σοί.*
17 *Καὶ νῦν ἐξακολουθοῦμεν ἐν ὅλῃ καρδίᾳ, καὶ φοβούμεθά*
18 *σε, καὶ ζητοῦμεν τὸ πρόσωπόν σου. Μὴ καταισχύνῃς ἡμᾶς,*

THEN Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said,

2 Blessed art thou, O Lord God of our fathers: thy name is worthy to be praised and glorified for evermore: 3 for thou art righteous in all the things that thou hast done to us: yea, true are all thy works, thy ways are right, and all thy judgments truth.

4 In all the things that thou hast brought upon us, and upon the holy city of our fathers, *even* Jerusalem, thou hast executed true judgment: for according to truth and judgment didst thou bring all these things upon us because of our sins. 5 For we have sinned and committed iniquity, departing from thee. 6 In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou hast commanded us, that it might go well with us. 7 Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment.

8 And thou didst deliver us into the hands of lawless enemies, most hateful forsakers *of God*, and to an unjust king, and the most wicked in all the world. 9 And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee.

10 Yet deliver us not up wholly, for thy name's sake, neither disannul thou thy covenant: 11 and cause not thy mercy to depart from us, for thy beloved Abraham's sake, for thy servant Isaac's sake, and for thy holy Israel's sake; 12 to whom thou hast spoken and promised, that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore. 13 For we, O Lord, are become less than any nation, and be kept under this day in all the world because of our sins. 14 Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and to find mercy.

15 Nevertheless in a contrite heart and an humble spirit let us be accepted. 16 Like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs: so let our sacrifice be in thy sight this day, and *grant* that we may wholly go after thee: for they shall not be confounded that put their trust in thee.

17 And now we follow thee with all our heart, we fear thee, and seek thy face. 18 Put

us not to shame: but deal with us after thy
lovingkindness, and according to the multitude
of thy mercies.

19 Deliver us also according to thy marvellous
works, and give glory to thy name, O Lord:
and let all them that do thy servants hurt be
ashamed; 20 and let them be confounded in all
their power and might, and let their strength
be broken; 21 and let them know that thou art
Lord, the only God, and glorious over the
whole world.

22 And the king's servants, that put them in,
ceased not to make the oven hot with rosin,
pitch, tow, and small wood; 23 so that the
flame streamed forth above the furnace forty
and nine cubits. 24 And it passed through,
and burned those Chaldeans it found about
the furnace.

25 But the angel of the Lord came down into
the oven together with Azarias and his fellows,
and smote the flame of the fire out of the oven;
26 and made the midst of the furnace as it had
been a moist whistling wind, so that the fire
touched them not at all, neither hurt nor
troubled them.

27 Then the three, as out of one mouth,
praised, glorified, and blessed, God in the
furnace, saying,

28 Blessed art thou, O Lord God of our
fathers: and to be praised and exalted above
all for ever. 29 And blessed is thy glorious and
holy name: and to be praised and exalted
above all for ever.

30 Blessed art thou in the temple of thy
holy glory: and to be praised and glorified
above all for ever. 31 Blessed art thou that be-
holdest the depths, and sittest upon the che-
rubim: and to be praised and exalted above all
for ever. 32 Blessed art thou on the glorious
throne of thy kingdom: and to be praised and
glorified above all for ever. 33 Blessed art thou
in the firmament of heaven: and above all to
be praised and glorified for ever.

34 O all ye works of the Lord, bless ye the
Lord: praise and exalt him above all for ever.
35 O ye heavens, bless ye the Lord: praise
and exalt him above all for ever. 36 O ye
angels of the Lord, bless ye the Lord: praise
and exalt him above all for ever. 37 O all ye
waters that be above the heaven, bless ye the
Lord: praise and exalt him above all for ever.
38 O all ye powers of the Lord, bless ye the
Lord: praise and exalt him above all for ever.

39 O ye sun and moon, bless ye the Lord:
praise and exalt him above all for ever. 40 O
ye stars of heaven, bless ye the Lord: praise
and exalt him above all for ever. 41 O every
shower and dew, bless ye the Lord: praise and
exalt him above all for ever. 42 O all ye winds,
bless ye the Lord: praise and exalt him above
all for ever. 43 O ye fire and heat, bless ye the
Lord: praise and exalt him above all for ever.

46 O ye nights and days, bless ye the Lord:
praise and exalt him above all for ever. 47 O
ye light and darkness, bless ye the Lord: praise
and exalt him above all for ever. 44 O ye frost
and heat, bless ye the Lord: praise and exalt

*ἀλλὰ ποίησον μεθ' ἡμῶν κατὰ τὴν ἐπιείκειάν σου, καὶ κατὰ
τὸ πλῆθος τοῦ ἐλέους σου.*

Καὶ *ἐξελοῦ ἡμᾶς κατὰ τὰ θαυμάσιά σου, καὶ δὸς δόξαν* 19
*τῷ ὀνόματί σου,* Κύριε· *καὶ ἐντραπείησαν πάντες οἱ ἐνδεικ-*
*νύμενοι τοῖς δούλοις σου κακὰ, καὶ καταισχυνθείησαν ἀπὸ* 20
*πάσης τῆς δυναστείας, καὶ ἡ ἰσχὺς αὐτῶν συντριβείη, καὶ* 21
*γνώτωσαν ὅτι σὺ εἶ* Κύριος, Θεὸς *μόνος, καὶ ἔνδοξος ἐφ'*
*ὅλην τὴν οἰκουμένην.*

Καὶ *οὐ διέλιπον οἱ ἐμβάλλοντες αὐτοὺς ὑπηρέται τοῦ* 22
*βασιλέως, καίοντες τὴν κάμινον νάφθαν καὶ πίσσαν καὶ*
*στιππύον καὶ κληματίδα.* Καὶ *διεχεῖτο ἡ φλὸξ ἐπάνω τῆς* 23
*καμίνου ἐπὶ πήχεις τεσσαρακονταεννέα.* Καὶ *διώδευσε,* 24
*καὶ ἐνεπύρισεν οὓς εὗρε περὶ τὴν κάμινον τῶν* Χαλδαίων.

Ὁ δὲ *ἄγγελος* Κυρίου *συγκατέβη ἅμα τοῖς περὶ τὸν* 25
Ἀζαρίαν *εἰς τὴν κάμινον, καὶ ἐξετίναξε τὴν φλόγα τοῦ*
*πυρὸς ἐκ τῆς καμίνου, καὶ ἐποίησε τὸ μέσον τῆς καμίνου,* 26
*ὡς πνεῦμα δρόσου διασυρίζον· καὶ οὐχ ἥψατο αὐτῶν τὸ*
*καθόλου τὸ πῦρ; καὶ οὐκ ἐλύπησεν, οὐδὲ παρηνώχλησεν*
*αὐτοῖς.*

Τότε *οἱ τρεῖς ὡς ἐξ ἑνὸς στόματος ὕμνουν, καὶ ἐδόξαζον,* 27
*καὶ ηὐλόγουν τὸν* Θεὸν *ἐν τῇ καμίνῳ, λέγοντες,*

Εὐλογητὸς *εἶ* Κύριε *ὁ* Θεὸς *τῶν πατέρων ἡμῶν, καὶ* 28
*αἰνετὸς, καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας.* Καὶ *εὐλογη-* 29
*μένον τὸ ὄνομα τῆς δόξης σου τὸ ἅγιον, καὶ ὑπεραινετὸν*
*καὶ ὑπερυψούμενον εἰς πάντας τοὺς αἰῶνας.*

Εὐλογημένος *εἶ ἐν τῷ ναῷ τῆς ἁγίας δόξης σου, καὶ ὑπερ-* 30
*υμνητὸς καὶ ὑπερένδοξος εἰς τοὺς αἰῶνας.* Εὐλογημένος *εἶ* 31
*ὁ ἐπιβλέπων ἀβύσσους, καθήμενος ἐπὶ χερουβὶμ, καὶ αἰνετὸς*
*καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας.* Εὐλογημένος *εἶ ἐπὶ* 32
*θρόνου τῆς βασιλείας σου, καὶ ὑπερυμνητὸς καὶ ὑπερυμνού-*
*μενος εἰς τοὺς αἰῶνας.* Εὐλογητὸς *εἶ ἐν τῷ στερεώματι* 33
*τοῦ οὐρανοῦ, καὶ ὑμνητὸς καὶ δεδοξασμένος εἰς τοὺς αἰῶνας.*

Εὐλογεῖτε *πάντα τὰ ἔργα* Κυρίου *τὸν* Κύριον, *ὑμνεῖτε* 34
*καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.* Εὐλογεῖτε *οὐρανοὶ* 35
*τὸν* Κύριον, *ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.*
Εὐλογεῖτε *ἄγγελοι* Κυρίου *τὸν* Κύριον, *ὑμνεῖτε καὶ ὑπερ-* 36
*υψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.* Εὐλογεῖτε *ὕδατα καὶ πάντα* 37
*τὰ ὑπεράνω τοῦ οὐρανοῦ τὸν* Κύριον, *ὑμνεῖτε καὶ ὑπερυψοῦτε*
*αὐτὸν εἰς τοὺς αἰῶνας.* Εὐλογείτω *πᾶσα ἡ δύναμις* Κυρίου 38
*τὸν* Κύριον, *ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.*

Εὐλογεῖτε *ἥλιος καὶ σελήνη τὸν* Κύριον, *ὑμνεῖτε καὶ* 39
*ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.* Εὐλογεῖτε *ἄστρα τοῦ* 40
*οὐρανοῦ τὸν* Κύριον, *ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς*
*αἰῶνας.* Εὐλογείτω *πᾶς ὄμβρος καὶ δρόσος τὸν* Κύριον, 41
*ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.* Εὐλογεῖτε 42
*πάντα τὰ πνεύματα τὸν* Κύριον, *ὑμνεῖτε καὶ ὑπερυψοῦτε*
*αὐτὸν εἰς τοὺς αἰῶνας.* Εὐλογεῖτε *πῦρ καὶ καῦμα τὸν* 43
Κύριον, *ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.*

Εὐλογεῖτε *νύκτες καὶ ἡμέραι τὸν* Κύριον, *ὑμνεῖτε, καὶ* 46
*ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.* Εὐλογεῖτε *φῶς καὶ* 47
*σκότος τὸν* Κύριον, *ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς*
*αἰῶνας.* Εὐλογεῖτε *ψύχος καὶ καῦμα τὸν* Κύριον, *ὑμνεῖτε* 44

49 καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. Εὐλογεῖτε πάχναι
καὶ χιόνες τὸν Κύριον, ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς
50 τοὺς αἰῶνας. Εὐλογεῖτε ἀστραπαὶ καὶ νεφέλαι τὸν Κύριον,
ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

51 Εὐλογείτω ἡ γῆ τὸν Κύριον, ὑμνείτω καὶ ὑπερυψούτω
52 αὐτὸν εἰς τοὺς αἰῶνας. Εὐλογεῖτε ὄρη καὶ βουνοὶ τὸν
Κύριον, ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
53 Εὐλογεῖτε πάντα τὰ φυόμενα ἐν τῇ γῇ τὸν Κύριον, ὑμνεῖτε
καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

55 Εὐλογεῖτε θάλασσα καὶ ποταμοὶ τὸν Κύριον, ὑμνεῖτε καὶ
54 ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. Εὐλογεῖτε αἱ πηγαὶ
τὸν Κύριον, ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
56 Εὐλογεῖτε κήτη καὶ πάντα τὰ κινούμενα ἐν τοῖς ὕδασι τὸν
Κύριον, ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.
57 Εὐλογεῖτε πάντα τὰ πετεινὰ τοῦ οὐρανοῦ τὸν Κύριον,
58 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. Εὐλογεῖτε
πάντα τὰ θηρία καὶ τὰ κτήνη τὸν Κύριον, ὑμνεῖτε καὶ ὑπερ-
υψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

59 Εὐλογεῖτε υἱοὶ τῶν ἀνθρώπων τὸν Κύριον, ὑμνεῖτε καὶ
60 ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. Εὐλογεῖτε Ἰσραὴλ τὸν
Κύριον, ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας.

61 Εὐλογεῖτε ἱερεῖς τὸν Κύριον, ὑμνεῖτε καὶ ὑπερυψοῦτε
62 αὐτὸν εἰς τοὺς αἰῶνας. Εὐλογεῖτε δοῦλοι τὸν Κύριον,
63 ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. Εὐλογεῖτε
πνεύματα καὶ ψυχαὶ δικαίων τὸν Κύριον, ὑμνεῖτε καὶ ὑπερ-
64 υψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. Εὐλογεῖτε ὅσιοι καὶ ταπει-
νοὶ τῇ καρδίᾳ τὸν Κύριον, ὑμνεῖτε καὶ ὑπερυψοῦτε αὐτὸν εἰς
τοὺς αἰῶνας.

65 Εὐλογεῖτε Ἀνανία, Ἀζαρία, Μισαὴλ τὸν Κύριον, ὑμνεῖτε
καὶ ὑπερυψοῦτε αὐτὸν εἰς τοὺς αἰῶνας· ὅτι ἐξείλετο ἡμᾶς ἐξ
ᾅδου, καὶ ἐκ χειρὸς θανάτου ἔσωσεν ἡμᾶς· καὶ ἐρρύσατο
ἡμᾶς ἐκ μέσου καμίνου καιομένης φλογὸς, καὶ ἐκ μέσου
66 πυρὸς ἐρρύσατο ἡμᾶς. Ἐξομολογεῖσθε τῷ Κυρίῳ ὅτι
χρηστὸς, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.

67 Εὐλογεῖτε πάντες οἱ σεβόμενοι τὸν Κύριον τὸν Θεὸν τῶν
θεῶν, ὑμνεῖτε καὶ ἐξομολογεῖσθε, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος
αὐτοῦ.

him above all for ever. [49] O ye frost and snow,
bless ye the Lord: praise and exalt him above
all for ever. [50] O ye lightnings and clouds,
bless ye the Lord: praise and exalt him above
all for ever.

[51] O let the earth bless the Lord: praise and
exalt him above all for ever. [52] O ye moun-
tains and little hills, bless ye the Lord: praise
and exalt him above all for ever. [53] O all ye
things that grow on the earth, bless ye the
Lord: praise and exalt him above all for ever.

[55] O ye seas and rivers, bless ye the Lord:
praise and exalt him above all for ever. [54] O ye
fountains, bless ye the Lord: praise and exalt
him above all for ever. [56] O ye whales, and all
that move in the waters, bless ye the Lord:
praise and exalt him above all for ever. [57] O all
ye fowls of the air, bless ye the Lord: praise
and exalt him above all for ever. [58] O all ye
beasts and cattle, bless ye the Lord: praise
and exalt him above all for ever.

[59] O ye children of men, bless ye the Lord:
praise and exalt him above all for ever. [60] O
Israel, bless ye the Lord: praise and exalt him
above all for ever.

[61] O ye priests of the Lord, bless ye the Lord:
praise and exalt him above all for ever. [62] O
ye servants of the Lord, bless ye the Lord:
praise and exalt him above all for ever. [63] O
ye spirits and souls of the righteous, bless ye
the Lord: praise and exalt him above all for
ever. [64] O ye holy and humble men of heart,
bless ye the Lord: praise and exalt him above
all for ever.

[65] O Ananias, Azarias, and Misael, bless ye
the Lord; praise and exalt him above all for
ever: for he hath delivered us from hell, and
saved us from the hand of death, and delivered
us out of the midst of the furnace *and* burning
flame: even out of the midst of the fire hath
he delivered us. [66] O give thanks unto the
Lord, because he is gracious: for his mercy
*endureth* for ever.

[67] O all ye that worship the Lord, bless the
God of gods, praise him and give him thanks:
for his mercy *endureth* for ever.

# Σ Ω Σ Α Ν Ν Α.

There dwelt a man in Babylon, called Joacim: 2 and he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared the Lord. 3 Her parents also were righteous, and taught their daughter according to the law of Moses. 4 Now Joacim was a very rich man, and had a fair garden joining unto his house; and to him resorted the Jews; because he was more honourable than all others.

5 The same year were appointed two of the ancients of the people to be judges, such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people. 6 These kept much at Joacim's house, and all that had any suits in law came unto them.

7 Now when the people departed away at noon, Susanna went into her husband's garden to walk. 8 And the two elders saw her going in every day, and walking; so that their lust was inflamed toward her. 9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments. 10 And albeit they both were wounded with her love, yet durst not one shew another his grief. 11 For they were ashamed to declare their lust, that they desired to have to do with her. 12 Yet they watched diligently from day to day to see her.

13 And the one said to the other, Let us now go home: for it is dinner time. 14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.

15 And it fell out, as they watched a fit time, she went in as before with two maids only, and she was desirous to wash herself in the garden: for it was hot. 16 And there was nobody there save the two elders, that had hid themselves, and watched her. 17 Then she said to her maids, Bring me oil and washing balls, and shut the garden doors, that I may wash.

18 And they did as she bade them, and shut the garden doors, and went out themselves at private doors to fetch the things that she had commanded them: but they saw not the elders, because they were hid.

ΚΑΙ ἦν ἀνὴρ οἰκῶν ἐν Βαβυλῶνι, καὶ ὄνομα αὐτῷ Ἰωακείμ.
Καὶ ἔλαβε γυναῖκα ᾗ ὄνομα Σωσάννα, θυγάτηρ Χελκίου, 2
καλὴ σφόδρα, καὶ φοβουμένη τὸν Κύριον. Καὶ οἱ γονεῖς αὐ- 3
τῆς δίκαιοι, καὶ ἐδίδαξαν τὴν θυγατέρα αὐτῶν κατὰ τὸν νόμον
Μωυσῆ. Καὶ ἦν Ἰωακεὶμ πλούσιος σφόδρα, καὶ ἦν αὐτῷ 4
παράδεισος γειτνιῶν τῷ οἴκῳ αὐτοῦ· καὶ πρὸς αὐτὸν προσή-
γοντο οἱ Ἰουδαῖοι, διὰ τὸ εἶναι αὐτὸν ἐνδοξότερον πάντων.

Καὶ ἀπεδείχθησαν δύο πρεσβύτεροι ἐκ τοῦ λαοῦ κριταὶ 5
ἐν τῷ ἐνιαυτῷ ἐκείνῳ, περὶ ὧν ἐλάλησεν ὁ δεσπότης, ὅτι
ἐξῆλθεν ἀνομία ἐκ Βαβυλῶνος ἐκ πρεσβυτέρων κριτῶν, οἳ
ἐδόκουν κυβερνᾷν τὸν λαόν. Οὗτοι προσεκαρτέρουν ἐν τῇ οἰκίᾳ 6
Ἰωακεὶμ, καὶ ἤρχοντο πρὸς αὐτοὺς πάντες οἱ κρινόμενοι.

Καὶ ἐγένετο ἡνίκα ἀπέτρεχεν ὁ λαὸς μέσον ἡμέρας, εἰσε- 7
πορεύετο Σωσάννα, καὶ περιεπάτει ἐν τῷ παραδείσῳ τοῦ
ἀνδρὸς αὐτῆς. Καὶ ἐθεώρουν αὐτὴν οἱ δύο πρεσβύτεροι 8
καθ' ἡμέραν εἰσπορευομένην, καὶ περιπατοῦσαν, καὶ ἐγένοντο
ἐν ἐπιθυμίᾳ αὐτῆς, καὶ διέστρεψαν τὸν ἑαυτῶν νοῦν, καὶ 9
ἐξέκλιναν τοὺς ὀφθαλμοὺς αὐτῶν, τοῦ μὴ βλέπειν εἰς τὸν
οὐρανὸν, μηδὲ μνημονεύειν κριμάτων δικαίων. Καὶ ἦσαν 10
ἀμφότεροι κατανενυγμένοι περὶ αὐτῆς, καὶ οὐκ ἀνήγγειλαν
ἀλλήλοις τὴν ὀδύνην ἑαυτῶν· Ὅτι ᾐσχύνοντο ἀναγγεῖλαι 11
τὴν ἐπιθυμίαν αὐτῶν, ὅτι ἤθελον συγγενέσθαι αὐτῇ. Καὶ 12
παρετηροῦσαν φιλοτίμως καθ' ἡμέραν ὁρᾷν αὐτήν.

Καὶ εἶπαν ἕτερος τῷ ἑτέρῳ, πορευθῶμεν δὴ εἰς οἶκον, 13
ὅτι ἀρίστου ὥρα ἐστί. Καὶ ἐξελθόντες διεχωρίσθησαν ἀπ' 14
ἀλλήλων, καὶ ἀνακάμψαντες ἦλθον ἐπιτοαυτὸ, καὶ ἀνετά-
ζοντες ἀλλήλους τὴν αἰτίαν, ὡμολόγησαν τὴν ἐπιθυμίαν
αὐτῶν· καὶ τότε κοινῇ συνετάξαντο καιρὸν, ὅτε αὐτὴν δυνή-
σονται εὑρεῖν μόνην.

Καὶ ἐγένετο ἐν τῷ παρατηρεῖν αὐτοὺς ἡμέραν εὔθετον, 15
εἰσῆλθέ ποτε καθὼς χθὲς καὶ τρίτης ἡμέρας μετὰ δύο μόνων
κορασίων, καὶ ἐπεθύμησε λούσασθαι ἐν τῷ παραδείσῳ, ὅτι
καῦμα ἦν. Καὶ οὐκ ἦν οὐδεὶς ἐκεῖ πλὴν οἱ δύο πρεσβύτε- 16
ροι κεκρυμμένοι, καὶ παρατηροῦντες αὐτήν. Καὶ εἶπε τοῖς 17
κορασίοις, ἐνέγκατε δή μοι ἔλαιον καὶ σμήγματα, καὶ τας
θύρας τοῦ παραδείσου κλείσατε, ὅπως λούσωμαι.

Καὶ ἐποίησαν καθὼς εἶπε, καὶ ἀπέκλεισαν τὰς θύρας τοῦ 18
παραδείσου, καὶ ἐξῆλθαν κατὰ τὰς πλαγίας θύρας, ἐνέγκαι τὰ
προστεταγμένα αὐταῖς, καὶ οὐκ εἴδοσαν τοὺς πρεσβυτέρους,
ὅτι ἦσαν κεκρυμμένοι.

19 Καὶ ἐγένετο ὡς ἐξήλθοσαν τὰ κοράσια, καὶ ἀνέστησαν
20 οἱ δύο πρεσβύται, καὶ ἐπέδραμον αὐτῇ, καὶ εἶπον, ἰδοὺ αἱ
θύραι τοῦ παραδείσου κέκλεινται, καὶ οὐδεὶς θεωρεῖ ἡμᾶς, καὶ
ἐν ἐπιθυμίᾳ σου ἐσμέν· διὸ συγκατάθου ἡμῖν, καὶ γενοῦ μεθ'
21 ἡμῶν. Εἰ δὲ μὴ, καταμαρτυρήσομέν σου, ὅτι ἦν μετὰ σοῦ
νεανίσκος, καὶ διὰ τοῦτο ἐξαπέστειλας τὰ κοράσια ἀπὸ σοῦ.
22 Καὶ ἀνεστέναξε Σωσάννα, καὶ εἶπε, στενά μοι πάντοθεν·
ἐάν τε γὰρ τοῦτο πράξω, θάνατός μοι ἐστίν· ἐάν τε μὴ
23 πράξω, οὐκ ἐκφεύξομαι τὰς χεῖρας ὑμῶν. Αἱρετώτερόν μοι
ἐστὶ μὴ πράξασαν ἐμπεσεῖν εἰς τὰς χεῖρας ὑμῶν, ἢ ἁμαρτεῖν
24 ἐνώπιον Κυρίου. Καὶ ἀνεβόησε φωνῇ μεγάλῃ Σωσάννα·
ἐβόησαν δὲ καὶ οἱ δύο πρεσβύται κατέναντι αὐτῆς.
25 Καὶ δραμὼν ὁ εἷς, ἤνοιξε τὰς θύρας τοῦ παραδείσου.
26 Ὡς δὲ ἤκουσαν τὴν κραυγὴν ἐν τῷ παραδείσῳ οἱ ἐκ τῆς
οἰκίας, εἰσεπήδησαν διὰ τῆς πλαγίας θύρας ἰδεῖν τὸ συμβε-
27 βηκὸς αὐτῇ. Ἡνίκα δὲ εἶπαν οἱ πρεσβύται τοὺς λόγους
αὐτῶν, κατῃσχύνθησαν οἱ δοῦλοι σφόδρα, ὅτι πώποτε οὐκ
ἐῤῥήθη λόγος τοιοῦτος περὶ Σωσάννης.
28 Καὶ ἐγένετο τῇ ἐπαύριον, ὡς συνῆλθεν ὁ λαὸς πρὸς τὸν
ἄνδρα αὐτῆς Ἰωακεὶμ, ἦλθον οἱ δύο πρεσβύται πλήρεις τῆς
29 ἀνόμου ἐννοίας κατὰ Σωσάννης, τοῦ θανατῶσαι αὐτὴν, καὶ
εἶπαν ἔμπροσθεν τοῦ λαοῦ, ἀποστείλατε ἐπὶ Σωσάνναν
θυγατέρα Χελκίου, ἥ ἐστι γυνὴ Ἰωακείμ· οἱ δὲ ἀπέστειλαν.
30 Καὶ ἦλθεν αὐτὴ, καὶ οἱ γονεῖς αὐτῆς, καὶ τὰ τέκνα αὐτῆς,
καὶ πάντες οἱ συγγενεῖς αὐτῆς.
31 Ἡ δὲ Σωσάννα ἦν τρυφερὰ σφόδρα, καὶ καλὴ τῷ εἴδει.
32 Οἱ δὲ παράνομοι ἐκέλευσαν ἀποκαλυφθῆναι αὐτὴν, ἦν γὰρ
κατακεκαλυμμένη, ὅπως ἐμπλησθῶσι τοῦ κάλλους αὐτῆς.
33 Ἔκλαιον δὲ οἱ παρ' αὐτῆς, καὶ πάντες οἱ ἰδόντες αὐτήν.
34 Ἀναστάντες δὲ οἱ δύο πρεσβύται ἐν μέσῳ τῷ λαῷ, ἔθηκαν
35 τὰς χεῖρας ἐπὶ τὴν κεφαλὴν αὐτῆς. Ἡ δὲ κλαίουσα ἀνέ-
βλεψεν εἰς τὸν οὐρανὸν, ὅτι ἦν ἡ καρδία αὐτῆς πεποιθυῖα
ἐπὶ Κυρίῳ.
36 Εἶπον δὲ οἱ πρεσβύται, περιπατούντων ἡμῶν ἐν τῷ
παραδείσῳ μόνων, εἰσῆλθεν αὕτη μετὰ δύο παιδισκῶν, καὶ
ἀπέκλεισε τὰς θύρας τοῦ παραδείσου, καὶ ἀπέλυσε τὰς
37 παιδίσκας. Καὶ ἦλθε πρὸς αὐτὴν νεανίσκος ὃς ἦν κεκρυμ-
38 μένος, καὶ ἀνέπεσε μετ' αὐτῆς. Ἡμεῖς δὲ ὄντες ἐν τῇ γωνίᾳ
τοῦ παραδείσου, ἰδόντες τὴν ἀνομίαν, ἐδράμομεν ἐπ' αὐτούς.
39 Καὶ ἰδόντες συγγινομένους αὐτοὺς, ἐκείνου μὲν οὐκ
ἠδυνήθημεν ἐγκρατεῖς γενέσθαι, διὰ τὸ ἰσχύειν αὐτὸν ὑπὲρ
40 ἡμᾶς, καὶ ἀνοίξαντα τὰς θύρας ἐκπεπηδηκέναι. Ταύτης δὲ
ἐπιλαβόμενοι, ἐπηρωτῶμεν, τίς ἦν ὁ νεανίσκος· καὶ οὐκ
41 ἠθέλησεν ἀγγεῖλαι ἡμῖν· ταῦτα μαρτυροῦμεν. Καὶ ἐπί-
στευσεν αὐτοῖς ἡ συναγωγὴ ὡς πρεσβυτέροις τοῦ λαοῦ καὶ
κριταῖς· καὶ κατέκριναν αὐτὴν ἀποθανεῖν.
42 Ἀνεβόησε δὲ φωνῇ μεγάλῃ Σωσάννα, καὶ εἶπεν, ὁ Θεὸς
ὁ αἰώνιος, ὁ τῶν κρυπτῶν γνώστης, ὁ εἰδὼς τὰ πάντα πρὶν
43 γενέσεως αὐτῶν, σὺ ἐπίστασαι ὅτι ψευδῆ μου κατεμαρ-
τύρησαν· καὶ ἰδοὺ ἀποθνήσκω μὴ ποιήσασα μηδὲν ὧν οὗτοι
44 ἐπονηρεύσαντο κατ' ἐμοῦ. Καὶ εἰσήκουσε Κύριος τῆς
φωνῆς αὐτῆς.

19 Now when the maids were gone forth, the two elders rose up, and ran unto her, saying, 20 Behold, the garden doors are shut, that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us. 21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna sighed, and said, I am straitened on every side: for if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands. 23 It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord. 24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one, and opened the garden door. 26 So when the servants of the house heard the cry in the garden, they rushed in at a private door, to see what was done unto her. 27 But when the elders had declared their matter, the servants were greatly ashamed: for there was never such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of mischievous imagination against Susanna to put her to death; 29 and said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent. 30 So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and beauteous to behold. 32 And these wicked men commanded to uncover her *face* (for she was covered), that they might be filled with her beauty. 33 Therefore her friends and all that saw her wept.

34 Then the two elders stood up in the midst of the people, and laid their hands upon her head. 35 And she weeping looked up toward heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away. 37 Then a young man, who there was hid, came unto her, and lay with her. 38 Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out. 40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify. 41 Then the assembly believed them, as those that were the elders and judges of the people: so they condemned her to death.

42 Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be: 43 thou knowest that they have borne false witness against me, and, behold, I must die; whereas I never did such things as these men have maliciously invented against me. 44 And the Lord heard her voice.

45 Therefore when she was led to be put to death, the Lord raised up the holy spirit of a young youth, whose name was Daniel: 46 who cried with a loud voice, I am clear from the blood of this woman.

47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken? 48 So he standing in the midst of them said, Are ye such fools, ye sons of Israel, that without examination or knowledge of the truth ye have condemned a daughter of Israel? 49 Return again to the place of judgment: for they have borne false witness against her.

50 Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the honour of an elder. 51 Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in wickedness, now thy sins which thou hast committed aforetime are come *to light:* 53 for thou hast pronounced false judgment, and hast condemned the innocent, and hast let the guilty go free; albeit the Lord saith, The innocent and righteous shalt thou not slay. 54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? And he said, Under a mastick tree.

55 And Daniel said, Very well; thou hast lied against thine own head; for even now the angel of God hath received the sentence of God to cut thee in two. 56 So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart. 57 Thus have ye dealt with the daughters of Israel, and they for fear companied with you: but the daughter of Juda would not abide your wickedness. 58 Now therefore tell me, Under what tree didst thou take them companying together? And he said, Under a holm tree.

59 Then said Daniel unto him, Well; thou hast also lied against thine own head: for the angel of God waiteth with the sword to cut thee in two, that he may destroy you.

60 With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him. 61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth: 62 and according to the law of Moses they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. Thus the innocent blood was saved the same day.

63 Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all their kindred, because there was no dishonesty found in her. 64 From that day forth was Daniel had in great reputation in the sight of the people.

Καὶ ἀπαγομένης αὐτῆς ἀπολέσθαι, ὁ Θεὸς ἐξήγειρε τὸ 45
πνεῦμα τὸ ἅγιον παιδαρίου νεωτέρου ᾧ ὄνομα Δανιήλ. Καὶ 46
ἐβόησε φωνῇ μεγάλῃ, ἀθῶος ἐγὼ ἀπὸ τοῦ αἵματος ταύτης.

Ἐπέστρεψε δὲ πᾶς ὁ λαὸς πρὸς αὐτὸν, καὶ εἶπαν, τίς ὁ 47
λόγος οὗτος, ὃν σὺ λελάληκας; Ὁ δὲ στὰς ἐν μέσῳ 48
αὐτῶν, εἶπεν, οὕτως μωροὶ οἱ υἱοὶ Ἰσραήλ; οὐκ ἀνακρίναν-
τες, οὐδὲ τὸ σαφὲς ἐπιγνόντες, κατεκρίνατε θυγατέρα Ἰσ-
ραήλ; Ἀναστρέψατε εἰς τὸ κριτήριον, ψευδῆ γὰρ οὗτοι 49
κατεμαρτύρησαν αὐτῆς.

Καὶ ἀνέστρεψε πᾶς ὁ λαὸς μετὰ σπουδῆς· καὶ εἶπαν 50
αὐτῷ οἱ πρεσβύτεροι, δεῦρο κάθισον ἐν μέσῳ ἡμῶν, καὶ
ἀνάγγειλον ἡμῖν, ὅτι σοὶ δέδωκεν ὁ Θεὸς τὸ πρεσβεῖον.
Καὶ εἶπε πρὸς αὐτοὺς Δανιὴλ, διαχωρίσατε αὐτοὺς ἀπ᾽ 51
ἀλλήλων μακρὰν, καὶ ἀνακρινῶ αὐτούς.

Ὡς δὲ διεχωρίσθησαν εἷς ἀπὸ τοῦ ἑνὸς, ἐκάλεσε τὸν ἕνα 52
αὐτῶν, καὶ εἶπε πρὸς αὐτὸν, πεπαλαιωμένε ἡμερῶν κακῶν,
νῦν ἥκασιν αἱ ἁμαρτίαι σου, ἃς ἐποίεις τὸ πρότερον, κρίνων 53
κρίσεις ἀδίκους· καὶ τοὺς μὲν ἀθώους κατακρίνων, ἀπολύων
δὲ τοὺς αἰτίους, λέγοντος τοῦ Θεοῦ, ἀθῶον καὶ δίκαιον οὐκ
ἀποκτενεῖς. Νῦν οὖν ταύτην εἴπερ εἶδες, εἰπὸν, ὑπὸ τί 54
δένδρον εἶδες αὐτοὺς ὁμιλοῦντας ἀλλήλοις; ὁ δὲ εἶπεν, ὑπὸ
σχῖνον.

Εἶπε δὲ Δανιὴλ, ὀρθῶς ἔψευσαι εἰς τὴν σεαυτοῦ κεφα- 55
λήν· ἤδη γὰρ ἄγγελος φάσιν Θεοῦ λαβὼν παρὰ τοῦ Θεοῦ,
σχίσει σε μέσον. Καὶ μεταστήσας αὐτὸν, ἐκέλευσε προσ- 56
αγαγεῖν τὸν ἕτερον, καὶ εἶπεν αὐτῷ, σπέρμα Χαναὰν, καὶ
οὐκ Ἰούδα, τὸ κάλλος ἐξηπάτησέ σε, καὶ ἐπιθυμία διέστρεψε
τὴν καρδίαν σου. Οὕτως ἐποιεῖτε θυγατράσιν Ἰσραὴλ, 57
καὶ ἐκεῖναι φοβούμεναι ὡμίλουν ὑμῖν· ἀλλ᾽ οὐ θυγάτηρ
Ἰούδα ὑπέμεινε τὴν ἀνομίαν ὑμῶν. Νῦν οὖν λέγε μοι, ὑπὸ 58
τί δένδρον κατέλαβες αὐτοὺς ὁμιλοῦντας ἀλλήλοις; ὁ δὲ
εἶπεν, ὑπὸ πρῖνον.

Εἶπε δὲ αὐτῷ Δανιὴλ, ὀρθῶς ἔψευσαι καὶ σὺ εἰς τὴν 59
σεαυτοῦ κεφαλήν· μένει γὰρ ὁ ἄγγελος τοῦ Θεοῦ, τὴν
ῥομφαίαν ἔχων πρίσαι σε μέσον, ὅπως ἐξολοθρεύσῃ ὑμᾶς.

Καὶ ἀνεβόησε πᾶσα ἡ συναγωγὴ φωνῇ μεγάλῃ, καὶ 60
εὐλόγησαν τῷ Θεῷ τῷ σώζοντι τοὺς ἐλπίζοντας ἐπ᾽ αὐτόν.
Καὶ ἀνέστησαν ἐπὶ τοὺς δύο πρεσβύτας, ὅτι συνέστησεν 61
αὐτοὺς Δανιὴλ ἐκ τοῦ στόματος αὐτῶν ψευδομαρτυρήσαν-
τας. Καὶ ἐποίησαν αὐτοῖς ὃν τρόπον ἐπονηρεύσαντο τῷ 62
πλησίον· ποιῆσαι κατὰ τὸν νόμον Μωυσῆ· καὶ ἀπέκτειναν
αὐτοὺς, καὶ ἐσώθη αἷμα ἀναίτιον ἐν τῇ ἡμέρᾳ ἐκείνῃ.

Χελκίας δὲ καὶ ἡ γυνὴ αὐτοῦ ᾔνεσαν περὶ τῆς θυγατρὸς 63
αὐτῶν μετὰ Ἰωακεὶμ τοῦ ἀνδρὸς αὐτῆς καὶ τῶν συγγενῶν
αὐτῶν, ὅτι οὐχ εὑρέθη ἐν αὐτῇ ἄσχημον πρᾶγμα. Καὶ 64
Δανιὴλ ἐγένετο μέγας ἐνώπιον τοῦ λαοῦ ἀπὸ τῆς ἡμέρας
ἐκείνης, καὶ ἐπέκεινα.

# ΒΗΛ ΚΑΙ ΔΡΑΚΩΝ.

ΚΑΙ ὁ βασιλεὺς Ἀστυάγης προσετέθη πρὸς τοὺς πατέρας
αὐτοῦ· καὶ παρέλαβε Κῦρος ὁ Πέρσης τὴν βασιλείαν αὐτοῦ.
2 Καὶ ἦν Δανιὴλ συμβιωτὴς τοῦ βασιλέως, καὶ ἔνδοξος ὑπὲρ
πάντας τοὺς φίλους αὐτοῦ.
3 Καὶ ἦν εἴδωλον τοῖς Βαβυλωνίοις ᾧ ὄνομα Βὴλ, καὶ
ἐδαπανῶντο εἰς αὐτὸν ἑκάστης ἡμέρας σεμιδάλεως ἀρτάβαι
δώδεκα, καὶ πρόβατα τεσσαράκοντα, καὶ οἴνου μετρηταὶ ἕξ.
4 Καὶ ὁ βασιλεὺς ἐσέβετο αὐτὸν, καὶ ἐπορεύετο καθʼ ἑκάστην
ἡμέραν προσκυνεῖν αὐτῷ. Δανιὴλ δὲ προσεκύνει τῷ Θεῷ
αὐτοῦ· καὶ εἶπεν αὐτῷ ὁ βασιλεὺς, διατί οὐ προσκυνεῖς τῷ
5 Βήλ; Ὁ δὲ εἶπεν, ὅτι οὐ σέβομαι εἴδωλα χειροποίητα,
ἀλλὰ τὸν ζῶντα Θεὸν, τὸν κτίσαντα τὸν οὐρανὸν καὶ τὴν
γῆν, καὶ ἔχοντα πάσης σαρκὸς κυρείαν.
6 Καὶ εἶπεν αὐτῷ ὁ βασιλεὺς, οὐ δοκεῖ σοι Βὴλ εἶναι ζῶν
θεός; ἢ οὐχ ὁρᾷς ὅσα ἐσθίει καὶ πίνει καθʼ ἑκάστην ἡμέραν;
7 Καὶ εἶπε Δανιὴλ γελάσας, μὴ πλανῶ, βασιλεῦ, οὗτος γὰρ
ἔσωθεν μέν ἐστι πηλὸς, ἔξωθεν δὲ χαλκὸς, καὶ οὐ βέβρωκεν
οὐδέποτε.
8 Θυμωθεὶς δὲ ὁ βασιλεὺς ἐκάλεσε τοὺς ἱερεῖς αὐτοῦ· καὶ
εἶπεν αὐτοῖς, ἐὰν μὴ εἴποιτέ μοι τίς ὁ κατέσθων τὴν
9 δαπάνην ταύτην, ἀποθανεῖσθε. Ἐὰν δὲ δείξητε ὅτι Βὴλ
κατεσθίει αὐτὰ, ὁ Δανιὴλ ἀποθανεῖται, ὅτι ἐβλασφήμησεν
εἰς τὸν Βήλ· καὶ εἶπε Δανιὴλ τῷ βασιλεῖ, γινέσθω κατὰ
τὸ ῥῆμά σου.
10 Καὶ ἦσαν ἱερεῖς τοῦ Βὴλ ἑβδομήκοντα ἐκτὸς γυναικῶν
καὶ τέκνων· καὶ ἦλθεν ὁ βασιλεὺς μετὰ Δανιὴλ εἰς τὸν
11 οἶκον τοῦ Βήλ. Καὶ εἶπαν οἱ ἱερεῖς τοῦ Βὴλ, ἰδοὺ ἡμεῖς
ἀποτρέχομεν ἔξω, σὺ δὲ, βασιλεῦ, παράθες τὰ βρώματα,
καὶ τὸν οἶνον κεράσας θὲς, καὶ ἀπόκλεισον τὴν θύραν, καὶ
12 σφράγισον τῷ δακτυλίῳ σου. Καὶ ἐλθὼν πρωῒ, ἐὰν μὴ
εὕρῃς πάντα βεβρωμένα ὑπὸ τοῦ Βὴλ, ἀποθανούμεθα· ἢ
13 Δανιὴλ ὁ ψευδόμενος καθʼ ἡμῶν. Αὐτοὶ δὲ κατεφρόνουν,
ὅτι πεποιήκεισαν ὑπὸ τὴν τράπεζαν κεκρυμμένην εἴσοδον,
καὶ διʼ αὐτῆς εἰσεπορεύοντο διόλου, καὶ ἀνήλουν αὐτά.
14 Καὶ ἐγένετο ὡς ἐξήλθοσαν ἐκεῖνοι, καὶ ὁ βασιλεὺς παρέ-
θηκε τὰ βρώματα τῷ Βήλ· καὶ ἐπέταξε Δανιὴλ τοῖς παι-
δαρίοις αὐτοῦ, καὶ ἤνεγκαν τέφραν· καὶ κατέσεισαν ὅλον
τὸν ναὸν ἐνώπιον τοῦ βασιλέως μόνου· καὶ ἐξελθόντες
ἔκλεισαν τὴν θύραν, καὶ ἐσφραγίσαντο ἐν τῷ δακτυλίῳ τοῦ
15 βασιλέως, καὶ ἀπῆλθον. Οἱ δὲ ἱερεῖς ἦλθον τὴν νύκτα

And king Astyages was gathered to his fathers, and Cyrus of Persia received his kingdom. [2]And Daniel conversed with the king, and was honoured above all his friends.

[3]Now the Babylonians had an idol, called Bel, and there were spent upon him every day twelve great measures of fine flour, and forty sheep, and six vessels of wine. [4] And the king worshipped it, and went daily to adore it: but Daniel worshipped his own God. And the king said unto him, Why dost not thou worship Bel? [5]Who answered and said, Because I may not worship idols made with hands, but the living God, who hath created the heaven and the earth, and hath sovereignty over all flesh.

[6] Then said the king unto him, Thinkest thou not that Bel is a living god? seest thou not how much he eateth and drinketh every day? [7] Then Daniel smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never eat or drink any thing.

[8] So the king was wroth, and called for his priests, and said unto them, If ye tell me not who this is that devoureth these expences, ye shall die. [9] But if ye can certify me that Bel devoureth them, then Daniel shall die: for he hath spoken blasphemy against Bel. And Daniel said unto the king, Let it be according to thy word.

[10] Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel. [11] So Bel's priests said, Lo, we go out: but thou, O king, set on the meat, and make ready the wine, and shut the door fast, and seal it with thine own signet; [12] and to-morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us. [13] And they little regarded it: for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things.

[14] So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed. [15] Now in the night

came the priests with their wives and children, as they were wont to do, and did eat and drink up all.

16 In the morning betime the king arose, and Daniel with him. 17 And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole. 18 And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these. 20 And the king said, I see the footsteps of men, women, and children. And then the king was angry, 21 and took the priests with their wives and children, who shewed him the private doors, where they came in, and consumed such things as were upon the table. 22 Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

23 And in that same place there was a great dragon, which they of Babylon worshipped. 24 And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him.

25 Then said Daniel unto the king, I will worship the Lord my God: for he is the living God. 26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave. 27 Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder: and Daniel said, Lo, these are the gods ye worship.

28 When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath destroyed Bel, he hath slain the dragon, and put the priests to death. 29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

30 Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them; 31 who cast him into the lions' den: where he was six days. 32 And in the den there were seven lions, and they had given them every day two carcases, and two sheep: which then were not given to them, to the intent they might devour Daniel.

33 Now there was in Jewry a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers. 34 But the angel of the Lord said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den.

35 And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is. 36 Then the angel of the Lord took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den. 37 And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee.

38 And Daniel said, Thou hast remembered me, O God: neither hast thou forsaken them

*κατὰ τὸ ἔθος αὐτῶν, καὶ αἱ γυναῖκες αὐτῶν, καὶ τὰ τέκνα*
*αὐτῶν, καὶ κατέφαγον πάντα, καὶ ἐξέπιον.*

*Καὶ ὤρθρισεν ὁ βασιλεὺς τὸ πρωῒ, καὶ Δανιὴλ μετ' αὐτοῦ.* 16
*Καὶ εἶπε, σῶοι αἱ σφραγῖδες Δανιήλ; ὁ δὲ εἶπε, σῶοι,* 17
*βασιλεῦ. Καὶ ἐγένετο ἅμα τῷ ἀνοῖξαι τὰς θύρας, ἐπιβλέψας* 18
*ἐπὶ τὴν τράπεζαν ὁ βασιλεὺς, ἐβόησε φωνῇ μεγάλῃ,*
*μέγας εἶ Βὴλ, καὶ οὐκ ἔστι παρὰ σοὶ δόλος οὐδὲ εἷς.*

*Καὶ ἐγέλασε Δανιὴλ, καὶ ἐκράτησε τὸν βασιλέα, τοῦ* 19
*μὴ εἰσελθεῖν αὐτὸν ἔσω· καὶ εἶπεν, ἴδε δὴ τὸ ἔδαφος, καὶ*
*γνῶθι τίνος τὰ ἴχνη ταῦτα. Καὶ εἶπεν ὁ βασιλεὺς, ὁρῶ τὰ* 20
*ἴχνη ἀνδρῶν, καὶ γυναικῶν, καὶ παιδίων· καὶ ὀργισθεὶς ὁ*
*βασιλεὺς τότε συνέλαβε τοὺς ἱερεῖς, καὶ τὰς γυναῖκας, καὶ* 21
*τὰ τέκνα αὐτῶν, καὶ ἔδειξαν αὐτῷ τὰς κρυπτὰς θύρας, δι' ὧν*
*εἰσεπορεύοντο, καὶ ἐδαπάνων τὰ ἐπὶ τῆς τραπέζης. Καὶ* 22
*ἀπέκτεινεν αὐτοὺς ὁ βασιλεὺς, καὶ ἔδωκε τὸν Βὴλ ἔκδοτον*
*τῷ Δανιήλ· καὶ κατέστρεψεν αὐτὸν καὶ τὸ ἱερὸν αὐτοῦ.*

*Καὶ ἦν Δράκων μέγας, καὶ ἐσέβοντο αὐτὸν οἱ Βαβυλώνιοι.* 23
*Καὶ εἶπεν ὁ βασιλεὺς τῷ Δανιὴλ, μὴ καὶ τοῦτον ἐρεῖς ὅτι* 24
*χαλκοῦς ἐστιν; ἰδοὺ ζῇ, καὶ ἐσθίει, καὶ πίνει· οὐ δύνασαι*
*εἰπεῖν, ὅτι οὐκ ἔστιν οὗτος θεὸς ζῶν· καὶ προσκύνησον αὐτῷ.*

*Καὶ εἶπε Δανιὴλ, Κυρίῳ τῷ Θεῷ μου προσκυνήσω, ὅτι* 25
*οὗτός ἐστι Θεὸς ζῶν. Σὺ δὲ, βασιλεῦ, δός μοι ἐξουσίαν,* 26
*καὶ ἀποκτενῶ τὸν δράκοντα ἄνευ μαχαίρας καὶ ῥάβδου· καὶ*
*εἶπεν ὁ βασιλεὺς δίδωμί σοι. Καὶ ἔλαβεν ὁ Δανιὴλ πίσσαν* 27
*καὶ στέαρ καὶ τρίχας, καὶ ἥψησεν ἐπιτοαυτό· καὶ ἐποίησε*
*μάζας, καὶ ἔδωκεν εἰς τὸ στόμα τοῦ δράκοντος, καὶ φαγὼν*
*διεῤῥάγη ὁ δράκων· καὶ εἶπεν, ἴδετε τὰ σεβάσματα ὑμῶν.*

*Καὶ ἐγένετο, ὡς ἤκουσαν οἱ Βαβυλώνιοι, ἠγανάκτησαν* 28
*λίαν, καὶ συνεστράφησαν ἐπὶ τὸν βασιλέα, καὶ εἶπαν,*
*Ἰουδαῖος γέγονεν ὁ βασιλεὺς, τὸν Βὴλ κατέσπασε, καὶ τὸν*
*δράκοντα ἀπέκτεινε, καὶ τοὺς ἱερεῖς κατέσφαξε. Καὶ εἶπαν* 29
*ἐλθόντες πρὸς τὸν βασιλέα, παράδος ἡμῖν τὸν Δανιήλ· εἰ*
*δὲ μὴ, ἀποκτενοῦμέν σε, καὶ τὸν οἶκόν σου.*

*Καὶ εἶδεν ὁ βασιλεὺς ὅτι ἐπείγουσιν αὐτὸν σφόδρα, καὶ* 30
*ἀναγκασθεὶς ὁ βασιλεὺς παρέδωκεν αὐτοῖς τὸν Δανιήλ.*
*Οἱ δὲ ἔβαλον αὐτὸν εἰς τὸν λάκκον τῶν λεόντων, καὶ ἦν* 31
*ἐκεῖ ἡμέρας ἕξ. Ἦσαν δὲ ἐν τῷ λάκκῳ ἑπτὰ λέοντες, καὶ* 32
*ἐδίδοτο αὐτοῖς τὴν ἡμέραν δύο σώματα καὶ δύο πρόβατα·*
*τότε δὲ οὐκ ἐδόθη αὐτοῖς, ἵνα καταφάγωσι τὸν Δανιήλ.*

*Καὶ ἦν Ἀμβακοὺμ ὁ προφήτης ἐν τῇ Ἰουδαίᾳ, καὶ αὐτὸς* 33
*ἥψησεν ἕψεμα, καὶ ἐνέθρυψεν ἄρτους εἰς σκάφην, καὶ ἐπο-*
*ρεύετο εἰς τὸ πεδίον ἀπενέγκαι τοῖς θερισταῖς. Καὶ εἶπεν* 34
*ὁ ἄγγελος Κυρίου τῷ Ἀμβακοὺμ, ἀπένεγκε τὸ ἄριστον ὃ*
*ἔχεις εἰς Βαβυλῶνα τῷ Δανιὴλ εἰς τὸν λάκκον τῶν λεόντων.*

*Καὶ εἶπεν Ἀμβακοὺμ, Κύριε, Βαβυλῶνα οὐχ ἑώρακα,* 35
*καὶ τὸν λάκκον οὐ γινώσκω. Καὶ ἐπελάβετο ὁ ἄγγελος* 36
*Κυρίου τῆς κορυφῆς αὐτοῦ, καὶ βαστάσας τῆς κόμης τῆς*
*κεφαλῆς αὐτοῦ, ἔθηκεν αὐτὸν εἰς Βαβυλῶνα ἐπάνω τοῦ*
*λάκκου, ἐν τῷ ῥοίζῳ τοῦ πνεύματος αὐτοῦ. Καὶ ἐβόησεν* 37
*Ἀμβακοὺμ, λέγων, Δανιὴλ, Δανιὴλ, λάβε τὸ ἄριστον ὃ*
*ἀπέστειλέ σοι ὁ Θεός.*

*Καὶ εἶπε Δανιὴλ, ἐμνήσθης γάρ μου ὁ Θεὸς, καὶ οὐκ* 38

39 ἐγκατέλιπες τοὺς ἀγαπῶντάς σε. Καὶ ἀναστὰς Δανιὴλ,
ἔφαγεν· ὁ δὲ ἄγγελος τοῦ Θεοῦ ἀπεκατέστησε τὸν Ἀμβα-
κοὺμ παραχρῆμα εἰς τὸν τόπον αὐτοῦ.
40 Ὁ δὲ βασιλεὺς ἦλθε τῇ ἡμέρᾳ τῇ ἑβδόμῃ πενθῆσαι τὸν
Δανιὴλ, καὶ ἦλθεν ἐπὶ τὸν λάκκον, καὶ ἐνέβλεψε, καὶ ἰδοὺ,
41 Δανιὴλ καθήμενος. Καὶ ἀναβοήσας φωνῇ μεγάλῃ, εἶπε,
μέγας εἶ, Κύριε ὁ Θεὸς τοῦ Δανιὴλ, καὶ οὐκ ἔστιν ἄλλος
42 πλὴν σοῦ. Καὶ ἀνέσπασεν αὐτόν· τοὺς δὲ αἰτίους τῆς
ἀπωλείας αὐτοῦ ἐνέβαλεν εἰς τὸν λάκκον· καὶ κατεβρώθη-
σαν παραχρῆμα ἐνώπιον αὐτοῦ.

that seek thee and love thee. [39] So Daniel arose, and did eat: and the angel of the Lord set Habbacuc in his own place again immediately.

[40] Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and, behold, Daniel was sitting. [41] Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other beside thee. [42] And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

# ΜΑΚΚΑΒΑΙΩΝ Α΄.

ΚΑΙ ἐγένετο μετὰ τὸ πατάξαι Ἀλέξανδρον τὸν Φιλίππου
τὸν Μακεδόνα, ὃς ἐξῆλθεν ἐν τῆς γῆς Χεττειεὶμ, καὶ ἐπάταξε
τὸν Δαρεῖον βασιλέα Περσῶν καὶ Μήδων, καὶ ἐβασίλευσεν
2 ἀντ᾿ αὐτοῦ πρότερος ἐπὶ τὴν Ἑλλάδα. Καὶ συνεστήσατο
πολέμους πολλοὺς, καὶ ἐκράτησεν ὀχυρωμάτων πολλῶν,
3 καὶ ἔσφαξε βασιλεῖς τῆς γῆς. Καὶ διῆλθεν ἕως ἄκρων τῆς
γῆς, καὶ ἔλαβε σκῦλα πλήθους ἐθνῶν· καὶ ἡσύχασεν ἡ γῆ
ἐνώπιον αὐτοῦ· καὶ ὑψώθη, καὶ ἐπήρθη ἡ καρδία αὐτοῦ.
4 Καὶ συνήγαγε δύναμιν ἰσχυρὰν σφόδρα, καὶ ἦρξε χωρῶν,
καὶ ἐθνῶν, καὶ τυράννων, καὶ ἐγένοντο αὐτῷ εἰς φόρον.
5 Καὶ μετὰ ταῦτα ἔπεσεν ἐπὶ τὴν κοίτην, καὶ ἔγνω ὅτι ἀπο-
6 θνήσκει. Καὶ ἐκάλεσε τοὺς παῖδας αὐτοῦ τοὺς ἐνδόξους
τοὺς συντρόφους αὐτοῦ ἀπὸ νεότητος, καὶ διεῖλεν αὐτοῖς
7 τὴν βασιλείαν αὐτοῦ ἔτι ζῶντος αὐτοῦ. Καὶ ἐβασίλευσεν
8 Ἀλέξανδρος ἔτη δώδεκα, καὶ ἀπέθανε. Καὶ ἐπεκράτησαν οἱ
9 παῖδες αὐτοῦ ἕκαστος ἐν τῷ τόπῳ αὐτοῦ. Καὶ ἐπέθεντο
πάντες διαδήματα μετὰ τὸ ἀποθανεῖν αὐτὸν, καὶ οἱ υἱοὶ
αὐτῶν ὀπίσω αὐτῶν ἔτη πολλὰ, καὶ ἐπλήθυναν κακὰ ἐν
τῇ γῇ.
10 Καὶ ἐξῆλθεν ἐξ αὐτῶν ῥίζα ἁμαρτωλὸς Ἀντίοχος Ἐπι-
φανὴς, υἱὸς Ἀντιόχου βασιλέως, ὃς ἦν ὅμηρα ἐν τῇ Ῥώμῃ·
καὶ ἐβασίλευσεν ἐν ἔτει ἑκατοστῷ καὶ τριακοστῷ καὶ ἑβδόμῳ
βασιλείας Ἑλλήνων.
11 Ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθον ἐξ Ἰσραὴλ υἱοὶ παρά-
νομοι, καὶ ἀνέπεισαν πολλοὺς, λέγοντες, πορευθῶμεν, καὶ
διαθώμεθα διαθήκην μετὰ τῶν ἐθνῶν τῶν κύκλῳ ἡμῶν, ὅτι
ἀφ᾿ ἧς ἐχωρίσθημεν ἀπ᾿ αὐτῶν, εὗρεν ἡμᾶς κακὰ πολλά.
12 Καὶ ἠγαθύνθη ὁ λόγος ἐν ὀφθαλμοῖς αὐτῶν.

AND it happened, after that Alexander *son* of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece, [2] and made many wars, and won many strong holds, and slew the kings of the earth, [3] and went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up. [4] And he gathered a mighty strong host, and ruled over countries, and nations, and kings, who became tributaries unto him.

[5] And after these things he fell sick, and perceived that he should die. [6] Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive. [7] So Alexander reigned twelve years, and *then* died. [8] And his servants bare rule every one in his place. [9] And after his death they all put crowns *upon themselves*; so did their sons after them many years: and evils were multiplied in the earth.

[10] And there came out of them a wicked root, Antiochus *surnamed* Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

[11] In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow. [12] So this device pleased them well.

13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen: 14 whereupon they built a place of exercise at Jerusalem according to the customs of the heathen: 15 and made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms. 17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, 18 and made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. 19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, 21 and entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, 22 and the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crowns, and the golden ornaments that were before the temple, all which he pulled off. 23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. 25 Therefore there was great mourning in Israel, in every place where they were; 26 so that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. 27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness. 28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

29 And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude, 30 and spake peaceable words unto them, *but all* was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. 31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side. 32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, *and* with mighty towers, and made it a stronghold for them. 34 And they put therein a sinful nation, wicked men, and fortified *themselves* therein. 35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare: 36 for it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

Καὶ προεθυμήθησάν τινες ἀπὸ τοῦ λαοῦ, καὶ ἐπορεύθησαν 13
πρὸς τὸν βασιλέα· καὶ ἔδωκεν αὐτοῖς ἐξουσίαν ποιῆσαι τὰ
δικαιώματα τῶν ἐθνῶν. Καὶ ᾠκοδόμησαν γυμνάσιον ἐν 14
Ἱεροσολύμοις κατὰ τὰ νόμιμα τῶν ἐθνῶν. Καὶ ἐποίησαν 15
ἑαυτοῖς ἀκροβυστίας, καὶ ἀπέστησαν ἀπὸ διαθήκης ἁγίας·
καὶ ἐζεύχθησαν τοῖς ἔθνεσι, καὶ ἐπράθησαν τοῦ ποιῆσαι τὸ
πονηρόν.

Καὶ ἡτοιμάσθη ἡ βασιλεία ἐναντίον Ἀντιόχου· καὶ 16
ὑπέλαβε βασιλεῦσαι τῆς Αἰγύπτου, ὅπως βασιλεύσῃ ἐπὶ
τὰς δύο βασιλείας. Καὶ εἰσῆλθεν εἰς Αἴγυπτον ἐν ὄχλῳ 17
βαρεῖ, ἐν ἅρμασι, καὶ ἐν ἐλέφασι, καὶ ἐν ἱππεῦσι, καὶ ἐν
στόλῳ μεγάλῳ. Καὶ συνεστήσατο πόλεμον πρὸς Πτολε- 18
μαῖον βασιλέα Αἰγύπτου· καὶ ἐνετράπη Πτολεμαῖος ἀπὸ
προσώπου αὐτοῦ, καὶ ἔφυγε· καὶ ἔπεσον τραυματίαι πολλοί.
Καὶ κατελάβοντο τὰς πόλεις τὰς ὀχυρὰς ἐν γῇ Αἰγύπτῳ· 19
καὶ ἔλαβε τὰ σκῦλα γῆς Αἰγύπτου.

Καὶ ἐπέστρεψεν Ἀντίοχος μετὰ τὸ πατάξαι Αἴγυπτον ἐν 20
τῷ ἑκατοστῷ καὶ τεσσαρακοστῷ καὶ τρίτῳ ἔτει· καὶ ἀνέβη
ἐπὶ Ἰσραὴλ, καὶ ἀνέβη εἰς Ἱερουσαλὴμ ἐν ὄχλῳ βαρεῖ.
Καὶ εἰσῆλθεν εἰς τὸ ἁγίασμα ἐν ὑπερηφανείᾳ, καὶ ἔλαβε τὸ 21
θυσιαστήριον τὸ χρυσοῦν, καὶ τὴν λυχνίαν τοῦ φωτὸς, καὶ
πάντα τὰ σκεύη αὐτῆς, καὶ τὴν τράπεζαν τῆς προθέσεως, 22
καὶ τὰ σπονδεῖα, καὶ τὰς φιάλας, καὶ τὰς θυΐσκας τὰς
χρυσᾶς, καὶ τὸ καταπέτασμα, καὶ τοὺς στεφάνους, καὶ τὸν
κόσμον τὸν χρυσοῦν τὸν κατὰ πρόσωπον τοῦ ναοῦ, καὶ
ἐλέπισε πάντα. Καὶ ἔλαβε τὸ ἀργύριον, καὶ τὸ χρυσίον, 23
καὶ τὰ σκεύη τὰ ἐπιθυμητά· καὶ ἔλαβε τοὺς θησαυροὺς τοὺς
ἀποκρύφους οὓς εὗρε.

Καὶ λαβὼν πάντα ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ· καὶ 24
ἐποίησε φονοκτονίαν, καὶ ἐλάλησεν ὑπερηφανείαν μεγάλην.
Καὶ ἐγένετο πένθος μέγα ἐπὶ Ἰσραὴλ ἐν παντὶ τόπῳ αὐτῶν. 25
Καὶ ἐστέναξαν ἄρχοντες καὶ πρεσβύτεροι, παρθένοι καὶ 26
νεανίσκοι ἠσθένησαν, καὶ τὸ κάλλος τῶν γυναικῶν ἠλλοιώθη.
Πᾶς νυμφίος ἀνέλαβε θρῆνον, καὶ καθημένη ἐν παστῷ 27
ἐγένετο ἐν πένθει. Καὶ ἐσείσθη ἡ γῆ ἐπὶ τοὺς κατοικοῦντας 28
αὐτήν· καὶ πᾶς ὁ οἶκος Ἰακὼβ ἐνεδύσατο αἰσχύνην.

Καὶ μετὰ δύο ἔτη ἡμερῶν ἀπέστειλεν ὁ βασιλεὺς ἄρχοντα 29
φορολογίας εἰς τὰς πόλεις Ἰούδα· καὶ ἦλθεν εἰς Ἱερουσαλὴμ
ἐν ὄχλῳ βαρεῖ. Καὶ ἐλάλησεν αὐτοῖς λόγους εἰρηνικοὺς 30
ἐν δόλῳ· καὶ ἐνεπίστευσαν αὐτῷ· καὶ ἐπέπεσεν ἐπὶ τὴν
πόλιν ἐξάπινα, καὶ ἐπάταξεν αὐτὴν πληγὴν μεγάλην, καὶ
ἀπώλεσε λαὸν πολὺν ἐξ Ἰσραήλ. Καὶ ἔλαβε τὰ σκῦλα τῆς 31
πόλεως, καὶ ἐνεπύρισεν αὐτὴν πυρὶ, καὶ καθεῖλε τοὺς οἴκους
αὐτῆς καὶ τὰ τείχη αὐτῆς κύκλῳ. Καὶ ᾐχμαλώτευσαν τὰς 32
γυναῖκας καὶ τὰ τέκνα, καὶ τὰ κτήνη ἐκληρονόμησαν.

Καὶ ᾠκοδόμησαν τὴν πόλιν Δαυὶδ τείχει μεγάλῳ καὶ 33
ἰσχυρῷ, πύργοις ὀχυροῖς, καὶ ἐγένετο αὐτοῖς εἰς ἄκραν. Καὶ 34
ἔθηκαν ἐκεῖ ἔθνος ἁμαρτωλὸν, ἄνδρας παρανόμους, καὶ
ἐνίσχυσαν ἐν αὐτῇ. Καὶ παρέθεντο ὅπλα καὶ τροφὰς, καὶ 35
συναγαγόντες τὰ σκῦλα Ἱερουσαλὴμ ἀπέθεντο ἐκεῖ· καὶ
ἐγένοντο εἰς μεγάλην παγίδα. Καὶ ἐγένετο εἰς ἔνεδρον τῷ 36
ἁγιάσματι, καὶ εἰς διάβολον πονηρὸν τῷ Ἰσραὴλ διαπαντός.

37 Καὶ ἐξέχεαν αἷμα ἀθῷον κύκλῳ τοῦ ἁγιάσματος, καὶ
38 ἐμόλυναν τὸ ἁγίασμα. Καὶ ἔφυγον οἱ κάτοικοι Ἱερουσαλὴμ
δι' αὐτούς, καὶ ἐγένετο κατοικία ἀλλοτρίων· καὶ ἐγένετο
ἀλλοτρία τοῖς γεννήμασιν αὐτῆς, καὶ τὰ τέκνα αὐτῆς ἐγκατέ-
39 λιπον αὐτήν. Τὸ ἁγίασμα αὐτῆς ἠρημώθη ὡς ἔρημος, αἱ
ἑορταὶ αὐτῆς ἐστράφησαν εἰς πένθος, τὰ σάββατα αὐτῆς εἰς
40 ὀνειδισμόν, ἡ τιμὴ αὐτῆς εἰς ἐξουδένωσιν. Κατὰ τὴν δόξαν
αὐτῆς ἐπληθύνθη ἡ ἀτιμία αὐτῆς, καὶ τὸ ὕψος αὐτῆς ἐστράφη
εἰς πένθος.

41 Καὶ ἔγραψεν ὁ βασιλεὺς Ἀντίοχος πάσῃ τῇ βασιλείᾳ
42 αὐτοῦ εἶναι πάντας λαὸν ἕνα, καὶ ἐγκαταλιπεῖν ἕκαστον τὰ
νόμιμα αὐτοῦ· καὶ ἐπεδέξατο πάντα τὰ ἔθνη κατὰ τὸν λόγον
43 τοῦ βασιλέως. Καὶ πολλοὶ ἀπὸ Ἰσραὴλ εὐδόκησαν τῇ
λατρείᾳ αὐτοῦ, καὶ ἔθυσαν τοῖς εἰδώλοις, καὶ ἐβεβήλωσαν
τὸ σάββατον.

44 Καὶ ἀπέστειλεν ὁ βασιλεὺς βιβλία ἐν χειρὶ ἀγγέλων εἰς
Ἱερουσαλὴμ καὶ τὰς πόλεις Ἰούδα, πορευθῆναι ὀπίσω νομί-
45 μων ἀλλοτρίων τῆς γῆς, καὶ κωλῦσαι ὁλοκαυτώματα καὶ
θυσίαν καὶ σπονδὴν ἐκ τοῦ ἁγιάσματος, καὶ βεβηλῶσαι
46 σάββατα καὶ ἑορτάς, καὶ μιᾶναι ἁγίασμα καὶ ἁγίους·
47 οἰκοδομῆσαι βωμούς, καὶ τεμένη, καὶ εἰδωλεῖα, καὶ θύειν
48 ὕεια, καὶ κτήνη κοινά, καὶ ἀφιέναι τοὺς υἱοὺς αὐτῶν ἀπεριτ-
μήτους, βδελύξαι τὰς ψυχὰς αὐτῶν ἐν παντὶ ἀκαθάρτῳ καὶ
49 βεβηλώσει, ὥστε ἐπιλαθέσθαι τοῦ νόμου, καὶ ἀλλάξαι
πάντα τὰ δικαιώματα.

50 Καὶ ὃς ἂν μὴ ποιήσῃ κατὰ τὸ ῥῆμα τοῦ βασιλέως, ἀπο-
51 θανεῖται. Κατὰ πάντας τοὺς λόγους τούτους ἔγραψε πάσῃ
τῇ βασιλείᾳ αὐτοῦ, καὶ ἐποίησεν ἐπισκόπους ἐπὶ πάντα τὸν
λαόν· καὶ ἐνετείλατο ταῖς πόλεσιν Ἰούδα θυσιάζειν κατὰ
52 πόλιν καὶ πόλιν. Καὶ συνηθροίσθησαν ἀπὸ τοῦ λαοῦ πρὸς
αὐτοὺς πολλοί, πᾶς ὁ ἐγκαταλιπὼν τὸν νόμον· καὶ ἐποίησαν
53 κακὰ ἐν τῇ γῇ. Καὶ ἔθεντο τὸν Ἰσραὴλ ἐν κρύφοις ἐν
παντὶ φυγαδευτηρίῳ αὐτῶν.

54 Καὶ τῇ πεντεκαιδεκάτῃ ἡμέρᾳ Χασελεῦ, τῷ πέμπτῳ καὶ
τεσσαρακοστῷ καὶ ἑκατοστῷ ἔτει, ᾠκοδόμησαν βδέλυγμα
ἐρημώσεως ἐπὶ τὸ θυσιαστήριον, καὶ ἐν πόλεσιν Ἰούδα κύκλῳ
55 ᾠκοδόμησαν βωμούς. Καὶ ἐπὶ τῶν θυρῶν τῶν οἰκιῶν, καὶ
ἐν ταῖς πλατείαις ἐθυμίων.

56 Καὶ τὰ βιβλία τοῦ νόμου ἃ εὗρον, ἐνεπύρισαν πυρὶ κατα-
57 σχίσαντες. Καὶ ὅπου εὑρίσκετο παρά τινι βιβλίον διαθή-
κης, καὶ εἴ τις συνευδόκει τῷ νόμῳ, τὸ σύγκριμα τοῦ
58 βασιλέως ἐθανάτου αὐτόν. Ἐν ἰσχύϊ αὐτῶν ἐποίουν οὕτως
τῷ Ἰσραὴλ τοῖς εὑρισκομένοις ἐν παντὶ μηνὶ καὶ μηνὶ ἐν
59 ταῖς πόλεσι. Καὶ τῇ πέμπτῃ καὶ εἰκάδι τοῦ μηνὸς θυσιά-
ζοντες ἐπὶ τὸν βωμὸν ὃς ἦν ἐπὶ τοῦ θυσιαστηρίου.

60 Καὶ τὰς γυναῖκας τὰς περιτετμηκυίας τὰ τέκνα αὐτῶν
61 ἐθανάτωσαν, κατὰ τὸ πρόσταγμα. Καὶ ἐκρέμασαν τὰ
βρέφη ἐκ τῶν τραχήλων αὐτῶν, καὶ τοὺς οἴκους αὐτῶν
προενόμευσαν, καὶ τοὺς περιτετμηκότας αὐτοὺς ἐθανάτωσαν.
62 Καὶ πολλοὶ ἐν Ἰσραὴλ ἐκραταιώθησαν, καὶ ὠχυρώθησαν ἐν
63 ἑαυτοῖς τοῦ μὴ φαγεῖν κοινά. Καὶ ἐπελέξαντο ἀποθανεῖν,
ἵνα μὴ μιανθῶσι τοῖς βρώμασι, καὶ μὴ βεβηλώσωσι διαθή-

37 Thus they shed innocent blood on every side of the sanctuary, and defiled it: 38 insomuch that the inhabitants of Jerusalem fled because of them: whereupon *the city* was made an habitation of strangers, and became strange to those that were born in her; and her own children left her. 39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt. 40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people, 42 and every one should leave his laws: so all the heathen agreed according to the commandment of the king. 43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow the strange laws of the land, 45 and forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: 46 and pollute the sanctuary and holy people: 47 set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: 48 that they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: 49 to the end they might forget the law, and change all the ordinances.

50 And whosoever would not do according to the commandment of the king, *he said*, he should die. 51 In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

52 Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land; 53 and drove the Israelites into secret places, even wheresoever they could flee for succour.

54 Now the fifteenth day of *the month* Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side; 55 and burnt incense at the doors of their houses, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire. 57 And wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should put him to death. 58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. 59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. 62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. 63 Wherefore they chose rather to die, that they might not be defiled with meats, and that they

might not profane the holy covenant: so then they died. 64 And there was very great wrath upon Israel.

In those days arose Mattathias *the son* of John, *the son* of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin. 2 And he had five sons, Joannan, called Caddis: 3 Simon, called Thassi: 4 Judas, who was called Maccabeus: 5 Eleazar, called Avaran: and Jonathan, whose surname was Apphus.

6 And when he saw the blasphemies that were committed in Juda and Jerusalem, 7 he said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

8 Her temple is become as a man without glory. 9 Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy. 10 What nation hath not had a part in *her* kingdom, and gotten of her spoils? 11 All her ornaments are taken away; of a free woman she has become a bondslave. 12 And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it. 13 To what end therefore shall we live any longer?

14 Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

15 In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice. 16 And when many of Israel came unto them, Mattathias also and his sons came together.

17 Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren: 18 now therefore come thou first, and fulfil the king's commandment, like as all the nations have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

19 Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments: 20 yet will I and my sons and my brethren walk in the covenant of our fathers. 21 God forbid that we should forsake the law and the ordinances. 22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment. 24 Which thing when Matthias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.

25 Also the king's commissioner, who com-

κην ἁγίαν· καὶ ἀπέθανον. Καὶ ἐγένετο ὀργὴ μεγάλη ἐπὶ 64
Ἰσραὴλ σφόδρα.

Ἐν ταῖς ἡμέραις ἐκείναις ἀνέστη Ματταθίας Ἰωάννου τοῦ 2
Συμεὼν, ἱερεὺς τῶν υἱῶν Ἰωαρὶβ ἀπὸ Ἱερουσαλὴμ, καὶ ἐκά-
θισεν ἐν Μωδεΐν. Καὶ αὐτῷ υἱοὶ πέντε, Ἰωαννὰν ὁ ἐπικα- 2
λούμενος Καδδὶς, Σίμων ὁ καλούμενος Θασσι, Ἰούδας ὁ 3, 4
ἐπικαλούμενος Μακκαβαῖος, Ἐλεάζαρ ὁ ἐπικαλούμενος 5
Αὐαρὰν, Ἰωνάθαν ὁ ἐπικαλούμενος Ἀπφοῦς.

Καὶ εἶδε τὰς βλασφημίας τὰς γινομένας ἐν Ἰούδα καὶ ἐν 6
Ἱερουσαλὴμ, καὶ εἶπεν, οἴμοι, ἱνατί τοῦτο ἐγεννήθην ἰδεῖν 7
τὸ σύντριμμα τοῦ λαοῦ μου, καὶ τὸ σύντριμμα τῆς πόλεως
τῆς ἁγίας, καὶ καθίσαι ἐκεῖ ἐν τῷ δοθῆναι αὐτὴν ἐν χειρὶ
ἐχθρῶν, καὶ τὸ ἁγίασμα ἐν χειρὶ ἀλλοτρίων;

Ἐγένετο ὁ ναὸς αὐτῆς ὡς ἀνὴρ ἄδοξος, τὰ σκεύη τῆς 8, 9
δόξης αὐτῆς αἰχμάλωτα ἀπήχθη, ἀπεκτάνθη τὰ νήπια αὐτῆς
ἐν ταῖς πλατείαις, οἱ νεανίσκοι αὐτῆς ἐν ῥομφαίᾳ ἐχθροῦ.
Ποῖον ἔθνος οὐκ ἐκληρονόμησε βασιλείαν αὐτῆς, καὶ οὐκ 10
ἐκράτησε τῶν σκύλων αὐτῆς; Πᾶς ὁ κόσμος αὐτῆς ἀφῃρέθη, 11
ἀντὶ ἐλευθέρας ἐγένετο εἰς δούλην. Καὶ ἰδοὺ τὰ ἅγια 12
ἡμῶν καὶ ἡ καλλονὴ ἡμῶν καὶ ἡ δόξα ἡμῶν ἠρημώθη, καὶ
ἐβεβήλωσαν αὐτὰ τὰ ἔθνη. Ἱνατί ἡμῖν ἔτι ζῇν; 13

Καὶ διέῤῥηξε Ματταθίας καὶ υἱοὶ αὐτοῦ τὰ ἱμάτια αὐτῶν, 14
καὶ περιεβάλοντο σάκκους, καὶ ἐπένθησαν σφόδρα.

Καὶ ἦλθον οἱ παρὰ τοῦ βασιλέως οἱ καταναγκάζοντες 15
τὴν ἀποστασίαν εἰς Μωδεῒν τὴν πόλιν, ἵνα θυσιάσωσι. Καὶ 16
πολλοὶ ἀπὸ Ἰσραὴλ πρὸς αὐτοὺς προσῆλθον· καὶ Ματτα-
θίας καὶ οἱ υἱοὶ αὐτοῦ συνήχθησαν.

Καὶ ἀπεκρίθησαν οἱ παρὰ τοῦ βασιλέως, καὶ εἶπον τῷ 17
Ματταθίᾳ, λέγοντες, ἄρχων καὶ ἔνδοξος καὶ μέγας εἶ ἐν τῇ
πόλει ταύτῃ, καὶ ἐστηριγμένος ἐν υἱοῖς καὶ ἀδελφοῖς. Νῦν 18
οὖν πρόσελθε πρῶτος, καὶ ποίησον τὸ πρόσταγμα τοῦ
βασιλέως, ὡς ἐποίησαν πάντα τὰ ἔθνη, καὶ οἱ ἄνδρες Ἰούδα,
καὶ οἱ καταλειφθέντες ἐν Ἱερουσαλήμ· καὶ ἔσῃ σὺ καὶ ὁ
οἶκός σου τῶν φίλων τοῦ βασιλέως, καὶ σὺ καὶ οἱ υἱοί
σου δοξασθήσεσθε ἀργυρίῳ, καὶ χρυσίῳ, καὶ ἀποστολαῖς
πολλαῖς.

Καὶ ἀπεκρίθη Ματταθίας, καὶ εἶπε φωνῇ μεγάλῃ, εἰ 19
πάντα τὰ ἔθνη τὰ ἐν οἴκῳ τῆς βασιλείας τοῦ βασιλέως
ἀκούουσιν αὐτοῦ, ἀποστῆναι ἕκαστος ἀπὸ λατρείας πατέρων
αὐτοῦ, καὶ ᾑρετίσαντο ἐν ταῖς ἐντολαῖς αὐτοῦ, ἀλλ' ἐγὼ καὶ 20
οἱ υἱοί μου καὶ οἱ ἀδελφοί μου πορευσόμεθα ἐν διαθήκῃ
πατέρων ἡμῶν. Ἵλεως ἡμῖν καταλιπεῖν νόμον καὶ δικαιώ- 21
ματα. Τῶν λόγων τοῦ βασιλέως οὐκ ἀκουσόμεθα, τοῦ 22
παρελθεῖν τὴν λατρείαν ἡμῶν, δεξιὰν ἢ ἀριστεράν.

Καὶ ὡς ἐπαύσατο λαλῶν τοὺς λόγους τούτους, προσῆλθεν 23
ἀνὴρ Ἰουδαῖος ἐν ὀφθαλμοῖς πάντων, θυσιάσαι ἐπὶ τοῦ
βωμοῦ τοῦ ἐν Μωδεῒν κατὰ τὸ πρόσταγμα τοῦ βασιλέως.
Καὶ εἶδε Ματταθίας καὶ ἐζήλωσε, καὶ ἐτρόμησαν οἱ νεφροὶ 24
αὐτοῦ, καὶ ἀνήνεγκε θυμὸν κατὰ τὸ κρίμα, καὶ δραμὼν
ἔσφαξεν αὐτὸν ἐπὶ τὸν βωμόν.

Καὶ τὸν ἄνδρα τοῦ βασιλέως τὸν ἀναγκάζοντα θύειν, 25

ἀπέκτεινεν ἐν τῷ καιρῷ ἐκείνῳ, καὶ τὸν βωμὸν καθεῖλε.
26 Καὶ ἐζήλωσε τῷ νόμῳ καθὼς ἐποίησε Φινεὲς τῷ Ζαμβρὶ υἱῷ
Σαλώμ.
27 Καὶ ἀνέκραξε Ματταθίας ἐν τῇ πόλει φωνῇ μεγάλῃ,
λέγων, πᾶς ὁ ζηλῶν τῷ νόμῳ καὶ ἱστῶν διαθήκην, ἐξελθέτω
28 ὀπίσω μου. Καὶ ἔφυγον αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ εἰς τὰ
ὄρη, καὶ ἐγκατέλιπον ὅσα εἶχον ἐν τῇ πόλει.
29 Τότε κατέβησαν πολλοὶ ζητοῦντες δικαιοσύνην καὶ κρίμα,
30 εἰς τὴν ἔρημον, καθίσαι ἐκεῖ, αὐτοὶ καὶ οἱ υἱοὶ αὐτῶν καὶ αἱ
γυναῖκες αὐτῶν καὶ τὰ κτήνη αὐτῶν, ὅτι ἐπληθύνθη ἐπ᾿
αὐτοὺς τὰ κακά.
31 Καὶ ἀνηγγέλη τοῖς ἀνδράσι τοῦ βασιλέως καὶ ταῖς δυνά-
μεσιν αἳ ἦσαν ἐν Ἱερουσαλὴμ πόλει Δαυὶδ, ὅτι κατέβησαν
ἄνδρες, οἵτινες διεσκέδασαν τὴν ἐντολὴν τοῦ βασιλέως, εἰς
32 τοὺς κρύφους ἐν τῇ ἐρήμῳ. Καὶ ἔδραμον ὀπίσω αὐτῶν
πολλοί· καὶ καταλαβόντες αὐτοὺς παρενέβαλον ἐπ᾿ αὐτοὺς,
καὶ συνεστήσαντο πρὸς αὐτοὺς πόλεμον ἐν τῇ ἡμέρᾳ τῶν
33 σαββάτων, καὶ εἶπον πρὸς αὐτοὺς, ἕως τοῦ νῦν ἱκανόν·
ἐξέλθετε καὶ ποιήσατε κατὰ τὸν λόγον τοῦ βασιλέως, καὶ
ζήσεσθε.
34 Καὶ εἶπον, οὐκ ἐξελευσόμεθα, οὐδὲ ποιήσομεν τὸν λόγον
τοῦ βασιλέως, τοῦ βεβηλῶσαι τὴν ἡμέραν τῶν σαββάτων.
35, 36 Καὶ ἐτάχυναν ἐπ᾿ αὐτοὺς πόλεμον. Καὶ οὐκ ἀπεκρίθη-
σαν αὐτοῖς, οὐδὲ λίθον ἐνετίναξαν αὐτοῖς, οὐδὲ ἐνέφραξαν
37 τοὺς κρύφους, λέγοντες, ἀποθάνωμεν πάντες ἐν τῇ ἁπλότητι
ἡμῶν· μαρτυρεῖ ἐφ᾿ ἡμᾶς ὁ οὐρανὸς καὶ ἡ γῆ, ὅτι ἀκρίτως
38 ἀπόλλυτε ἡμᾶς. Καὶ ἀνέστησαν ἐπ᾿ αὐτοὺς ἐν τῷ πολέμῳ
τοῖς σάββασι, καὶ ἀπέθανον αὐτοὶ καὶ αἱ γυναῖκες αὐτῶν,
καὶ τὰ τέκνα αὐτῶν, καὶ τὰ κτήνη αὐτῶν, ἕως χιλίων ψυχῶν
ἀνθρώπων.
39 Καὶ ἔγνω Ματταθίας καὶ οἱ φίλοι αὐτοῦ, καὶ ἐπένθησαν
40 ἐπ᾿ αὐτοὺς ἕως σφόδρα. Καὶ εἶπεν ἀνὴρ τῷ πλησίον αὐτοῦ,
ἐὰν πάντες ποιήσωμεν ὡς οἱ ἀδελφοὶ ἡμῶν ἐποίησαν, καὶ
μὴ πολεμήσωμεν πρὸς τὰ ἔθνη ὑπὲρ τῶν ψυχῶν ἡμῶν καὶ
τῶν δικαιωμάτων ἡμῶν, νῦν τάχιον ἡμᾶς ἐξολοθρεύσουσιν
ἀπὸ τῆς γῆς.
41 Καὶ ἐβουλεύσαντο τῇ ἡμέρᾳ ἐκείνῃ, λέγοντες, πᾶς ἄνθρωπος
ὃς ἐὰν ἔλθῃ πρὸς ἡμᾶς εἰς πόλεμον τῇ ἡμέρᾳ τῶν σαββάτων,
πολεμήσωμεν κατέναντι αὐτοῦ, καὶ οὐ μὴ ἀποθάνωμεν
πάντες καθὼς ἀπέθανον οἱ ἀδελφοὶ ἡμῶν ἐν τοῖς κρύφοις.
42 Τότε συνήχθησαν πρὸς αὐτοὺς συναγωγὴ Ἰουδαίων, ἰσχυ-
ροὶ δυνάμει ἀπὸ Ἰσραὴλ, πᾶς ὁ ἑκουσιαζόμενος τῷ νόμῳ.
43 Καὶ πάντες οἱ φυγαδεύοντες ἀπὸ τῶν κακῶν προσετέθησαν
44 αὐτοῖς, καὶ ἐγένοντο αὐτοῖς εἰς στήριγμα. Καὶ συνεστή-
σαντο δύναμιν, καὶ ἐπάταξαν ἁμαρτωλοὺς ἐν ὀργῇ αὐτῶν,
καὶ ἄνδρας ἀνόμους ἐν θυμῷ αὐτῶν· καὶ οἱ λοιποὶ ἔφυγον
εἰς τὰ ἔθνη σωθῆναι.
45 Καὶ ἐκύκλωσε Ματταθίας καὶ οἱ φίλοι αὐτοῦ, καὶ καθεῖλον
46 τοὺς βωμούς. Καὶ περιέτεμον τὰ παιδάρια τὰ ἀπερίτμητα
47 ὅσα εὗρον ἐν ὁρίοις Ἰσραὴλ ἐν ἰσχύϊ. Καὶ ἐδίωξαν τοὺς
υἱοὺς τῆς ὑπερηφανίας, καὶ κατευωδώθη τὸ ἔργον ἐν χειρὶ
48 αὐτῶν. Καὶ ἀντελάβοντο τοῦ νόμου ἐκ χειρὸς τῶν ἐθνῶν

pelled men to sacrifice, he killed at that time, and the altar he pulled down. 26 Thus dealt he zealously for the law of God, like as Phinees did unto Zambri the son of Salom.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me. 28 So he and his sons fled into the mountains, and left all that ever they had in the city.

29 Then many that sought after justice and judgment went down into the wilderness, to dwell there: 30 both they and their children, and their wives, and their cattle; because afflictions increased sore upon them.

31 Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness, 32 they pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day. 33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, We will not come forth, neither will we do the king's commandment, to profane the sabbath day. 35 So then they gave them the battle with all speed. 36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid; 37 but said, Let us die all in our innocency: heaven and earth shall testify for us, that ye put us to death wrongfully. 38 So they rose up against them in battle on the sabbath, and they slew them, with their wives and children, and their cattle, to the number of a thousand people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore. 40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

41 At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him: neither will we die all, as our brethren that were murdered in the secret places.

42 Then came there unto him a company of Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law. 43 Also all they that fled for persecution joined themselves unto them, and were a stay unto them. 44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

45 Then Mattathias and his friends went round about, and pulled down the altars: 46 and what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly. 47 They pursued also after the proud men, and the work prospered in their hand. 48 So they recovered the law out of the hand of the Gentiles, and out of the

hand of kings, neither suffered they the sinner to triumph.

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now have pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation: 50 now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. 51 Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name. 52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness? 53 Joseph in the time of his distress kept the commandment, and was made lord of Egypt; 54 Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

55 Jesus for fulfilling the word was made a judge in Israel. 56 Caleb for bearing witness before the congregation received the heritage of the land. 57 David for being merciful possessed the throne of an everlasting kingdom. 58 Elias for being zealous and fervent for the law was taken up into heaven. 59 Ananias, Azarias, and Misael, by believing were saved out of the flame. 60 Daniel for his innocency was delivered from the mouth of lions. 61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome. 62 Fear not then the words of a sinful man: for his glory shall be dung and worms. 63 To day he shall be lifted up, and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant, and shew yourselves men in the behalf of the law; for by it shall ye obtain glory. 65 And, behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you. 66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people. 68 Recompense fully the heathen, and take heed to the commandments of the law. 69 So he blessed them, and was gathered to his fathers. 70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

Then his son Judas, called Maccabeus, rose up in his stead. 2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel. 3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey. 5 For he pursued the wicked, and sought them out, and burnt up those that vexed his people. 6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

7 He grieved also many kings, and made

καὶ ἐκ χειρὸς τῶν βασιλέων· καὶ οὐκ ἔδωκαν κέρας τῷ ἁμαρ-
τωλῷ.

Καὶ ἤγγισαν αἱ ἡμέραι τοῦ Ματταθίου ἀποθανεῖν, καὶ εἶπε 49
τοῖς υἱοῖς αὐτοῦ, νῦν ἐστηρίχθη ὑπερηφανία καὶ ἐλεγμὸς καὶ
καιρὸς καταστροφῆς καὶ ὀργὴ θυμοῦ. Καὶ νῦν, τέκνα, ζηλώσατε 50
τῷ νόμῳ, καὶ δότε τὰς ψυχὰς ὑμῶν ὑπὲρ διαθήκης πατέρων ἡμῶν.
Μνήσθητε τῶν πατέρων ἡμῶν τὰ ἔργα ἃ ἐποίησαν ἐν ταῖς γενεαῖς 51
αὐτῶν, καὶ δέξασθε δόξαν μεγάλην καὶ ὄνομα αἰώνιον. Ἀβραὰμ 52
οὐχὶ ἐν πειρασμῷ εὑρέθη πιστὸς, καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-
σύνην; Ἰωσὴφ ἐν καιρῷ στενοχωρίας αὐτοῦ ἐφύλαξεν ἐντολὴν, 53
καὶ ἐγένετο κύριος Αἰγύπτου. Φινεὲς ὁ πατὴρ ἡμῶν ἐν τῷ 54
ζηλῶσαι ζῆλον, ἔλαβε διαθήκην ἱερωσύνης αἰωνίας.

Ἰησοῦς ἐν τῷ πληρῶσαι λόγον, ἐγένετο κριτὴς ἐν Ἰσραήλ. 55
Χαλὲβ ἐν τῷ ἐπιμαρτύρασθαι ἐν τῇ ἐκκλησίᾳ, ἔλαβε γῆς 56
κληρονομίαν. Δαυὶδ ἐν τῷ ἐλέῳ αὐτοῦ, ἐκληρονόμησε θρόνον 57
βασιλείας εἰς αἰῶνα αἰῶνος. Ἡλίας ἐν τῷ ζηλῶσαι ζῆλον 58
νόμου, ἀνελήφθη ἕως εἰς τὸν οὐρανόν. Ἀνανίας, Ἀζαρίας, 59
Μισαὴλ, πιστεύσαντες ἐσώθησαν ἐκ φλογός. Δανιὴλ ἐν τῇ 60
ἁπλότητι αὐτοῦ ἐῤῥύσθη ἐκ στόματος λεόντων. Καὶ οὕτως 61
ἐννοήθητε κατὰ γενεὰν καὶ γενεὰν, ὅτι πάντες οἱ ἐλπίζοντες ἐπ'
αὐτὸν οὐκ ἀσθενήσουσι. Καὶ ἀπὸ λόγων ἀνδρὸς ἁμαρτωλοῦ 62
μὴ φοβηθῆτε, ὅτι ἡ δόξα αὐτοῦ εἰς κοπρίαν καὶ εἰς σκώληκας.
Σήμερον ἐπαρθήσεται, καὶ αὔριον οὐ μὴ εὑρεθῇ, ὅτι ἔστρεψεν 63
εἰς τὸν χοῦν αὐτοῦ, καὶ ὁ διαλογισμὸς αὐτοῦ ἀπώλετο.

Καὶ ὑμεῖς, τέκνα, ἰσχύσατε καὶ ἀνδρίζεσθε ἐν τῷ νόμῳ, ὅτι ἐν 64
αὐτῷ δοξασθήσεσθε. Καὶ ἰδοὺ Συμεὼν ὁ ἀδελφὸς ὑμῶν, οἶδα 65
ὅτι ἀνὴρ βουλῆς ἐστιν, αὐτοῦ ἀκούετε πάσας τὰς ἡμέρας, αὐτὸς
ὑμῖν ἔσται εἰς πατέρα. Καὶ Ἰούδας Μακκαβαῖος ἰσχυρὸς 66
δυνάμει ἐκ νεότητος αὐτοῦ, οὗτος ὑμῖν ἔσται ἄρχων στρατιᾶς,
καὶ πολεμήσει πόλεμον λαῶν.

Καὶ ὑμεῖς προσάξατε πρὸς ὑμᾶς πάντας τοὺς ποιητὰς τοῦ 67
νόμου, καὶ ἐκδικήσατε ἐκδίκησιν τοῦ λαοῦ ὑμῶν. Ἀνταπόδοτε 68
ἀνταπόδομα τοῖς ἔθνεσι, καὶ προσέχετε εἰς τὰ προστάγματα τοῦ
νόμου. Καὶ εὐλόγησεν αὐτούς· καὶ προσετέθη πρὸς τοὺς 69
πατέρας αὐτοῦ. Καὶ ἀπέθανεν ἐν τῷ ἕκτῳ καὶ τεσσαρακοστῷ 70
καὶ ἑκατοστῷ ἔτει· καὶ ἔθαψαν αὐτὸν οἱ υἱοὶ αὐτοῦ ἐν τάφοις
πατέρων αὐτῶν ἐν Μωδεὶν, καὶ ἐκόψαντο αὐτὸν πᾶς Ἰσραὴλ
κοπετὸν μέγαν.

Καὶ ἀνέστη Ἰούδας ὁ καλούμενος Μακκαβαῖος υἱὸς αὐτοῦ 3
ἀντ' αὐτοῦ. Καὶ ἐβοήθουν αὐτῷ πάντες οἱ ἀδελφοὶ αὐτοῦ, καὶ 2
πάντες ὅσοι ἐκολλήθησαν τῷ πατρὶ αὐτοῦ, καὶ ἐπολέμουν τὸν
πόλεμον Ἰσραὴλ μετ' εὐφροσύνης. Καὶ ἐπλάτυνε δόξαν τῷ 3
λαῷ αὐτοῦ, καὶ ἐνεδύσατο θώρακα ὡς γίγας, καὶ συνεζώσατο
τὰ σκεύη αὐτοῦ τὰ πολεμικά· καὶ συνεστήσατο πολέμους
σκεπάζων παρεμβολὴν ἐν ῥομφαίᾳ.

Καὶ ὡμοιώθη λέοντι ἐν τοῖς ἔργοις αὐτοῦ, καὶ ὡς σκύμνος 4
ἐρευγόμενος εἰς θήραν. Καὶ ἐδίωξεν ἀνόμους ἐξερευνῶν, καὶ 5
τοὺς ταράσσοντας τὸν λαὸν αὐτοῦ ἐφλόγισε. Καὶ συνεστά- 6
λησαν οἱ ἄνομοι ἀπὸ τοῦ φόβου αὐτοῦ, καὶ πάντες οἱ ἐργάται
τῆς ἀνομίας συνεταράχθησαν, καὶ εὐωδώθη σωτηρία ἐν χειρὶ
αὐτοῦ.

Καὶ ἐπίκρανε βασιλεῖς πολλοὺς, καὶ εὔφρανε τὸν Ἰακὼβ ἐν 7

*τοῖς ἔργοις αὐτοῦ, καὶ ἕως τοῦ αἰῶνος τὸ μνημόσυνον αὐτοῦ εἰς*
8 *εὐλογίαν. Καὶ διῆλθεν ἐν πόλεσιν Ἰούδα, καὶ ἐξωλόθρευσεν*
9 *ἀσεβεῖς ἐξ αὐτῆς, καὶ ἀπέστρεψεν ὀργὴν ἀπὸ Ἰσραήλ. Καὶ*
*ὠνομάσθη ἕως ἐσχάτου τῆς γῆς, καὶ συνήγαγεν ἀπολλυμέ-*
*νους.*

10 *Καὶ συνήγαγεν Ἀπολλώνιος ἔθνη, καὶ ἀπὸ Σαμαρείας δύναμιν*
11 *μεγάλην, τοῦ πολεμῆσαι πρὸς Ἰσραήλ. Καὶ ἔγνω Ἰούδας, καὶ*
*ἐξῆλθεν εἰς συνάντησιν αὐτῷ, καὶ ἐπάταξεν αὐτὸν, καὶ ἀπέκτεινεν*
*αὐτόν· καὶ ἔπεσον τραυματίαι πολλοὶ, καὶ οἱ ἐπίλοιποι ἔφυγον.*
12 *Καὶ ἔλαβε τὰ σκῦλα αὐτῶν, καὶ τὴν μάχαιραν Ἀπολλω-*
*νίου ἔλαβεν Ἰούδας, καὶ ἦν πολεμῶν ἐν αὐτῇ πάσας τὰς*
*ἡμέρας.*

13 *Καὶ ἤκουσε Σήρων ὁ ἄρχων τῆς δυνάμεως Συρίας, ὅτι ἤθροισεν*
*Ἰούδας ἄθροισμα, καὶ ἐκκλησίαν πιστῶν μετ' αὐτοῦ ἐκπορευο-*
14 *μένων εἰς πόλεμον· Καὶ εἶπε, ποιήσω ἐμαυτῷ ὄνομα καὶ*
*δοξασθήσομαι ἐν τῇ βασιλείᾳ, καὶ πολεμήσω τὸν Ἰούδαν καὶ*
*τοὺς σὺν αὐτῷ, τοὺς ἐξουδενοῦντας τὸν λόγον τοῦ βασιλέως.*
15 *Καὶ προσέθετο τοῦ ἀναβῆναι· καὶ ἀνέβη μετ' αὐτοῦ παρεμβολὴ*
*ἀσεβῶν ἰσχυρὰ βοηθῆσαι αὐτῷ, καὶ ποιῆσαι τὴν ἐκδίκησιν ἐν*
*υἱοῖς Ἰσραήλ.*

16 *Καὶ ἤγγισαν ἕως ἀναβάσεως Βαιθωρῶν· καὶ ἐξῆλθεν Ἰούδας*
17 *εἰς συνάντησιν αὐτῷ ὀλιγοστός. Ὡς δὲ ἴδον τὴν παρεμβολὴν*
*ἐρχομένην εἰς συνάντησιν αὐτοῖς, εἶπον τῷ Ἰούδᾳ, πῶς δυνησό-*
*μεθα ὀλιγοστοὶ ὄντες πολεμῆσαι πρὸς πλῆθος τοσοῦτον ἰσχυρόν;*
18 *καὶ ἡμεῖς ἐκλελύμεθα ἀσιτοῦντες σήμερον. Καὶ εἶπεν Ἰούδας,*
*εὔκοπόν ἐστι συγκλεισθῆναι πολλοὺς ἐν χερσὶν ὀλίγων· καὶ*
*οὐκ ἔστι διαφορὰ ἐναντίον τοῦ Θεοῦ τοῦ οὐρανοῦ σώζειν ἐν*
19 *πολλοῖς ἢ ἐν ὀλίγοις. Ὅτι οὐκ ἐν πλήθει δυνάμεως νίκη*
20 *πολέμου ἐστὶν, ἀλλ' ἢ ἐκ τοῦ οὐρανοῦ ἡ ἰσχύς. Αὐτοὶ ἔρχονται*
*πρὸς ἡμᾶς ἐν πλήθει ὕβρεως καὶ ἀνομίας, τοῦ ἐξᾶραι ἡμᾶς καὶ*
*τὰς γυναῖκας ἡμῶν, καὶ τὰ τέκνα ἡμῶν, τοῦ σκυλεῦσαι ἡμᾶς.*
21 *Ἡμεῖς δὲ πολεμοῦμεν περὶ τῶν ψυχῶν ἡμῶν καὶ τῶν νομίμων*
22 *ἡμῶν. Καὶ αὐτὸς συντρίψει αὐτοὺς πρὸ προσώπου ἡμῶν·*
*ὑμεῖς δὲ μὴ φοβηθῆτε ἀπ' αὐτῶν.*

23 *Ὡς δὲ ἐπαύσατο λαλῶν, ἐνήλατο εἰς αὐτοὺς ἄφνω, καὶ*
24 *συνετρίβη Σήρων καὶ ἡ παρεμβολὴ αὐτοῦ ἐνώπιον αὐτοῦ. Καὶ*
*ἐδίωκον αὐτὸν ἐν τῇ καταβάσει Βαιθωρῶν ἕως τοῦ πεδίου· καὶ*
*ἔπεσον ἀπ' αὐτῶν εἰς ἄνδρας ὀκτακοσίους· οἱ δὲ λοιποὶ ἔφυγον*
25 *εἰς γῆν Φυλιστιείμ. Καὶ ἤρξατο ὁ φόβος Ἰούδα καὶ τῶν*
*ἀδελφῶν αὐτοῦ καὶ ἡ πτόησις ἐπιπίπτειν ἐπὶ τὰ ἔθνη τὰ κύκλῳ*
26 *αὐτῶν. Καὶ ἤγγισεν ἕως τοῦ βασιλέως τὸ ὄνομα αὐτοῦ, καὶ*
*ὑπὲρ τῶν παρατάξεων Ἰούδα ἐξηγεῖτο πᾶν ἔθνος.*

27 *Ὡς δὲ ἤκουσεν Ἀντίοχος ὁ βασιλεὺς τοὺς λόγους τούτους,*
*ὠργίσθη θυμῷ· καὶ ἀπέστειλε καὶ συνήγαγε τὰς δυνάμεις*
28 *πάσας τῆς βασιλείας αὐτοῦ, παρεμβολὴν ἰσχυρὰν σφόδρα. Καὶ*
*ἤνοιξε τὸ γαζοφυλάκιον αὐτοῦ, καὶ ἔδωκεν ὀψώνια ταῖς δυνά-*
*μεσιν αὐτοῦ εἰς ἐνιαυτόν· καὶ ἐνετείλατο εἶναι αὐτοὺς ἑτοίμους*
*εἰς πᾶσαν χρείαν.*

29 *Καὶ εἶδεν ὅτι ἐξέλιπε τὸ ἀργύριον ἀπὸ τῶν θησαυρῶν, καὶ οἱ*
*φορολόγοι τῆς χώρας ὀλίγοι, χάριν τῆς διχοστασίας καὶ πληγῆς*
*ἧς κατεσκεύασεν ἐν τῇ γῇ, τοῦ ἆραι τὰ νόμιμα ἃ ἦσαν ἀφ'*

Jacob glad with his acts, and his memorial
is blessed for ever. 8 Moreover he went
through the cities of Juda, destroying the
ungodly out of them, and turning away
wrath from Israel: 9 so that he was renowned
unto the utmost part of the earth, and he
received unto him such as were ready to
perish.

10 Then Apollonius gathered the Gentiles
together, and a great host out of Samaria, to
fight against Israel. 11 Which thing when
Judas perceived, he went forth to meet
him, and so he smote him, and slew him:
many also fell down slain, but the rest fled.
12 Wherefore Judas took their spoils, and
Apollonius' sword also, and therewith he
fought all his life long.

13 Now when Seron, a prince of the army
of Syria, heard say that Judas had gathered
unto him a multitude and company of the
faithful to go out with him to war; 14 he
said, I will get me a name and honour in the
kingdom; for I will go fight with Judas and
them that are with him, who despise the
king's commandment. 15 So he made him
ready to go up, and there went with him a
mighty host of the ungodly to help him, and
to be avenged of the children of Israel.

16 And when he came near to the going
up of Bethhoron, Judas went forth to meet
him with a small company: 17 who, when
they saw the host coming to meet them,
said unto Judas, How shall we be able, being
so few, to fight against so great a multitude
*and* so strong, seeing we are ready to faint
with fasting all this day? 18 Unto whom
Judas answered, It is no hard matter for
many to be shut up in the hands of a few;
and with *the God of* heaven it is all one, to
deliver with a great multitude, or a small
company; 19 for the victory of battle
standeth not in the multitude of an host;
but strength cometh from heaven. 20 They
come against us in much pride and iniquity
to destroy us, and our wives and children,
and to spoil us: 21 but we fight for our lives
and our laws. 22 Wherefore the Lord him-
self will overthrow them before our face:
and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking,
he leaped suddenly upon them, and so Seron
and his host were overthrown before him.
24 And they pursued them from the going
down of Bethhoron unto the plain, where
were slain about eight hundred men of
them; and the residue fled into the land
of the Philistines. 25 Then began the fear
of Judas and his brethren, and exceeding
great dread, to fall upon the nations round
about them: 26 insomuch as his fame came
unto the king, and all nations talked of the
battles of Judas.

27 Now when king Antiochus heard these
things, he was full of indignation: where-
fore he sent and gathered together all the
forces of his realm, *even* a very strong army.
28 He opened also his treasure, and gave his
soldiers pay for a year, commanding them to
be ready whensoever he should need them.

29 Nevertheless, when he saw that the
money of his treasures failed, and that the
tributes in the country were small, because
of the dissension and plague, which he had
brought upon the land in taking away the

laws which had been of old time; 30 he feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money. 32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt: 33 and to bring up his son Antiochus, until he came again.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem; 35 *to wit*, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place; 36 and that he should place strangers in all their quarters, and divide their land by lot. 37 So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and he passed the river Euphrates, and went through the high countries.

38 Then Lysias chose Ptolemee the *son* of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends: 39 and with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded. 40 So they went forth with all their power, and came and pitched by Emmaus in the plain country.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves: a power also of Syria and of the land of the Philistines joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how the king had given commandment to destroy the people, and utterly abolish them; 43 they said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.

44 Then the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem was laid void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased. 46 Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, 48 and laid open the book of the law, wherein the heathen had

ἡμερῶν τῶν πρώτων. Καὶ εὐλαβήθη μὴ οὐκ ἔχῃ ὡς ἅπαξ καὶ 30
δὶς εἰς τὰς δαπάνας καὶ τὰ δόματα ἃ ἐδίδου ἔμπροσθεν δαψιλεῖ
χειρὶ, καὶ ἐπερίσσευσεν ὑπὲρ τοὺς βασιλεῖς τοὺς ἔμπροσθεν.

Καὶ ἠπορεῖτο τῇ ψυχῇ αὐτοῦ σφόδρα, καὶ ἐβουλεύσατο τοῦ 31
πορευθῆναι εἰς τὴν Περσίδα, καὶ λαβεῖν τοὺς φόρους τῶν χωρῶν,
καὶ συναγαγεῖν ἀργύριον πολύ. Καὶ κατέλιπε Λυσίαν ἄνθρωπον 32
ἔνδοξον καὶ ἀπὸ γένους τῆς βασιλείας, ἐπὶ τῶν πραγμάτων τοῦ
βασιλέως ἀπὸ τοῦ ποταμοῦ Εὐφράτου ἕως τῶν ὁρίων Αἰγύπτου, 33
καὶ τρέφειν Ἀντίοχον τὸν υἱὸν αὐτοῦ ἕως τοῦ ἐπιστρέψαι αὐτόν.

Καὶ παρέδωκεν αὐτῷ τὰς ἡμίσεις τῶν δυνάμεων καὶ τοὺς 34
ἐλέφαντας· καὶ ἐνετείλατο αὐτῷ περὶ πάντων ὧν ἐβούλετο, καὶ
περὶ τῶν κατοικούντων τὴν Ἰουδαίαν καὶ Ἱερουσαλὴμ, ἀποστεῖλαι 35
ἐπ᾿ αὐτοὺς δύναμιν, τοῦ ἐκτρίψαι καὶ ἐξᾶραι τὴν ἰσχὺν Ἰσραὴλ,
καὶ τὸ κατάλειμμα Ἱερουσαλὴμ, καὶ ἆραι τὸ μνημόσυνον αὐτῶν
ἀπὸ τοῦ τόπου, καὶ κατοικῆσαι υἱοὺς ἀλλογενεῖς ἐν πᾶσι τοῖς 36
ὁρίοις αὐτῶν, καὶ κατακληροδοτῆσαι τὴν γῆν αὐτῶν. Καὶ ὁ 37
βασιλεὺς παρέλαβε τὰς ἡμίσεις τῶν δυνάμεων τὰς καταλειφ-
θείσας, καὶ ἀπῆρεν ἀπὸ Ἀντιοχείας ἀπὸ πόλεως βασιλείας
αὐτοῦ, ἔτους ἑβδόμου καὶ τεσσαρακοστοῦ καὶ ἑκατοστοῦ· καὶ
διεπέρασε τὸν Εὐφράτην ποταμὸν, καὶ διεπορεύετο τὰς ἐπάνω
χώρας.

Καὶ ἐπέλεξε Λυσίας Πτολεμαῖον τὸν Δορυμένους, καὶ Νικά- 38
νορα, καὶ Γοργίαν, ἄνδρας δυνατοὺς τῶν φίλων τοῦ βασιλέως.
Καὶ ἀπέστειλε μετ᾿ αὐτῶν τεσσαράκοντα χιλιάδας ἀνδρῶν καὶ 39
ἑπτακισχιλίαν ἵππον, τοῦ ἐλθεῖν εἰς γῆν Ἰούδα, καὶ καταφθεῖραι
αὐτὴν, κατὰ τὸν λόγον τοῦ βασιλέως. Καὶ ἀπῆραν σὺν πάσῃ 40
τῇ δυνάμει αὐτῶν, καὶ ἦλθον, καὶ παρενέβαλον πλησίον
Ἐμμαοὺμ ἐν τῇ γῇ τῇ πεδινῇ.

Καὶ ἤκουσαν οἱ ἔμποροι τῆς χώρας τὸ ὄνομα αὐτῶν, καὶ 41
ἔλαβον ἀργύριον καὶ χρυσίον πολὺ σφόδρα καὶ παῖδας, καὶ
ἦλθον εἰς τὴν παρεμβολὴν τοῦ λαβεῖν τοὺς υἱοὺς Ἰσραὴλ εἰς
παῖδας· καὶ προσετέθησαν πρὸς αὐτοὺς δύναμις Συρίας καὶ γῆς
ἀλλοφύλων.

Καὶ εἶδεν Ἰούδας καὶ οἱ ἀδελφοὶ αὐτοῦ ὅτι ἐπληθύνθη τὰ 42
κακὰ, καὶ αἱ δυνάμεις παρεμβάλλουσιν ἐν τοῖς ὁρίοις αὐτῶν·
καὶ ἐπέγνωσαν τοὺς λόγους τοῦ βασιλέως οὓς ἐνετείλατο ποιῆσαι
τῷ λαῷ εἰς ἀπώλειαν καὶ συντέλειαν· καὶ εἶπεν ἕκαστος 43
πρὸς τὸν πλησίον αὐτοῦ, ἀναστήσωμεν τὴν καθαίρεσιν τοῦ
λαοῦ ἡμῶν, καὶ πολεμήσωμεν περὶ τοῦ λαοῦ ἡμῶν καὶ τῶν
ἁγίων.

Καὶ συνηθροίσθη ἡ συναγωγὴ τοῦ εἶναι ἑτοίμους εἰς πόλεμον, 44
καὶ τοῦ προσεύξασθαι, καὶ αἰτῆσαι ἔλεον καὶ οἰκτιρμούς.

Καὶ Ἱερουσαλὴμ ἦν ἀοίκητος ὡς ἔρημος, οὐκ ἦν ὁ εἰσπο- 45
ρευόμενος καὶ ἐκπορευόμενος ἐκ τῶν γεννημάτων αὐτῆς· καὶ τὸ
ἁγίασμα καταπατούμενον, καὶ υἱοὶ ἀλλογενῶν ἐν τῇ ἄκρᾳ,
κατάλυμα τοῖς ἔθνεσι· καὶ ἐξήρθη τέρψις ἐξ Ἰακὼβ, καὶ
ἐξέλιπεν αὐλὸς καὶ κινύρα. Καὶ συνήχθησαν, καὶ ἤλθοσαν εἰς 46
Μασσηφὰ κατέναντι Ἱερουσαλὴμ, ὅτι τόπος προσευχῆς εἰς
Μασσηφὰ τὸ πρότερον τῷ Ἰσραήλ.

Καὶ ἐνήστευσαν τῇ ἡμέρᾳ ἐκείνῃ, καὶ περιεβάλοντο σάκκους 47
καὶ σποδὸν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ διέῤῥηξαν τὰ ἱμάτια
αὐτῶν. Καὶ ἐξεπέτασαν τὸ βιβλίον τοῦ νόμου, περὶ ὧν 48

49 ἐξηρεύνων τὰ ἔθνη τὰ ὁμοιώματα τῶν εἰδώλων αὐτῶν. Καὶ
ἤνεγκαν τὰ ἱμάτια τῆς ἱερωσύνης, καὶ τὰ πρωτογεννήματα, καὶ
τὰς δεκάτας· καὶ ἤγειραν τοὺς Ναζαραίους, οἳ ἐπλήρωσαν τὰς
ἡμέρας.

50 Καὶ ἐβόησαν φωνῇ εἰς τὸν οὐρανὸν, λέγοντες, τί ποιήσωμεν
51 τούτοις, καὶ ποῦ αὐτοὺς ἀπαγάγωμεν; Καὶ τὰ ἅγιά σου
καταπεπάτηται, καὶ βεβήλωται· καὶ οἱ ἱερεῖς σου ἐν πένθει καὶ
52 ταπεινώσει. Καὶ ἰδοὺ τὰ ἔθνη συνῆκται ἐφ᾽ ἡμᾶς τοῦ ἐξᾶραι
53 ἡμᾶς· σὺ οἶδας ἃ λογίζονται ἐφ᾽ ἡμᾶς. Πῶς δυνησόμεθα
ὑποστῆναι κατὰ πρόσωπον αὐτῶν, ἐὰν μὴ σὺ βοηθήσῃς
54 ἡμῖν; Καὶ ἐσάλπισαν ταῖς σάλπιγξι, καὶ ἐβόησαν φωνῇ
μεγάλῃ.

55 Καὶ μετὰ τοῦτο κατέστησεν Ἰούδας ἡγουμένους τοῦ λαοῦ,
χιλιάρχους, καὶ ἑκατοντάρχους, καὶ πεντηκοντάρχους, καὶ δεκ-
56 άρχους. Καὶ εἶπον τοῖς οἰκοδομοῦσιν οἰκίας, καὶ μνηστευομέ-
νους γυναῖκας, καὶ φυτεύουσιν ἀμπελῶνας, καὶ δειλοῖς, ἀπο-
στρέφειν ἕκαστον εἰς τὸν οἶκον αὐτοῦ, κατὰ τὸν νόμον.

57 Καὶ ἀπῆρεν ἡ παρεμβολὴ, καὶ παρενέβαλε κατὰ Νότον
58 Ἐμμαούμ. Καὶ εἶπεν Ἰούδας, περιζώσασθε, καὶ γίνεσθε εἰς
υἱοὺς δυνατοὺς, καὶ γίνεσθε ἕτοιμοι εἰς τοπρωῒ τοῦ πολεμῆσαι ἐν
τοῖς ἔθνεσι τούτοις, τοῖς ἐπισυνηγμένοις ἐφ᾽ ἡμᾶς ἐξᾶραι ἡμᾶς
59 καὶ τὰ ἅγια ἡμῶν. Ὅτι κρεῖσσον ἡμᾶς ἀποθανεῖν ἐν τῷ
πολέμῳ, ἢ ἐπιδεῖν ἐπὶ τὰ κακὰ τοῦ ἔθνους ἡμῶν καὶ τῶν ἁγίων·
60 Ὡς δ᾽ ἂν ᾖ θέλημα ἐν οὐρανῷ, οὕτω ποιήσει.

4 Καὶ παρέλαβε Γοργίας πεντακισχιλίους ἄνδρας καὶ χιλίαν
2 ἵππον ἐκλεκτὴν, καὶ ἀπῆρεν ἡ παρεμβολὴ νυκτὸς, ὥστε ἐπι-
βαλεῖν ἐπὶ τὴν παρεμβολὴν τῶν Ἰουδαίων, καὶ πατάξαι αὐτοὺς
3 ἄφνω· καὶ οἱ υἱοὶ τῆς ἄκρας ἦσαν αὐτῷ ὁδηγοί. Καὶ ἤκουσεν
Ἰούδας, καὶ ἀπῆρεν αὐτὸς καὶ οἱ δυνατοὶ πατάξαι τὴν δύναμιν
4 τοῦ βασιλέως τὴν ἐν Ἐμμαοὺμ, ἕως ἔτι αἱ δυνάμεις ἐσκορ-
πισμέναι ἦσαν ἀπὸ τῆς παρεμβολῆς.

5 Καὶ ἦλθε Γοργίας εἰς τὴν παρεμβολὴν Ἰούδα νυκτὸς, καὶ
οὐδένα εὗρε· καὶ ἐζήτει αὐτοὺς ἐν τοῖς ὄρεσιν, ὅτι εἶπε, φεύγουσιν
οὗτοι ἀφ᾽ ἡμῶν.

6 Καὶ ἅμα τῇ ἡμέρᾳ, ὤφθη Ἰούδας ἐν τῷ πεδίῳ ἐν τρισχιλίοις
ἀνδράσι· πλὴν καλύμματα καὶ μαχαίρας οὐκ εἶχον καθὼς
7 ἠβούλοντο. Καὶ εἶδον παρεμβολὴν ἐθνῶν ἰσχυρὰν, τεθωρακισ-
μένην, καὶ ἵππον κυκλοῦσαν αὐτὴν, καὶ οὗτοι διδακτοὶ
πολέμου.

8 Καὶ εἶπεν Ἰούδας τοῖς ἀνδράσι τοῖς μετ᾽ αὐτοῦ, μὴ φοβεῖσθε
τὸ πλῆθος αὐτῶν, καὶ τὸ ὅρμημα αὐτῶν μὴ δειλωθῆτε.
9 Μνήσθητε πῶς ἐσώθησαν οἱ πατέρες ἡμῶν ἐν θαλάσσῃ ἐρυθρᾷ,
10 ὅτε ἐδίωξεν αὐτοὺς Φαραὼ ἐν δυνάμει. Καὶ νῦν βοήσωμεν εἰς
τὸν οὐρανὸν, εἴπως ἐλεήσει ἡμᾶς, καὶ μνησθήσεται διαθήκης
πατέρων ἡμῶν, καὶ συντρίψει τὴν παρεμβολὴν ταύτην κατὰ
11 πρόσωπον ἡμῶν σήμερον. Καὶ γνώσεται πάντα τὰ ἔθνη, ὅτι
ἐστὶν ὁ λυτρούμενος καὶ σώζων τὸν Ἰσραήλ.

12 Καὶ ἦραν οἱ ἀλλόφυλοι τοὺς ὀφθαλμοὺς αὐτῶν, καὶ ἴδον

sought to paint the likeness of their images.
[49] They brought also the priest's garments,
and the firstfruits, and the tithes: and the
Nazarites they stirred up, who had accom-
plished their days.
[50] Then cried they with a loud voice to-
ward heaven, saying, What shall we do with
these, and whither shall we carry them
away? [51] For thy sanctuary is trodden
down and profaned, and thy priests are in
heaviness, and brought low. [52] And, lo, the
heathen are assembled together against us
to destroy us: what things they imagine
against us, thou knowest. [53] How shall we
be able to stand against them, except thou,
*O God*, be our help? [54] Then sounded they
with trumpets, and cried with a loud voice.
[55] And after this Judas ordained captains
over the people, *even* captains over thou-
sands, and over hundreds, and over fifties,
and over tens. [56] But as for such as were
building houses, or had betrothed wives, or
were planting vineyards, or were fearful,
those he commanded that they should re-
turn, every man to his own house, according
to the law.
[57] So the camp removed, and pitched upon
the south side of Emmaus. [58] And Judas
said, Arm yourselves, and be valiant men,
and see that ye be in readiness against the
morning, that ye may fight with these
nations, that are assembled together against
us to destroy us and our sanctuary: [59] for
it is better for us to die in battle, than to
behold the calamities of our people and our
sanctuary. [60] Nevertheless, as the will *of
God* is in heaven, so let him do.
Then took Gorgias five thousand footmen,
and a thousand of the best horsemen, and
removed out of the camp by night; [2] to the
end he might rush in upon the camp of the
Jews, and smite them suddenly. And the
men of the fortress were his guides. [3] Now
when Judas heard thereof, he himself re-
moved, and the valiant men with him, that
he might smite the king's army which was
at Emmaus, [4] while as yet the forces were
dispersed from the camp.
[5] In the mean season came Gorgias by
night into the camp of Judas: and when he
found no man there, he sought them in the
mountains: for he said, These *fellows* flee
from us.
[6] But as soon as it was day, Judas shewed
himself in the plain with three thousand
men, who nevertheless had neither armour
nor swords to their minds. [7] And they saw
the camp of the heathen, that it was strong
and well harnessed, and compassed round
about with horsemen; and these were ex-
pert of war.
[8] Then said Judas to the men that were
with him, Fear ye not their multitude,
neither be ye afraid of their assault. [9] Re-
member how our fathers were delivered in
the Red sea, when Pharaoh pursued them
with an army. [10] Now therefore let us cry
unto heaven, if peradventure the Lord will
have mercy upon us, and remember the
covenant of our fathers, and destroy this
host before our face this day: [11] that so all
the heathen may know that there is one who
delivereth and saveth Israel.
[12] Then the strangers lifted up their eyes,
and saw them coming over against them.

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets. 14 So they joined battle, and the heathen being discomfited, fled into the plain. 15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them as many as three thousand men.

16 This done, Judas returned again with his host from pursuing them, 17 and said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us, 18 and Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain: 20 who when they perceived that the Jews had put their host to flight, and were burning the tents; for the smoke that was seen declared what was done: 21 when therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight, 22 they fled every one into the land of strangers. 23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches. 24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy *endureth* for ever. 25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped came and told Lysias what had happened: 27 who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

28 In the following year therefore, Lysias gathered together threescore thousand choice men *of foot*, and five thousand horsemen, that he might subdue them. 29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armour-bearer; 31 shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen: 32 make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction: 33 cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

35 Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers,

αὐτοὺς ἐρχομένους ἐξεναντίας, καὶ ἐξῆλθον ἐκ τῆς παρεμβολῆς 13
εἰς πόλεμον· καὶ ἐσάλπισαν οἱ μετὰ Ἰούδα. Καὶ συνῆψαν, 14
καὶ συνετρίβησαν τὰ ἔθνη, καὶ ἔφυγον εἰς τὸ πεδίον. Οἱ δὲ 15
ἔσχατοι πάντες ἔπεσον ἐν ῥομφαίᾳ· καὶ ἐδίωξαν αὐτοὺς ἕως
Γαζηρὼν καὶ ἕως τῶν πεδίων τῆς Ἰδουμαίας καὶ Ἀζώτου καὶ
Ἰαμνίας, καὶ ἔπεσον ἐξ αὐτῶν εἰς ἄνδρας τρισχιλίους.

Καὶ ἐπέστρεψεν Ἰούδας καὶ ἡ δύναμις ἀπὸ τοῦ διώκειν 16
ὄπισθεν αὐτῶν, καὶ εἶπε πρὸς τὸν λαόν, μὴ ἐπιθυμήσητε τῶν 17
σκύλων, ὅτι πόλεμος ἐξεναντίας ἡμῶν, καὶ Γοργίας καὶ ἡ 18
δύναμις ἐν τῷ ὄρει ἐγγὺς ἡμῶν· ἀλλὰ στῆτε νῦν ἐναντίον τῶν
ἐχθρῶν ἡμῶν, καὶ πολεμήσατε αὐτούς, καὶ μετὰ ταῦτα λήψετε
τὰ σκῦλα μετὰ παῤῥησίας.

Ἔτι λαλοῦντος Ἰούδα ταῦτα, ὤφθη μέρος τι ἐκκύπτον ἐκ 19
τοῦ ὄρους. Καὶ εἶδεν ὅτι τετρόπωνται, καὶ ἐμπυρίζουσι τὴν 20
παρεμβολήν, ὁ γὰρ καπνὸς θεωρούμενος ἐνεφάνιζε τὸ γεγονός.
Οἱ δὲ ταῦτα συνιδόντες ἐδειλώθησαν σφόδρα· συνιδόντες δὲ καὶ 21
τὴν Ἰούδα παρεμβολὴν ἐν τῷ πεδίῳ ἑτοίμην εἰς παράταξιν, 22
ἔφυγον πάντες εἰς γῆν ἀλλοφύλων. Καὶ ἀνέστρεψεν Ἰούδας 23
ἐπὶ τὴν σκυλείαν τῆς παρεμβολῆς· καὶ ἔλαβον χρυσίον πολὺ
καὶ ἀργύριον καὶ ὑάκινθον καὶ πορφύραν θαλασσίαν καὶ
πλοῦτον μέγαν. Καὶ ἐπιστραφέντες ὕμνουν καὶ εὐλόγουν 24
εἰς οὐρανὸν τὸν Κύριον, ὅτι καλόν, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος 25
αὐτοῦ. Καὶ ἐγένετο σωτηρία μεγάλη τῷ Ἰσραὴλ ἐν τῇ ἡμέρᾳ
ἐκείνῃ.

Ὅσοι δὲ τῶν ἀλλοφύλων διεσώθησαν, παραγενηθέντες 26
ἀπήγγειλαν τῷ Λυσίᾳ πάντα τὰ συμβεβηκότα. Ὁ δὲ ἀκούσας 27
συνεχύθη καὶ ἠθύμει, ὅτι οὐχ οἷα ἤθελε, τοιαῦτα γεγόνει τῷ
Ἰσραήλ, καὶ οὐχ οἷα ἐνετείλατο αὐτῷ ὁ βασιλεύς, τοιαῦτα
ἐξέβη.

Καὶ ἐν τῷ ἐχομένῳ ἐνιαυτῷ συνελόχησεν ὁ Λυσίας ἀνδρῶν 28
ἐπιλέκτων ἑξήκοντα χιλιάδας καὶ πεντακισχιλίαν ἵππον, ὥστε
ἐκπολεμῆσαι αὐτούς. Καὶ ἦλθον εἰς τὴν Ἰδουμαίαν, καὶ παρεν- 29
έβαλον ἐν Βαιθσούροις, καὶ συνήντησεν αὐτοῖς Ἰούδας ἐν δέκα
χιλιάσιν ἀνδρῶν.

Καὶ εἶδε τὴν παρεμβολὴν ἰσχυράν, καὶ προσηύξατο, καὶ 30
εἶπεν, εὐλογητὸς εἶ, ὁ σωτὴρ τοῦ Ἰσραήλ, ὁ συντρίψας τὸ
ὅρμημα τοῦ δυνατοῦ ἐν χειρὶ τοῦ δούλου σου Δαυίδ, καὶ παρ-
έδωκας τὴν παρεμβολὴν τῶν ἀλλοφύλων εἰς χεῖρας Ἰωνάθαν
υἱοῦ Σαούλ, καὶ τοῦ αἴροντος τὰ σκεύη αὐτοῦ. Σύγκλεισον 31
τὴν παρεμβολὴν ταύτην ἐν χειρὶ λαοῦ σου Ἰσραήλ, καὶ αἰσχυν-
θήτωσαν ἐπὶ τῇ δυνάμει καὶ τῇ ἵππῳ αὐτῶν. Δὸς αὐτοῖς 32
δειλίαν, καὶ τῆξον θράσος ἰσχύος αὐτῶν, καὶ σαλευθήτωσαν τῇ
συντριβῇ αὐτῶν. Κατάβαλε αὐτοὺς ῥομφαίᾳ ἀγαπώντων σε, 33
καὶ αἰνεσάτωσάν σε πάντες οἱ εἰδότες τὸ ὄνομά σου ἐν
ὕμνοις.

Καὶ συνέβαλον ἀλλήλοις, καὶ ἔπεσον ἐκ τῆς παρεμβολῆς 34
Λυσίου εἰς πεντακισχιλίους ἄνδρας, καὶ ἔπεσον ἐξ ἐναντίας
αὐτῶν.

Ἰδὼν δὲ Λυσίας τὴν γενομένην τροπὴν, τῆς αὐτοῦ συντάξεως, 35
τῆς δὲ Ἰούδα τὸ γεγενημένον θάρσος, καὶ ὡς ἕτοιμοί εἰσιν ἢ ζῆν
ἢ τεθνάναι γενναίως, ἀπῆρεν εἰς Ἀντιόχειαν, καὶ ἐξενολόγει·

καὶ πλεονάσας τὸν γενηθέντα στρατὸν, ἐλογίζετο πάλιν παρα-
γενέσθαι εἰς τὴν Ἰουδαίαν.

36 Εἶπε δὲ Ἰούδας καὶ οἱ ἀδελφοὶ αὐτοῦ, Ἰδοὺ συνετρίβησαν οἱ
37 ἐχθροὶ ἡμῶν, ἀναβῶμεν καθαρίσαι τὰ ἅγια καὶ ἐγκαινίσαι. Καὶ
38 συνήχθη ἡ παρεμβολὴ πᾶσα, καὶ ἀνέβησαν εἰς ὄρος Σιών. Καὶ
ἴδον τὸ ἁγίασμα ἠρημωμένον, καὶ τὸ θυσιαστήριον βεβηλω-
μένον, καὶ τὰς πύλας κατακεκαυμένας, καὶ ἐν ταῖς αὐλαῖς φυτὰ
πεφυκότα ὡς ἐν δρυμῷ ἢ ὡς ἐν ἑνὶ τῶν ὀρέων, καὶ τὰ παστοφόρια
39 καθῃρημένα. Καὶ διέῤῥηξαν τὰ ἱμάτια αὐτῶν, καὶ ἐκόψαντο
κοπετὸν μέγαν, καὶ ἐπέθεντο σποδὸν ἐπὶ τὴν κεφαλὴν αὐτῶν.
40 Καὶ ἔπεσον ἐπὶ πρόσωπον ἐπὶ τὴν γῆν, καὶ ἐσάλπισαν ταῖς
σάλπιγξι τῶν σημασιῶν, καὶ ἐβόησαν εἰς τὸν οὐρανόν.

41 Τότε ἐπέταξεν Ἰούδας ἄνδρας πολεμεῖν τοὺς ἐν τῇ ἄκρᾳ, ἕως
42 ἂν καθαρίσῃ τὰ ἅγια. Καὶ ἐπέλεξεν ἱερεῖς ἀμώμους, θελητὰς
43 νόμου. Καὶ ἐκαθάρισαν τὰ ἅγια, καὶ ἦραν τοὺς λίθους τοῦ
44 μιασμοῦ εἰς τόπον ἀκάθαρτον. Καὶ ἐβουλεύσαντο περὶ τοῦ
θυσιαστηρίου τῆς ὁλοκαυτώσεως τοῦ βεβηλωμένου, τί αὐτῷ
45 ποιήσωσι. Καὶ ἐπέπεσεν αὐτοῖς βουλὴ ἀγαθὴ, καθελεῖν αὐτὸ,
μήποτε γένηται αὐτοῖς εἰς ὄνειδος, ὅτι ἐμίαναν τὰ ἔθνη αὐτό·
46 καὶ καθεῖλον τὸ θυσιαστήριον, καὶ ἀπέθεντο τοὺς λίθους ἐν τῷ
ὄρει τοῦ οἴκου, ἐν τόπῳ ἐπιτηδείῳ, μέχρι τοῦ παραγενηθῆναι
προφήτην τοῦ ἀποκριθῆναι περὶ αὐτῶν.

47 Καὶ ἔλαβον λίθους ὁλοκλήρους κατὰ τὸν νόμον, καὶ ᾠκοδό-
48 μησαν τὸ θυσιαστήριον καινὸν κατὰ τὸ πρότερον. Καὶ ᾠκοδό-
μησαν τὰ ἅγια καὶ τὰ ἐντὸς τοῦ οἴκου, καὶ τὰς αὐλὰς ἡγίασαν.
49 Καὶ ἐποίησαν σκεύη ἅγια καινὰ, καὶ εἰσήνεγκαν τὴν λυχνίαν
καὶ τὸ θυσιαστήριον τῶν θυμιαμάτων καὶ τὴν τράπεζαν εἰς τὸν
ναόν.

50 Καὶ ἐθυμίασαν ἐπὶ τὸ θυσιαστήριον, καὶ ἐξῆψαν τοὺς
51 λύχνους τοὺς ἐπὶ τῆς λυχνίας, καὶ ἐφαίνοσαν ἐν τῷ ναῷ. Καὶ
ἐπέθηκαν ἐπὶ τὴν τράπεζαν ἄρτους, καὶ ἐξεπέτασαν τὰ κατα-
πετάσματα· καὶ ἐτέλεσαν πάντα τὰ ἔργα ἃ ἐποίησαν.

52 Καὶ ὤρθρισαν τοπρωῒ τῇ πέμπτῃ καὶ εἰκάδι τοῦ μηνὸς τοῦ
ἐννάτου· οὗτος ὁ μὴν Χασελεῦ τοῦ ὀγδόου καὶ τεσσαρακοστοῦ
53 καὶ ἑκατοστοῦ ἔτους. Καὶ ἀνήνεγκαν θυσίαν κατὰ τὸν νόμον
ἐπὶ τὸ θυσιαστήριον τῶν ὁλοκαυτωμάτων τὸ καινὸν ὃ ἐποίησαν.
54 Κατὰ τὸν καιρὸν καὶ κατὰ τὴν ἡμέραν ἐν ᾗ ἐβεβήλωσαν αὐτὸ
τὰ ἔθνη, ἐν ἐκείνῃ ἐνεκαινίσθη ἐν ᾠδαῖς καὶ κιθάραις καὶ
55 κινύραις, καὶ ἐν κυμβάλοις. Καὶ ἔπεσον πᾶς ὁ λαὸς ἐπὶ
πρόσωπον, καὶ προσεκύνησαν, καὶ εὐλόγησαν εἰς οὐρανὸν τὸν
εὐοδώσαντα αὐτοῖς.

56 Καὶ ἐποίησαν τὸν ἐγκαινισμὸν τοῦ θυσιαστηρίου ἡμέρας
ὀκτὼ, καὶ προσήνεγκαν ὁλοκαυτώματα μετ᾽ εὐφροσύνης, καὶ
57 ἔθυσαν θυσίαν σωτηρίου καὶ αἰνέσεως. Καὶ κατεκόσμησαν τὸ
κατὰ πρόσωπον τοῦ ναοῦ στεφάνοις χρυσοῖς καὶ ἀσπιδίσκαις,
καὶ ἐνεκαίνισαν τὰς πύλας καὶ τὰ παστοφόρια, καὶ ἐθύρωσαν
58 αὐτά. Καὶ ἐγενήθη εὐφροσύνη μεγάλη ἐν τῷ λαῷ σφόδρα,
καὶ ἀπεστράφη ὄνειδος ἐθνῶν.

59 Καὶ ἔστησεν Ἰούδας καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ πᾶσα ἡ
ἐκκλησία Ἰσραὴλ, ἵνα ἄγωνται αἱ ἡμέραι ἐγκαινισμοῦ τοῦ

and having made his army greater than it was, he purposed to come again into Judea.

[36] Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary. [37] Upon this all the host assembled themselves together, and went up into mount Sion. [38] And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down; [39] they rent their clothes, and made great lamentation, and cast ashes upon their heads, [40] and fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

[41] Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. [42] So he chose priests of blameless conversation, such as had pleasure in the law: [43] who cleansed the sanctuary, and bare out the defiled stones into an unclean place. [44] And when as they consulted what to do with the altar of burnt offerings, which was profaned; [45] they thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, [46] and laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

[47] Then they took whole stones according to the law, and built a new altar according to the former; [48] and made up the sanctuary, and the things that were within the temple, and hallowed the courts. [49] They made also new holy vessels, and into the temple they brought the candlestick, and the altar of incense, and the table.

[50] And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. [51] Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

[52] Now on the five and twentieth day of the ninth month, which *is called* the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, [53] and offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. [54] At what time and day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals. [55] Then all the people fell upon their faces, worshipping and praising *the God of* heaven, who had given them good success.

[56] And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of deliverance and praise. [57] They decked also the forefront of the temple with crowns of gold and with shields; and the gates and the chambers they renewed, and hanged doors upon them. [58] Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

[59] Moreover Judas and his brethren with the whole congregation of Israel ordained,

that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness. 60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before. 61 And they set there a garrison to keep it, and fortified Bethsura to preserve it; that the people might have a defence against Idumea.

Now when the nations round about heard that the altar was built, and the sanctuary renewed as before, it displeased them very much. 2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

3 Then Judas fought against the children of Esau in Idumea at Acrabattine, because they besieged Israel: and he gave them a great overthrow, and abated their courage, and took their spoils. 4 Also he remembered the injury of the children of Bæan, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways. 5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that *place* with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain. 7 So he fought many battles with them, till at length they were discomfited before him; and he smote them. 8 And when he had taken Jazer, with the towns belonging thereto, he returned into Judea.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them: but they fled to the fortress of Dathema, 10 and sent letters unto Judas and his brethren, saying, The heathen that are round about us are assembled together against us to destroy us: 11 and they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands, for many of us are slain: 13 yea, all our brethren that were in the places of Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

14 While these letters were yet being read, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise, 15 saying that they of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, were assembled together against them to consume us.

16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them. 17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of

θυσιαστηρίου ἐν τοῖς καιροῖς αὐτῶν ἐνιαυτὸν κατʼ ἐνιαυτὸν
ἡμέρας ὀκτὼ, ἀπὸ τῆς πέμπτης καὶ εἰκάδος τοῦ μηνὸς Χασελεῦ,
μετʼ εὐφροσύνης καὶ χαρᾶς. Καὶ ᾠκοδόμησαν ἐν τῷ καιρῷ 60
ἐκείνῳ τὸ ὄρος Σιὼν, κυκλόθεν τείχη ὑψηλὰ καὶ πύργους
ὀχυροὺς, μήποτε παραγενηθέντα τὰ ἔθνη καταπατήσωσιν αὐτὰ,
ὡς ἐποίησαν τοπρότερον. Καὶ ἐπέταξεν ἐκεῖ δύναμιν τηρεῖν 61
αὐτὸ, καὶ ὠχύρωσαν αὐτὸ τηρεῖν τὴν Βαιθσοῦραν, τοῦ ἔχειν
τὸν λαὸν ὀχύρωμα κατὰ πρόσωπον τῆς Ἰδουμαίας.

Καὶ ἐγένετο ὅτε ἤκουσαν τὰ ἔθνη κυκλόθεν ὅτι ᾠκοδομήθη 5
τὸ θυσιαστήριον, καὶ ἐνεκαινίσθη τὸ ἁγίασμα ὡς τοπρότερον,
καὶ ὠργίσθησαν σφόδρα. Καὶ ἐβουλεύσαντο τοῦ ἆραι τὸ 2
γένος Ἰακὼβ τοὺς ὄντας ἐν μέσῳ αὐτῶν, καὶ ἤρξαντο τοῦ
θανατοῦν ἐν τῷ λαῷ καὶ ἐξαίρειν.

Καὶ ἐπολέμει Ἰούδας πρὸς τοὺς υἱοὺς Ἡσαῦ ἐν τῇ Ἰδουμαίᾳ 3
τὴν Ἀκραβαττίνην, ὅτι περιεκάθηντο τὸν Ἰσραὴλ, καὶ ἐπάταξεν
αὐτοὺς πληγὴν μεγάλην, καὶ συνέστειλεν αὐτοὺς, καὶ ἔλαβε τὰ
σκῦλα αὐτῶν. Καὶ ἐμνήσθη τῆς κακίας υἱῶν Βαιὰν, οἳ ἦσαν 4
τῷ λαῷ εἰς παγίδα καὶ εἰς σκάνδαλον ἐν τῷ ἐνεδρεύειν αὐτοὺς
ἐν ταῖς ὁδοῖς. Καὶ συνεκλείσθησαν ὑπʼ αὐτοῦ ἐν τοῖς 5
πύργοις, καὶ παρενέβαλεν ἐπʼ αὐτοὺς, καὶ ἀνεθεμάτισεν αὐτοὺς,
καὶ ἐνεπύρισε τοὺς πύργους αὐτῆς ἐν πυρὶ σὺν πᾶσι τοῖς
ἐνοῦσι.

Καὶ διεπέρασεν ἐπὶ τοὺς υἱοὺς Ἀμμὼν, καὶ εὗρε χεῖρα 6
κραταιὰν καὶ λαὸν πολὺν, καὶ Τιμόθεον ἡγούμενον αὐτῶν.
Καὶ συνῆψε πρὸς αὐτοὺς πολέμους πολλοὺς, καὶ συνετρί- 7
βησαν πρὸ προσώπου αὐτοῦ, καὶ ἐπάταξεν αὐτούς. Καὶ 8
προκατελάβετο τὴν Ἰαζὴρ καὶ τὰς θυγατέρας αὐτῆς, καὶ ἀνέ-
στρεψεν εἰς τὴν Ἰουδαίαν.

Καὶ ἐπισυνήχθησαν τὰ ἔθνη τὰ ἐν τῇ Γαλαὰδ ἐπὶ τὸν 9
Ἰσραὴλ τοὺς ὄντας ἐπὶ τοῖς ὁρίοις αὐτῶν τοῦ ἐξᾶραι αὐτούς·
καὶ ἔφυγον εἰς Δάθεμα τὸ ὀχύρωμα. Καὶ ἀπέστειλαν γράμ- 10
ματα πρὸς Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, λέγοντες,
ἐπισυνηγμένα ἐστὶν ἐφʼ ἡμᾶς τὰ ἔθνη τὰ κύκλῳ ἡμῶν τοῦ
ἐξᾶραι ἡμᾶς. Καὶ ἑτοιμάζονται ἐλθεῖν καὶ προκαταλαβέσθαι 11
τὸ ὀχύρωμα εἰς ὃ κατεφύγομεν, καὶ Τιμόθεος ἡγεῖται τῆς
δυνάμεως αὐτῶν.

Νῦν οὖν ἐλθὼν ἐξελοῦ ἡμᾶς ἐκ χειρὸς αὐτῶν, ὅτι πέπτω- 12
κεν ἐξ ἡμῶν πλῆθος. Καὶ πάντες οἱ ἀδελφοὶ ἡμῶν οἱ ὄντες 13
ἐν τοῖς Τωβίου τεθανάτωνται, καὶ ᾐχμαλωτίκασι τὰς γυναῖκας
αὐτῶν καὶ τὰ τέκνα αὐτῶν καὶ τὴν ἀποσκευὴν, καὶ ἀπώλεσαν
ἐκεῖ ὡς μίαν χιλιαρχίαν ἀνδρῶν.

Ἔτι αἱ ἐπιστολαὶ ἀνεγινώσκοντο, καὶ ἰδοὺ ἄγγελοι ἕτεροι 14
παρεγένοντο ἐκ τῆς Γαλιλαίας διεῤῥηχότες τὰ ἱμάτια, ἀπαγ-
γέλλοντες κατὰ τὰ ῥήματα ταῦτα, λέγοντες ἐπισυνῆχθαι ἐπʼ 15
αὐτοὺς ἐκ Πτολεμαΐδος καὶ Τύρου καὶ Σιδῶνος καὶ πάσης
Γαλιλαίας ἀλλοφύλων, τοῦ ἐξαναλῶσαι ἡμᾶς.

Ὡς δὲ ἤκουσεν Ἰούδας καὶ ὁ λαὸς τοὺς λόγους τούτους, 16
ἐπισυνήχθη ἐκκλησία μεγάλη, βουλεύσασθαι τί ποιήσωσι τοῖς
ἀδελφοῖς αὐτῶν τοῖς οὖσιν ἐν θλίψει, καὶ πολεμουμένοις ὑπʼ
αὐτῶν. Καὶ εἶπεν Ἰούδας Σίμωνι τῷ ἀδελφῷ αὐτοῦ, ἐπίλεξον 17
σεαυτῷ ἄνδρας, καὶ πορεύου καὶ ῥῦσαι τοὺς ἀδελφούς σου τοὺς
ἐν τῇ Γαλιλαίᾳ· ἐγὼ δὲ καὶ Ἰωνάθαν ὁ ἀδελφός μου πορευσό-

18 μεθα εἰς τὴν Γαλααδῖτιν. Καὶ κατέλιπεν Ἰώσηφον τὸν τοῦ
Ζαχαρίου, καὶ Ἀζαρίαν, ἡγουμένους τοῦ λαοῦ, μετὰ τῶν
19 ἐπιλοίπων τῆς δυνάμεως, ἐν τῇ Ἰουδαίᾳ εἰς τήρησιν. Καὶ
ἐνετείλατο αὐτοῖς, λέγων, πρόστητε τοῦ λαοῦ τούτου, καὶ μὴ
συνάψητε πόλεμον πρὸς τὰ ἔθνη ἕως τοῦ ἐπιστρέψαι ἡμᾶς.
20 Καὶ ἐμερίσθησαν Σίμωνι ἄνδρες τρισχίλιοι τοῦ πορευθῆναι
εἰς τὴν Γαλιλαίαν, Ἰούδᾳ δὲ ἄνδρες ὀκτακισχίλιοι εἰς τὴν
Γαλααδῖτιν.

21 Καὶ ἐπορεύθη Σίμων εἰς τὴν Γαλιλαίαν, καὶ συνῆψε πολέ-
μους πολλοὺς πρὸς τὰ ἔθνη, καὶ συνετρίβη τὰ ἔθνη ἀπὸ
22 προσώπου αὐτοῦ, καὶ ἐδίωξεν αὐτοὺς ἕως τῆς πύλης Πτολε-
μαΐδος· καὶ ἔπεσον ἐκ τῶν ἐθνῶν εἰς τρισχιλίους ἄνδρας, καὶ
23 ἔλαβε τὰ σκῦλα αὐτῶν. Καὶ παρέλαβε τοὺς ἐν τῇ Γαλιλαίᾳ
καὶ ἐν Ἀρβάττοις σὺν ταῖς γυναιξὶ καὶ τοῖς τέκνοις, καὶ πάντα
ὅσα ἦν αὐτοῖς, καὶ ἤγαγεν εἰς τὴν Ἰουδαίαν μετ' εὐφροσύνης
μεγάλης.

24 Καὶ Ἰούδας ὁ Μακκαβαῖος καὶ Ἰωνάθαν ὁ ἀδελφὸς αὐτοῦ
διέβησαν τὸν Ἰορδάνην, καὶ ἐπορεύθησαν ὁδὸν τριῶν ἡμερῶν
25 ἐν τῷ ἐρήμῳ. Καὶ συνήντησαν τοῖς Ναβαταίοις, καὶ
ἀπήντησαν αὐτοῖς εἰρηνικῶς, καὶ διηγήσαντο αὐτοῖς ἅπαντα
26 τὰ συμβάντα τοῖς ἀδελφοῖς αὐτῶν ἐν τῇ Γαλααδίτιδι. Καὶ
ὅτι πολλοὶ ἐξ αὐτῶν συνειλημμένοι εἰσὶν εἰς Βόσσορα, καὶ
Βοσὸρ, ἐν Ἀλέμοις, Χασφὼρ, Μακὲδ, καὶ Καρναΐν· πᾶσαι
27 αἱ πόλεις αὗται ὀχυραὶ καὶ μεγάλαι· καὶ ἐν ταῖς λοιπαῖς
πόλεσι τῆς Γαλααδίτιδός εἰσι συνειλημμένοι, καὶ εἰς αὔριον
τάσσονται παρεμβάλλειν ἐπὶ τὰ ὀχυρώματα, καὶ καταλα-
βέσθαι, καὶ ἐξᾶραι πάντας τούτους ἐν ἡμέρᾳ μιᾷ.

28 Καὶ ἀπέστρεψεν Ἰούδας καὶ ἡ παρεμβολὴ αὐτοῦ ὁδὸν εἰς
τὴν ἔρημον εἰς Βοσὸρ, ἄφνω· καὶ κατελάβετο τὴν πόλιν, καὶ
ἀπέκτεινε πᾶν ἀρσενικὸν ἐν στόματι ῥομφαίας, καὶ ἔλαβε
29 πάντα τὰ σκῦλα αὐτῶν, καὶ ἐνέπρησεν αὐτὴν πυρί. Καὶ
ἀπῆρεν ἐκεῖθεν νυκτὸς, καὶ ἐπορεύετο ἕως ἐπὶ τὸ ὀχύρωμα.

30 Καὶ ἐγένετο ἑωθινὴ, καὶ ἦραν τοὺς ὀφθαλμοὺς αὐτῶν, καὶ
ἰδοὺ λαὸς πολὺς οὗ οὐκ ἦν ἀριθμὸς, αἴροντες κλίμακας καὶ
μηχανὰς καταλαβέσθαι τὸ ὀχύρωμα, καὶ ἐπολέμουν αὐτούς.
31 Καὶ εἶδεν Ἰούδας ὅτι ἦρκται ὁ πόλεμος, καὶ ἡ κραυγὴ τῆς
πόλεως ἀνέβη εἰς τὸν οὐρανὸν σάλπιγξι καὶ φωνῇ μεγάλῃ.
32 Καὶ εἶπε τοῖς ἀνδράσι τῆς δυνάμεως, πολεμήσατε σήμερον
33 ὑπὲρ τῶν ἀδελφῶν ὑμῶν. Καὶ ἐξῆλθεν ἐν τρισὶν ἀρχαῖς ἐξ
ὄπισθεν αὐτῶν· καὶ ἐσάλπισαν ταῖς σάλπιγξι, καὶ ἐβόησαν ἐν
προσευχῇ.

34 Καὶ ἐπέγνω ἡ παρεμβολὴ Τιμοθέου ὅτι Μακκαβαῖός ἐστι,
καὶ ἔφυγον ἀπὸ προσώπου αὐτοῦ, καὶ ἐπάταξεν αὐτοὺς πληγὴν
μεγάλην, καὶ ἔπεσον ἐξ αὐτῶν ἐν ἐκείνῃ τῇ ἡμέρᾳ εἰς ὀκτακισ-
χιλίους ἄνδρας.

35 Καὶ ἀπέκλινεν εἰς Μασφὰ, καὶ ἐπολέμησεν αὐτὴν, καὶ
προκατελάβετο αὐτὴν, καὶ ἀπέκτεινε πᾶν ἀρσενικὸν αὐτῆς, καὶ
36 ἔλαβε τὰ σκῦλα αὐτῆς, καὶ ἐνέπρησεν αὐτὴν πυρί. Ἐκεῖθεν
ἀπῆρε, καὶ προκατελάβετο τὴν Χασφὼν, Μακὲδ, Βοσὸρ, καὶ
τὰς λοιπὰς πόλεις τῆς Γαλααδίτιδος.

37 Μετὰ δὲ τὰ ῥήματα ταῦτα συνήγαγε Τιμόθεος παρεμβολὴν
ἄλλην, καὶ παρενέβαλε κατὰ πρόσωπον Ῥαφὼν ἐκ πέραν τοῦ

Galaad. 18 So he left Joseph the *son* of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it. 19 Unto whom he gave commandment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again. 20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him. 22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took. 23 And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away *with him*, and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness, 25 where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad: 26 and how that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great: 27 and that they were shut up in the rest of the cities of the country of Galaad, and that against to morrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire. 29 From whence he removed by night, and went till he came to the fortress.

30 And betimes in the morning they looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for they assaulted them. 31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound, 32 he said unto his host, Fight this day for your brethren. 33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men. 35 This done, Judas turned aside to Maspha; and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire. 36 From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

37 After these things gathered Timotheus another host, and encamped against Raphon

beyond the brook. 38 So Judas sent *men* to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host. 39 He hath also hired the Arabians to help them, and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us: 41 but if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle. 43 So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim. 44 But they took the city, and burned the temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea. 46 Now when they came unto Ephron (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it. 47 Then they of the city shut them out, and stopped up the gates with stones. 48 Whereupon Judas sent unto them in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was. 50 So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands: 51 who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan into the great plain before Bethsan. 53 And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea. 54 So they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them was slain until they had returned in peace.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

χειμάῤῥου. Καὶ ἀπέστειλεν Ἰούδας κατασκοπεῦσαι τὴν 38
παρεμβολήν· καὶ ἀπήγγειλαν αὐτῷ, λέγοντες, ἐπισυνηγμένα
εἰσὶ πρὸς αὐτοὺς πάντα τὰ ἔθνη τὰ κύκλῳ ἡμῶν, δύναμις
πολλὴ σφόδρα. Καὶ Ἄραβας μεμίσθωται εἰς βοήθειαν 39
αὐτοῖς, καὶ παρενέβαλον πέραν τοῦ χειμάῤῥου ἕτοιμοι τοῦ
ἐλθεῖν ἐπὶ σὲ εἰς πόλεμον· καὶ ἐπορεύθη Ἰούδας εἰς συνάντησιν
αὐτῶν.

Καὶ εἶπε Τιμόθεος τοῖς ἄρχουσι τῆς δυνάμεως αὐτοῦ, ἐν τῷ 40
ἐγγίζειν Ἰούδαν καὶ τὴν παρεμβολὴν αὐτοῦ ἐπὶ τὸν χειμάῤῥουν
τοῦ ὕδατος, ἐὰν διαβῇ πρὸς ἡμᾶς πρότερος, οὐ δυνησόμεθα
ὑποστῆναι αὐτὸν, ὅτι δυνάμενος δυνήσεται πρὸς ἡμᾶς. Ἐὰν δὲ 41
δειλωθῇ, καὶ παρεμβάλῃ πέραν τοῦ ποταμοῦ, διαπεράσομεν
πρὸς αὐτὸν, καὶ δυνησόμεθα πρὸς αὐτόν.

Ὡς δὲ ἤγγισεν Ἰούδας ἐπὶ τὸν χειμάῤῥουν τοῦ ὕδατος, 42
ἔστησε τοὺς γραμματεῖς τοῦ λαοῦ ἐπὶ τοῦ χειμάῤῥου, καὶ
ἐνετείλατο αὐτοῖς, λέγων, μὴ ἀφῆτε πάντα ἄνθρωπον παρεμ-
βαλεῖν, ἀλλ' ἐρχέσθωσαν πάντες εἰς τὸν πόλεμον. Καὶ 43
διεπέρασεν ἐπ' αὐτοὺς πρότερος, καὶ πᾶς ὁ λαὸς ὄπισθεν
αὐτοῦ· καὶ συνετρίβησαν πρὸ προσώπου αὐτοῦ πάντα τὰ
ἔθνη, καὶ ἔῤῥιψαν τὰ ὅπλα αὐτῶν, καὶ ἔφυγον εἰς τὸ τέμενος
ἐν Καρναΐν. Καὶ προκατελάβοντο τὴν πόλιν, καὶ τὸ τέμε- 44
νος ἐνεπύρισαν ἐν πυρὶ σὺν πᾶσι τοῖς ἐν αὐτῷ· καὶ ἐτροπώθη
ἡ Καρναΐν, καὶ οὐκ ἐδύναντο ἔτι ὑποστῆναι κατὰ πρόσωπον
Ἰούδα.

Καὶ συνήγαγεν Ἰούδας πάντα Ἰσραὴλ τοὺς ἐν τῇ Γαλααδί- 45
τιδι ἀπὸ μικροῦ ἕως μεγάλου, καὶ τὰς γυναῖκας αὐτῶν, καὶ τὰ
τέκνα αὐτῶν, καὶ τὴν ἀποσκευὴν, παρεμβολὴν μεγάλην σφόδρα,
ἐλθεῖν εἰς γῆν Ἰούδα. Καὶ ἦλθον ἕως Ἐφρών· καὶ αὕτη ἡ 46
πόλις μεγάλη ἐπὶ τῆς εἰσόδου ὀχυρὰ σφόδρα· οὐκ ἦν ἐκκλῖναι
ἀπ' αὐτῆς δεξιὰν ἢ ἀριστερὰν, ἀλλ' ἢ διὰ μέσου αὐτῆς
πορεύεσθαι. Καὶ ἀπέκλεισαν αὐτοὺς οἱ ἐκ τῆς πόλεως, καὶ 47
ἐνέφραξαν τὰς πύλας λίθοις. Καὶ ἀπέστειλε πρὸς αὐτοὺς 48
Ἰούδας λόγοις εἰρηνικοῖς, λέγων, διελευσόμεθα διὰ τῆς γῆς
σου τοῦ ἀπελθεῖν εἰς τὴν γῆν ἡμῶν, καὶ οὐδεὶς κακοποιήσει
ὑμᾶς, πλὴν τοῖς ποσὶ παρελευσόμεθα· καὶ οὐκ ἠβούλοντο
ἀνοῖξαι αὐτῷ.

Καὶ ἐπέταξεν Ἰούδας κηρύξαι ἐν τῇ παρεμβολῇ, τοῦ 49
παρεμβαλεῖν ἕκαστον ἐν ᾧ ἐστι τόπῳ. Καὶ παρενέβαλον 50
οἱ ἄνδρες τῆς δυνάμεως, καὶ ἐπολέμησαν τὴν πόλιν ὅλην τὴν
ἡμέραν ἐκείνην καὶ ὅλην τὴν νύκτα, καὶ παρεδόθη ἡ πόλις
ἐν χερσὶν αὐτοῦ. Καὶ ἀπώλεσε πᾶν ἀρσενικὸν ἐν στόματι 51
ῥομφαίας, καὶ ἐξεῤῥίζωσεν αὐτὴν, καὶ ἔλαβε τὰ σκῦλα αὐτῆς,
καὶ διῆλθε διὰ τῆς πόλεως ἐπάνω τῶν ἀπεκταμμένων.

Καὶ διέβησαν τὸν Ἰορδάνην εἰς τὸ πεδίον τὸ μέγα κατὰ 52
πρόσωπον Βαιθσάν. Καὶ ἦν Ἰούδας ἐπισυνάγων τοὺς ἐσχα- 53
τίζοντας, καὶ παρακαλῶν τὸν λαὸν κατὰ πᾶσαν τὴν ὁδὸν,
ἕως οὗ ἦλθον εἰς γῆν Ἰούδα. Καὶ ἀνέβησαν εἰς τὸ ὄρος 54
Σιὼν ἐν εὐφροσύνῃ καὶ χαρᾷ· καὶ προσήγαγον ὁλοκαυτώ-
ματα, ὅτι οὐκ ἔπεσεν ἐξ αὐτῶν οὐθεὶς ἕως τοῦ ἐπιστρέψαι ἐν
εἰρήνῃ.

Καὶ ἐν ταῖς ἡμέραις αἷς ἦν Ἰούδας καὶ Ἰωνάθαν ἐν τῇ 55
Γαλαὰδ, καὶ Σίμων ὁ ἀδελφὸς αὐτοῦ ἐν τῇ Γαλιλαίᾳ κατὰ

56 πρόσωπον Πτολεμαΐδος, ἤκουσεν Ἰωσὴφ ὁ τοῦ Ζαχαρίου,
καὶ Ἀζαρίας, ἄρχοντες τῆς δυνάμεως, τῶν ἀνδραγαθιῶν καὶ
57 τοῦ πολέμου οἷα ἐποίησαν, καὶ εἶπε, ποιήσωμεν καὶ αὐτοὶ
ἑαυτοῖς ὄνομα, καὶ πορευθῶμεν πολεμῆσαι πρὸς τὰ ἔθνη τὰ
κύκλῳ ἡμῶν.
58 Καὶ παρήγγειλαν τοῖς ἀπὸ τῆς δυνάμεως τῆς μετ' αὐτῶν,
59 καὶ ἐπορεύθησαν ἐπὶ Ἰάμνειαν. Καὶ ἐξῆλθε Γοργίας ἐκ τῆς
πόλεως, καὶ οἱ ἄνδρες αὐτοῦ, εἰς συνάντησιν αὐτοῖς εἰς πόλεμον.
60 Καὶ ἐτροπώθη Ἰώσηφος καὶ Ἀζαρίας, καὶ ἐδιώχθησαν ἕως τῶν
ὁρίων τῆς Ἰουδαίας· καὶ ἔπεσον ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐκ τοῦ
61 λαοῦ τοῦ Ἰσραὴλ εἰς δισχιλίους ἄνδρας. Καὶ ἐγενήθη τροπὴ
μεγάλη ἐν τῷ λαῷ Ἰσραὴλ, ὅτι οὐκ ἤκουσαν Ἰούδα καὶ τῶν
62 ἀδελφῶν αὐτοῦ, οἰόμενοι ἀνδραγαθῆσαι. Αὐτοὶ δὲ οὐκ ἦσαν
ἐκ τοῦ σπέρματος τῶν ἀνδρῶν ἐκείνων, οἷς ἐδόθη σωτηρία
63 Ἰσραὴλ διὰ χειρὸς αὐτῶν. Καὶ ὁ ἀνὴρ Ἰούδας καὶ οἱ ἀδελφοὶ
αὐτοῦ ἐδοξάσθησαν σφόδρα ἐναντίον παντὸς Ἰσραὴλ, καὶ τῶν
64 ἐθνῶν πάντων, οὗ ἠκούετο τὸ ὄνομα αὐτῶν. Καὶ ἐπισυνήγοντο
πρὸς αὐτοὺς εὐφημοῦντες.
65 Καὶ ἐξῆλθεν Ἰούδας καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ἐπολέμουν
τοὺς υἱοὺς Ἡσαῦ ἐν τῇ γῇ πρὸς Νότον, καὶ ἐπάταξε τὴν
Χεβρὼν καὶ τὰς θυγατέρας αὐτῆς, καὶ καθεῖλε τὸ ὀχύρωμα
66 αὐτῆς, καὶ τοὺς πύργους αὐτῆς ἐνέπρησε κυκλόθεν. Καὶ
ἀπῆρε τοῦ πορευθῆναι εἰς γῆν ἀλλοφύλων, καὶ διεπορεύετο
τὴν Σαμάρειαν.
67 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔπεσον ἱερεῖς ἐν πολέμῳ βουλόμενοι
ἀνδραγαθῆσαι, ἐν τῷ αὐτοὺς ἐξελθεῖν εἰς πόλεμον ἀβουλεύτως.
68 Καὶ ἐξέκλινεν Ἰούδας εἰς Ἄζωτον γῆν ἀλλοφύλων, καὶ καθεῖλε
τοὺς βωμοὺς αὐτῶν, καὶ τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατέκαυσε
πυρὶ, καὶ ἐσκύλευσε τὰ σκῦλα τῶν πόλεων, καὶ ἐπέστρεψεν
εἰς τὴν γῆν Ἰούδα.
6 Καὶ ὁ βασιλεὺς Ἀντίοχος διεπορεύετο τὰς ἐπάνω χώρας,
καὶ ἤκουσεν ὅτι ἐστὶν Ἐλυμαῒς ἐν τῇ Περσίδι πόλις ἔνδοξος
2 πλούτῳ, ἀργυρίῳ τε καὶ χρυσίῳ, καὶ τὸ ἱερὸν τὸ ἐν αὐτῇ
πλούσιον σφόδρα, καὶ ἐκεῖ καλύμματα χρυσᾶ, καὶ θώρακες,
καὶ ὅπλα ἃ κατέλιπεν ἐκεῖ Ἀλέξανδρος ὁ Φιλίππου, βασιλεὺς
ὁ Μακεδὼν, ὃς ἐβασίλευσε πρῶτος ἐν τοῖς Ἕλλησι. Καὶ
3 ἦλθε καὶ ἐζήτει καταλαβέσθαι τὴν πόλιν, καὶ προνομεῦσαι
αὐτὴν, καὶ οὐκ ἠδυνάσθη, ὅτι ἐγνώσθη ὁ λόγος τοῖς ἐκ τῆς
4 πόλεως. Καὶ ἀνέστησαν αὐτῷ εἰς πόλεμον, καὶ ἔφυγε
καὶ ἀπῆρεν ἐκεῖθεν μετὰ λύπης μεγάλης, ἀποστρέψαι εἰς
Βαβυλῶνα.
5 Καὶ ἦλθεν ἀπαγγέλλων τις αὐτῷ εἰς τὴν Περσίδα, ὅτι
τετρόπωνται αἱ παρεμβολαὶ αἱ πορευθεῖσαι εἰς γῆν Ἰούδα.
6 Καὶ ἐπορεύθη Λυσίας δυνάμει ἰσχυρᾷ ἐν πρώτοις, καὶ ἀνε-
τράπη ἀπὸ προσώπου αὐτῶν, καὶ ἐπίσχυσαν ὅπλοις καὶ δυνάμει
καὶ σκύλοις πολλοῖς οἷς ἔλαβον ἀπὸ τῶν παρεμβολῶν ὧν
7 ἐξέκοψαν. Καὶ καθεῖλον τὸ βδέλυγμα ὃ ᾠκοδόμησεν ἐπὶ τὸ
θυσιαστήριον τὸ ἐν Ἱερουσαλὴμ, καὶ τὸ ἁγίασμα καθὼς τὸ
πρότερον ἐκύκλωσαν τείχεσιν ὑψηλοῖς, καὶ τὴν Βαιθσούραν
πόλιν αὐτοῦ.
8 Καὶ ἐγένετο ὡς ἤκουσεν ὁ βασιλεὺς τοὺς λόγους τούτους,
ἐθαμβήθη καὶ ἐσαλεύθη σφόδρα· καὶ ἔπεσεν ἐπὶ τὴν κοίτην,

56 Joseph the *son* of Zacharias, and Azarias,
captains of the garrisons, heard of the valiant
acts and warlike deeds which they had done.
57 Wherefore they said, Let us also get us
a name, and go fight against the heathen
that are round about us.
58 So when they had given charge unto the
garrison that was with them, they went
toward Jamnia. 59 Then came Gorgias and
his men out of the city to fight against them.
60 And so it was, that Joseph and Azarias
were put to flight, and pursued unto the
borders of Judea: and there were slain that
day of the people of Israel about two thou-
sand men. 61 Thus was there a great over-
throw among the children of Israel, because
they were not obedient unto Judas and his
brethren, but thought to do some valiant
act. 62 Moreover these men came not of
the seed of those, by whose hand deliverance
was given unto Israel. 63 Howbeit the man
Judas and his brethren were greatly re-
nowned in the sight of all Israel, and of all
the heathen, wheresoever their name was
heard of: 64 insomuch as the people assem-
bled unto them with joyful acclamations.
65 Afterward went Judas forth with his
brethren, and fought against the children
of Esau in the land toward the south, where
he smote Hebron, and the towns thereof,
and pulled down the fortress of it, and
burned the towers thereof round about.
66 From thence he removed to go into the
land of the Philistines, and passed through
Samaria.
67 At that time certain priests, desirous
to shew their valour, were slain in battle,
for that they went out to fight unadvisedly.
68 So Judas turned to Azotus in the land
of the Philistines, and when he had pulled
down their altars, and burned their carved
images with fire, and spoiled their cities, he
returned into the land of Judea.
About that time king Antiochus travelling
through the high countries heard say, that
Elymais in the country of Persia was a city
greatly renowned for riches, silver, and gold;
2 and that there was in it a very rich temple,
wherein were coverings of gold, and breast-
plates, and shields, which Alexander, *son* of
Philip, the Macedonian king, who reigned
first among the Grecians, had left there:
3 wherefore he came and sought to take the
city, and to spoil it; but he was not able,
because they of the city, having had warning
thereof, 4 rose up against him in battle: so
he fled, and departed thence with great
heaviness, and returned to Babylon.
5 Moreover there came one who brought
him tidings into Persia, that the armies,
which went against the land of Judea, were
put to flight: 6 and that Lysias, who went
forth first with a great power, was driven
away of the Jews; and that they were made
strong by the armour, and power, and store
of spoils, which they had gotten of the
armies, whom they had destroyed: 7 also
that they had pulled down the abomina-
tion, which he had set up upon the altar
in Jerusalem, and that they had compassed
about the sanctuary with high walls, as
before, and his city Bethsura.
8 Now when the king heard these words,
he was astonished and sore moved: where-
upon he laid him down upon his bed, and

fell sick for grief, because it had not befallen him as he looked for. 9 And there he continued many days: for his grief was ever more and more, and he made account that he should die. 10 Wherefore he called for all his friends, and said unto them, The sleep is gone from mine eyes, and my heart faileth for very care. 11 And I thought with myself, Into what tribulation am I come, and how great a flood *of misery* is it wherein now I am! for I was bountiful and beloved in my power. 12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause. 13 I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

14 Then called he for Philip, one of his friends, whom he made ruler over all his realm. 15 And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom. 16 So king Antiochus died there in the hundred forty and ninth year. 17 Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.

18 About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen. 19 Wherefore Judas, purposing to destroy them, called all the people together to besiege them. 20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and *other* engines.

21 Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves: 22 and they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren? 23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments; 24 for which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance.

25 Neither have they stretched out their hand against us only, but also against all their borders. 26 And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified. 27 Wherefore if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse. 29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers. 30 So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle. 31 These went through Idumea, and pitched against Beth-

*καὶ ἐνέπεσεν εἰς ἀῤῥωστίαν ἀπὸ τῆς λύπης, ὅτι οὐκ ἐγένετο αὐτῷ*
*καθὼς ἐνεθυμεῖτο. Καὶ ἦν ἐκεῖ ἡμέρας πλείους, ὅτι ἀνεκαινίσθη* 9
*ἐπ᾽ αὐτὸν λύπη μεγάλη, καὶ ἐλογίσατο ὅτι ἀποθνήσκει. Καὶ* 10
*ἐκάλεσε πάντας τοὺς φίλους αὐτοῦ, καὶ εἶπε πρὸς αὐτοὺς,*
*ἀφίσταται ὁ ὕπνος ἀπὸ τῶν ὀφθαλμῶν μου, καὶ συμπέπτωκα*
*τῇ καρδίᾳ ἀπὸ τῆς μερίμνης. Καὶ εἶπα τῇ καρδίᾳ μου, ἕως* 11
*τίνος θλίψεως ἦλθον καὶ κλύδωνος μεγάλου, ἐν ᾧ νῦν εἰμι;*
*ὅτι χρηστὸς καὶ ἀγαπώμενος ἤμην ἐν τῇ ἐξουσίᾳ μου. Νῦν* 12
*δὲ μιμνήσκομαι τῶν κακῶν ὧν ἐποίησα ἐν Ἱερουσαλὴμ, καὶ*
*ἔλαβον πάντα τὰ σκεύη τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ τὰ ἐν αὐτῇ,*
*καὶ ἐξαπέστειλα ἐξᾶραι τοὺς κατοικοῦντας Ἰούδα διακενῆς.*
*Ἔγνων οὖν ὅτι χάριν τούτων εὗρόν με τὰ κακὰ ταῦτα· καὶ* 13
*ἰδοὺ ἀπόλλυμαι λύπῃ μεγάλῃ ἐν γῇ ἀλλοτρίᾳ.*

*Καὶ ἐκάλεσε Φίλιππον ἕνα τῶν φίλων αὐτοῦ, καὶ κατέ-* 14
*στησεν αὐτὸν ἐπὶ πάσης τῆς βασιλείας αὐτοῦ. Καὶ ἔδωκεν* 15
*αὐτῷ τὸ διάδημα καὶ τὴν στολὴν αὐτοῦ καὶ τὸν δακτύλιον,*
*τοῦ ἀγαγεῖν Ἀντίοχον τὸν υἱὸν αὐτοῦ, καὶ ἐκθρέψαι αὐτὸν τοῦ*
*βασιλεύειν. Καὶ ἀπέθανεν ἐκεῖ Ἀντίοχος ὁ βασιλεὺς ἔτους* 16
*ἐννάτου καὶ τεσσαρακοστοῦ καὶ ἑκατοστοῦ. Καὶ ἐπέγνω* 17
*Λυσίας ὅτι τέθνηκεν ὁ βασιλεὺς, καὶ κατέστησε βασιλεύειν*
*Ἀντίοχον τὸν υἱὸν αὐτοῦ ἀντ᾽ αὐτοῦ, ὃν ἐξέθρεψε νεώτερον, καὶ*
*ἐκάλεσε τὸ ὄνομα αὐτοῦ Εὐπάτορα.*

*Καὶ οἱ ἐκ τῆς ἄκρας ἦσαν συγκλείοντες τὸν Ἰσραὴλ κύκλῳ* 18
*τῶν ἁγίων, καὶ ζητοῦντες τὰ κακὰ δι᾽ ὅλου, καὶ στήριγμα τοῖς*
*ἔθνεσι. Καὶ ἐλογίσατο Ἰούδας ἐξᾶραι αὐτούς· καὶ ἐξεκκλησίασε* 19
*πάντα τὸν λαὸν τοῦ περικαθίσαι ἐπ᾽ αὐτούς. Καὶ συνήχ-* 20
*θησαν ἅμα, καὶ περιεκάθισαν ἐπ᾽ αὐτοὺς ἔτους πεντηκοστοῦ*
*καὶ ἑκατοστοῦ, καὶ ἐποίησεν ἐπ᾽ αὐτοὺς βελοστάσεις καὶ*
*μηχανάς.*

*Καὶ ἐξῆλθον ἐξ αὐτῶν ἐκ τοῦ συγκλεισμοῦ, καὶ ἐκολλή-* 21
*θησαν αὐτοῖς τινὲς τῶν ἀσεβῶν ἐξ Ἰσραὴλ, καὶ ἐπορεύθησαν* 22
*πρὸς τὸν βασιλέα, καὶ εἶπον, ἕως πότε οὐ ποιήσῃ κρίσιν, καὶ*
*ἐκδικήσεις τοὺς ἀδελφοὺς ἡμῶν; Ἡμεῖς εὐδοκοῦμεν δουλεύειν* 23
*τῷ πατρί σου, καὶ πορεύεσθαι τοῖς ὑπ᾽ αὐτοῦ λεγομένοις, καὶ*
*κατακολουθεῖν τοῖς προστάγμασιν αὐτοῦ. Καὶ περικάθηνται* 24
*εἰς τὴν ἄκραν υἱοὶ τοῦ λαοῦ ἡμῶν, χάριν τούτου καὶ ἀλλο-*
*τριοῦνται ἀφ᾽ ἡμῶν· πλὴν ὅσοι εὑρίσκοντο ἀφ᾽ ἡμῶν ἐθανα-*
*τοῦντο, καὶ αἱ κληρονομίαι ἡμῶν διηρπάζοντο.*

*Καὶ οὐκ ἐφ᾽ ἡμᾶς μόνον ἐξέτειναν χεῖρα, ἀλλὰ καὶ ἐπὶ* 25
*πάντα τὰ ὅρια αὐτῶν. Καὶ ἰδοὺ παρεμβεβλήκασι σήμερον* 26
*ἐπὶ τὴν ἄκραν ἐν Ἱερουσαλὴμ, τοῦ καταλαβέσθαι αὐτὴν, καὶ*
*τὸ ἁγίασμα, καὶ τὴν Βαιθσούραν ὠχύρωσαν. Καὶ ἐὰν μὴ* 27
*προκαταλάβῃ αὐτοὺς διατάχους, μείζονα τούτων ποιήσουσι, καὶ*
*οὐ δυνήσῃ τοῦ κατασχεῖν αὐτῶν.*

*Καὶ ὠργίσθη ὁ βασιλεὺς ὅτε ἤκουσε, καὶ συνήγαγε πάντας* 28
*τοὺς φίλους αὐτοῦ, καὶ τοὺς ἄρχοντας τῆς δυνάμεως αὐτοῦ, καὶ*
*τοὺς ἐπὶ τῶν ἡνιῶν. Καὶ ἀπὸ βασιλειῶν ἑτέρων καὶ ἀπὸ* 29
*νήσων θαλασσῶν ἦλθον πρὸς αὐτὸν δυνάμεις μισθωταί. Καὶ* 30
*ἦν ὁ ἀριθμὸς τῶν δυνάμεων αὐτοῦ ἑκατὸν χιλιάδες τῶν πεζῶν,*
*καὶ εἴκοσι χιλιάδες ἵππων, καὶ ἐλέφαντες δύο καὶ τριάκοντα*
*εἰδότες πόλεμον. Καὶ ἦλθοσαν διὰ τῆς Ἰδουμαίας, καὶ παρ-* 31
*ενεβάλοσαν ἐπὶ Βαιθσούραν, καὶ ἐπολέμησαν ἡμέρας πολλὰς,*

καὶ ἐποίησαν μηχανάς· καὶ ἐξῆλθον, καὶ ἐνεπύρισαν αὐτὰς ἐν
πυρὶ, καὶ ἐπολέμησαν ἀνδρωδῶς.

32 Καὶ ἀπῆρεν Ἰούδας ἀπὸ τῆς ἄκρας, καὶ παρενέβαλεν εἰς
33 Βαιθζαχαρία ἀπέναντι τῆς παρεμβολῆς τοῦ βασιλέως. Καὶ
ὤρθρισεν ὁ βασιλεὺς τοπρωῒ, καὶ ἀπῆρε τὴν παρεμβολὴν ἐν
ὁρμήματι αὐτῆς κατὰ τὴν ὁδὸν Βαιθζαχαρία, καὶ διεσκευάσ-
θησαν αἱ δυνάμεις εἰς τὸν πόλεμον, καὶ ἐσάλπισαν ταῖς
σάλπιγξι.

34 Καὶ τοῖς ἐλέφασιν ἔδειξαν αἷμα σταφυλῆς καὶ μόρων, τοῦ
35 παραστῆσαι αὐτοὺς εἰς τὸν πόλεμον. Καὶ διεῖλον τὰ θηρία
εἰς τὰς φάλαγγας, καὶ παρέστησαν ἑκάστῳ ἐλέφαντι χιλίους
ἄνδρας τεθωρακισμένους ἐν ἁλυσιδωτοῖς, καὶ περικεφαλαῖαι
χαλκαῖ ἐπὶ τῶν κεφαλῶν αὐτῶν, καὶ πεντακόσιοι ἵπποι διά-
36 τεταγμένοι ἑκάστῳ θηρίῳ ἐκλελεγμένοι. Οὗτοι πρὸ καιροῦ,
οὗ ἐὰν ἦν τὸ θηρίον, ἦσαν, καὶ οὗ ἐὰν ἐπορεύετο, ἐπορεύοντο
37 ἅμα, οὐκ ἀφίσταντο ἀπ' αὐτοῦ. Καὶ πύργοι ξύλινοι ἐπ'
αὐτοὺς ὀχυροὶ σκεπαζόμενοι ἐφ' ἑκάστου θηρίου, ἐζωσμένοι ἐπ'
αὐτοῦ μηχαναῖς· καὶ ἐφ' ἑκάστου ἄνδρες δυνάμεως δύο καὶ
τριάκοντα οἱ πολεμοῦντες ἐπ' αὐτοῖς, καὶ ὁ Ἰνδὸς αὐτοῦ.

38 Καὶ τὴν ἐπίλοιπον ἵππον ἔνθεν καὶ ἔνθεν ἔστησαν ἐπὶ τὰ
δύο μέρη τῆς παρεμβολῆς, κατασείοντες καὶ καταφρασσόμενοι
39 ἐν ταῖς φάραγξιν. Ὡς δὲ ἔστιλβεν ὁ ἥλιος ἐπὶ τὰς χρυσᾶς καὶ
χαλκᾶς ἀσπίδας, ἔστιλβε τὰ ὄρη ἀπ' αὐτῶν, καὶ κατηύγαζεν ὡς
40 λαμπάδες πυρός. Καὶ ἐξετάθη μέρος τι τῆς παρεμβολῆς τοῦ
βασιλέως ἐπὶ τὰ ὑψηλὰ ὄρη, καί τινες ἐπὶ ταπεινά· καὶ ἤρχοντο
41 ἀσφαλῶς καὶ τεταγμένως. Καὶ ἐσαλεύοντο πάντες οἱ ἀκούοντες
φωνῆς πλήθους αὐτῶν, καὶ ὁδοιπαρίας τοῦ πλήθους, καὶ συγ-
κρουσμοῦ τῶν ὅπλων· ἦν γὰρ ἡ παρεμβολὴ μεγάλη σφόδρα
καὶ ἰσχυρά.

42 Καὶ ἤγγισεν Ἰούδας καὶ ἡ παρεμβολὴ αὐτοῦ εἰς παράταξιν·
καὶ ἔπεσον ἀπὸ τῆς παρεμβολῆς τοῦ βασιλέως ἑξακόσιοι
43 ἄνδρες. Καὶ εἶδεν Ἐλεάζαρ ὁ Σαυαρὰν ἓν τῶν θηρίων τεθω-
ρακισμένον θώρακι βασιλικῷ, καὶ ἦν ὑπεράγον πάντα τὰ
44 θηρία, καὶ ὤφθη ὅτι ἐν αὐτῷ ἐστιν ὁ βασιλεύς. Καὶ ἔδωκεν
ἑαυτὸν τοῦ σῶσαι τὸν λαὸν αὐτοῦ, καὶ περιποιῆσαι ἑαυτῷ
45 ὄνομα αἰώνιον. Καὶ ἐπέδραμεν αὐτῷ θράσει εἰς μέσον τῆς
φάλαγγος, καὶ ἐθανάτου δεξιὰ καὶ εὐώνυμα καὶ ἐσχίζοντο ἀπ'
46 αὐτοῦ ἔνθα καὶ ἔνθα. Καὶ εἰσέδυ ὑπὸ τὸν ἐλέφαντα, καὶ ὑπέ-
θηκεν αὐτῷ, καὶ ἀνεῖλεν αὐτὸν, καὶ ἔπεσεν ἐπὶ τὴν γῆν ἐπάνω
47 αὐτοῦ, καὶ ἀπέθανεν ἐκεῖ. Καὶ ἴδον τὴν ἰσχὺν τῆς βασιλείας
καὶ τὸ ὅρμημα τῶν δυνάμεων, καὶ ἐξέκλιναν ἀπ' αὐτῶν.

48 Οἱ δὲ ἐκ τῆς παρεμβολῆς τοῦ βασιλέως ἀνέβαινον εἰς συνάν-
τησιν αὐτῶν εἰς Ἱερουσαλήμ· καὶ παρενέβαλεν ὁ βασιλεὺς εἰς
49 τὴν Ἰουδαίαν καὶ εἰς τὸ ὄρος Σιών, καὶ ἐποίησεν εἰρήνην μετὰ
τῶν ἐκ Βαιθσούρων· καὶ ἐξῆλθον ἐκ τῆς πόλεως, ὅτι οὐκ ἦν
αὐτοῖς ἐκεῖ διατροφὴ τοῦ συγκεκλεῖσθαι ἐν αὐτῇ, ὅτι σάββατον
ἦν τῇ γῇ.

50 Καὶ κατελάβετο βασιλεὺς τὴν Βαιθσούραν, καὶ ἀπέταξεν
51 ἐκεῖ φρουρὰν τηρεῖν αὐτὴν, καὶ παρενέβαλεν ἐπὶ τὸ ἁγίασμα

sura, which they assaulted many days,
making engines; but they *of Bethsura* came
out, and burned them with fire, and fought
valiantly.
32 Upon this Judas removed from the
tower, and pitched in Bethzacharias, over
against the king's camp. 33 Then the king
rising very early marched fiercely with his
host toward Bethzacharias, where his armies
made them ready to battle, and sounded the
trumpets.
34 And to the end they might provoke the
elephants to fight, they shewed them the
blood of grapes and mulberries. 35 More-
over they divided the beasts among the
armies, and for every elephant they ap-
pointed a thousand men, armed with coats
of mail, and with helmets of brass on their
heads; and beside this, for every beast were
ordained five hundred horsemen of the best.
36 These were ready at every occasion:
wheresoever the beast was, and whitherso-
ever the beast went, they went also, neither
departed they from him. 37 And upon the
beasts were there strong towers of wood,
which covered every one of them, and were
girt fast unto them with devices: there
were also upon every one two and thirty
strong men, that fought upon them, beside
the Indian that ruled him.
38 As for the remnant of the horsemen,
they set them on this side and that side at
the two parts of the host, giving them signs
what to do, and being harnessed all over
amidst the ranks. 39 Now when the sun
shone upon the shields of gold and brass, the
mountains glistered therewith, and shined
like lamps of fire. 40 So part of the king's
army being spread upon the high mountains,
and part on the valleys below, they marched
on safely and in order. 41 Wherefore all
that heard the noise of their multitude, and
the marching of the company, and the
rattling of the harness, were moved: for the
army was very great and mighty.
42 Then Judas and his host drew near,
and entered into battle, and there were
slain of the king's army six hundred men.
43 Eleazar also, *surnamed* Savaran, perceiv-
ing that one of the beasts, armed with royal
harness, was higher than all the rest, and
supposing that the king was upon him,
44 put himself in jeopardy, to the end he
might deliver his people, and get him a per-
petual name: 45 wherefore he ran upon him
courageously through the midst of the battle,
slaying on the right hand and on the left,
so that they were divided from him on both
sides. 46 Which done, he crept under the
elephant, and thrust him under, and slew
him: whereupon the elephant fell down
upon him, and there he died. 47 Howbeit
*the rest of the Jews* seeing the strength of
the king, and the violence of his forces,
turned away from them.
48 Then the king's army went up to Jeru-
salem to meet them, and the king pitched
his tents against Judea, and against mount
Sion. 49 But with them that were in Beth-
sura he made peace: for they came out of
the city, because they had no victuals there
to endure the siege, it being a year of rest
to the land.
50 So the king took Bethsura, and set a
garrison there to keep it. 51 As for the

sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings. 52 Whereupon they also made engines against their engines, and held them battle a long season. 53 Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea, that were delivered from the Gentiles, had eaten up the residue of the store;) 54 there were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

55 At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king, 56 was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of affairs. 57 Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us: 58 now therefore let us be friends with these men, and make peace with them, and with all their nation; 59 and covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

60 So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof. 61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold. 62 Then the king entered into mount Sion: but when he saw the strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about. 63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

In the hundred and one and fiftieth year Demetrius the *son* of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned there.

2 And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him. 3 Wherefore, when he knew it, he said, Let me not see their faces. 4 So his host slew them. Now when Demetrius was set upon the throne of his kingdom, 5 there came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain: 6 and they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land. 7 Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them.

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the river, and was a great man in the kingdom, and faithful to the king. 9 And him he sent

ἡμέρας πολλὰς, καὶ ἔστησεν ἐκεῖ βελοστάσεις καὶ μηχανὰς καὶ
πυρόβολα καὶ λιθόβολα καὶ σκορπίδια εἰς τὸ βάλλεσθαι βέλη,
καὶ σφενδόνας. Καὶ ἐποίησαν καὶ αὐτοὶ μηχανὰς πρὸς τὰς 52
μηχανὰς αὐτῶν, καὶ ἐπολέμησαν ἡμέρας πολλάς. Βρώματα 53
δὲ οὐκ ἦν ἐν τοῖς ἀγγείοις, διὰ τὸ ἕβδομον ἔτος εἶναι, καὶ οἱ
ἀνασωζόμενοι εἰς τὴν Ἰουδαίαν ἀπὸ τῶν ἐθνῶν κατέφαγον τὸ
ὑπόλειμμα τῆς παραθέσεως. Καὶ ὑπελείφθησαν ἐν τοῖς ἁγίοις 54
ἄνδρες ὀλίγοι, ὅτι κατεκράτησεν αὐτῶν ὁ λιμός· καὶ ἐσκορ-
πίσθησαν ἕκαστος εἰς τὸν τόπον αὐτοῦ.

Καὶ ἤκουσε Λυσίας, ὅτι Φίλιππος, ὃν κατέστησεν ὁ βασιλεὺς 55
Ἀντίοχος ἔτι ζῶν, ἐκθρέψαι Ἀντίοχον τὸν υἱὸν αὐτοῦ εἰς τὸ
βασιλεῦσαι αὐτὸν, ἀπέστρεψεν ἀπὸ τῆς Περσίδος καὶ Μηδείας, 56
καὶ αἱ δυνάμεις αἱ πορευθεῖσαι τοῦ βασιλέως μετ' αὐτοῦ, καὶ
ὅτι ζητεῖ παραλαβεῖν τὰ πράγματα. Καὶ κατέσπευσε τοῦ 57
ἀπελθεῖν, καὶ εἰπεῖν πρὸς τὸν βασιλέα καὶ τοὺς ἡγεμόνας τῆς
δυνάμεως καὶ τοὺς ἄνδρας, ἐκλείπομεν καθ' ἡμέραν, καὶ ἡ
τροφὴ ἡμῖν ὀλίγη, καὶ ὁ τόπος οὗ παρεμβάλλομεν ἐστιν
ὀχυρὸς, καὶ ἐπίκειται ἡμῖν τὰ τῆς βασιλείας. Νῦν οὖν δῶμεν 58
δεξιὰν τοῖς ἀνθρώποις τούτοις, καὶ ποιήσωμεν μετ' αὐτῶν
εἰρήνην καὶ μετὰ παντὸς ἔθνους αὐτῶν, καὶ στήσωμεν αὐτοῖς 59
τοῦ πορεύεσθαι τοῖς νομίμοις αὐτῶν, ὡς τοπρότερον· χάριν γὰρ
τῶν νομίμων αὐτῶν ὧν διεσκεδάσαμεν, ὠργίσθησαν, καὶ ἐποίησαν
ταῦτα πάντα.

Καὶ ἤρεσεν ὁ λόγος ἐναντίον τοῦ βασιλέως καὶ τῶν ἀρχόν- 60
των, καὶ ἀπέστειλε πρὸς αὐτοὺς εἰρηνεῦσαι, καὶ ἐπεδέξαντο.
Καὶ ὤμοσεν αὐτοῖς ὁ βασιλεὺς καὶ οἱ ἄρχοντες· ἐπὶ τούτοις 61
ἐξῆλθον ἐκ τοῦ ὀχυρώματος. Καὶ εἰσῆλθεν ὁ βασιλεὺς εἰς τὸ 62
ὄρος Σιὼν, καὶ εἶδε τὸ ὀχύρωμα τοῦ τόπου· καὶ ἠθέτησε τὸν
ὁρκισμὸν ὃν ὤμοσε, καὶ ἐνετείλατο καθελεῖν τὸ τεῖχος κυκλόθεν.
Καὶ ἀπῆρε κατὰ σπουδὴν, καὶ ἀπέστρεψεν εἰς Ἀντιόχειαν, καὶ 63
εὗρε Φίλιππον κυριεύοντα τῆς πόλεως, καὶ ἐπολέμησε πρὸς
αὐτὸν, καὶ κατελάβετο τὴν πόλιν βίᾳ.

Ἔτους ἑνὸς καὶ πεντηκοστοῦ καὶ ἑκατοστοῦ ἐξῆλθε Δημή- 7
τριος ὁ τοῦ Σελεύκου ἐκ Ῥώμης, καὶ ἀνέβη σὺν ἀνδράσιν
ὀλίγοις εἰς πόλιν παραθαλασσίαν, καὶ ἐβασίλευσεν ἐκεῖ.

Καὶ ἐγένετο ὡς εἰσεπορεύετο εἰς οἶκον βασιλείας πατέρων 2
αὐτοῦ, συνέλαβον αἱ δυνάμεις τὸν Ἀντίοχον καὶ τὸν Λυσίαν
ἄγειν αὐτοὺς αὐτῷ. Καὶ ἐγνώσθη αὐτῷ τὸ πρᾶγμα, καὶ εἶπε, 3
μή μοι δείξητε τὰ πρόσωπα αὐτῶν. Καὶ ἀπέκτειναν αὐτοὺς 4
αἱ δυνάμεις, καὶ ἐκάθισε Δημήτριος ἐπὶ θρόνου βασιλείας
αὐτοῦ. Καὶ ἦλθον πρὸς αὐτὸν πάντες ἄνδρες ἄνομοι καὶ 5
ἀσεβεῖς ἐξ Ἰσραὴλ, καὶ Ἄλκιμος ἡγεῖτο αὐτῶν, βουλόμενος
ἱερατεύειν. Καὶ κατηγόρησαν τοῦ λαοῦ πρὸς τὸν βασιλέα, 6
λέγοντες, ἀπώλεσεν Ἰούδας καὶ οἱ ἀδελφοὶ αὐτοῦ τοὺς φίλους
σου, καὶ ἡμᾶς ἐσκόρπισαν ἀπὸ τῆς γῆς ἡμῶν. Νῦν οὖν 7
ἀπόστειλον ἄνδρα ᾧ πιστεύεις, καὶ πορευθεὶς ἰδέτω τὴν ἐξολό-
θρευσιν πᾶσαν ἣν ἐποίησεν ἡμῖν καὶ τῇ χώρᾳ τοῦ βασιλέως,
καὶ κολασάτω αὐτοὺς καὶ πάντας τοὺς ἐπιβοηθοῦντας αὐτοῖς.

Καὶ ἐπέλεξεν ὁ βασιλεὺς τὸν Βακχίδην τῶν φίλων τοῦ 8
βασιλέως, κυριεύοντα ἐν τῷ πέραν τοῦ ποταμοῦ, καὶ μέγαν ἐν
τῇ βασιλείᾳ, καὶ πιστὸν τῷ βασιλεῖ. Καὶ ἀπέστειλεν αὐτὸν 9

καὶ Ἄλκιμον τὸν ἀσεβῆ, καὶ ἔστησεν αὐτῷ τὴν ἱερωσύνην, καὶ
ἐνετείλατο αὐτῷ ποιῆσαι τὴν ἐκδίκησιν ἐν τοῖς υἱοῖς Ἰσραήλ.
10 Καὶ ἀπῆραν, καὶ ἦλθον μετὰ δυνάμεως πολλῆς εἰς γῆν Ἰούδα·
καὶ ἀπέστειλεν ἀγγέλους πρὸς Ἰούδαν, καὶ τοὺς ἀδελφοὺς
11 αὐτοῦ, λόγοις εἰρηνικοῖς μετὰ δόλου. Καὶ οὐ προσέσχον τοῖς
λόγοις αὐτῶν, ἴδον γὰρ ὅτι ἦλθον μετὰ δυνάμεως πολλῆς.

12 Καὶ ἐπισυνήχθησαν πρὸς Ἄλκιμον καὶ Βακχίδην συναγωγὴ
13 γραμματέων ἐκζητῆσαι δίκαια. Καὶ πρῶτοι οἱ Ἀσιδαῖοι ἦσαν
14 ἐν υἱοῖς Ἰσραήλ, καὶ ἐπεζήτουν παρὰ αὐτῶν εἰρήνην· Εἶπαν
γὰρ, ἄνθρωπος ἱερεὺς ἐκ τοῦ σπέρματος Ἀαρὼν ἦλθεν ἐν ταῖς
15 δυνάμεσι, καὶ οὐκ ἀδικήσει ἡμᾶς. Καὶ ἐλάλησε μετ᾽ αὐτῶν
λόγους εἰρηνικοὺς, καὶ ὤμοσεν αὐτοῖς, λέγων, οὐκ ἐκζητήσομεν
16 ὑμῖν κακὸν, καὶ τοῖς φίλοις ὑμῶν. Καὶ ἐνεπίστευσαν αὐτῷ·
καὶ συνέλαβεν ἐξ αὐτῶν ἑξήκοντα ἄνδρας, καὶ ἀπέκτεινεν
17 αὐτοὺς ἐν ἡμέρᾳ μιᾷ, κατὰ τὸν λόγον ὃν ἔγραψε, σάρκας ὁσίων
σου καὶ αἵματα αὐτῶν ἐξέχεαν κύκλῳ Ἱερουσαλὴμ, καὶ οὐκ ἦν
18 αὐτοῖς ὁ θάπτων. Καὶ ἐπέπεσεν αὐτῶν ὁ φόβος καὶ ὁ τρόμος
ἐπὶ πάντα τὸν λαὸν, ὅτι εἶπαν, οὐκ ἔστιν ἐν αὐτοῖς ἀλήθεια
καὶ κρίσις· παρέβησαν γὰρ τὴν στάσιν καὶ τὸν ὅρκον ὃν
ὤμοσαν.

19 Καὶ ἀπῆρε Βακχίδης ἀπὸ Ἱερουσαλὴμ, καὶ παρενέβαλεν ἐν
Βηζὲθ, καὶ ἀπέστειλε καὶ συνέλαβε πολλοὺς ἀπὸ τῶν ἀπ᾽ αὐτοῦ
αὐτομολησάντων ἀνδρῶν, καί τινας τοῦ λαοῦ, καὶ ἔθυσεν αὐτοὺς
20 εἰς τὸ φρέαρ τὸ μέγα. Καὶ κατέστησε τὴν χώραν τῷ Ἀλκίμῳ,
καὶ ἀφῆκε μετ᾽ αὐτοῦ δύναμιν τοῦ βοηθεῖν αὐτῷ· καὶ ἀπῆλθε
21 Βακχίδης πρὸς τὸν βασιλέα. Καὶ ἠγωνίσατο Ἄλκιμος περὶ
22 τῆς ἀρχιερωσύνης. Καὶ συνήχθησαν πρὸς αὐτὸν πάντες οἱ
ταράσσοντες τὸν λαὸν αὐτῶν, καὶ κατεκράτησαν γῆν Ἰούδα, καὶ
ἐποίησαν πληγὴν μεγάλην ἐν Ἰσραήλ.

23 Καὶ εἶδεν Ἰούδας πᾶσαν τὴν κακίαν ἣν ἐποίησεν Ἄλκιμος
24 καὶ οἱ μετ᾽ αὐτοῦ ἐν υἱοῖς Ἰσραὴλ ὑπὲρ τὰ ἔθνη· καὶ ἐξῆλθεν
εἰς πάντα τὰ ὅρια τῆς Ἰουδαίας κυκλόθεν, καὶ ἐποίησεν ἐκδί-
κησιν ἐν τοῖς ἀνδράσι τοῖς αὐτομολήσασι, καὶ ἀνεστάλησαν
τοῦ πορεύεσθαι εἰς τὴν χώραν.

25 Ὡς δὲ εἶδεν Ἄλκιμος ὅτι ἐνίσχυσεν Ἰούδας καὶ οἱ μετ᾽
αὐτοῦ, καὶ ἔγνω ὅτι οὐ δύναται ὑποστῆναι αὐτοὺς, καὶ ἐπέ-
στρεψε πρὸς τὸν βασιλέα, καὶ κατηγόρησεν αὐτῶν πονηρά.

26 Καὶ ἀπέστειλεν ὁ βασιλεὺς Νικάνορα, ἕνα τῶν ἀρχόντων
αὐτοῦ τῶν ἐνδόξων, καὶ μισοῦντα καὶ ἐχθραίνοντα τῷ Ἰσραὴλ,
27 καὶ ἐνετείλατο αὐτῷ ἐξᾶραι τὸν λαόν. Καὶ ἦλθε Νικάνωρ εἰς
Ἱερουσαλὴμ δυνάμει πολλῇ, καὶ ἀπέστειλε πρὸς Ἰούδαν καὶ
28 τοὺς ἀδελφοὺς αὐτοῦ μετὰ δόλου λόγοις εἰρηνικοῖς, λέγων, μὴ
ἔστω μάχη ἀναμέσον ἐμοῦ καὶ ὑμῶν· ἥξω ἐν ἀνδράσιν ὀλίγοις,
29 ἵνα ὑμῶν ἴδω τὰ πρόσωπα μετ᾽ εἰρήνης. Καὶ ἦλθε πρὸς
Ἰούδαν, καὶ ἠσπάσαντο ἀλλήλους εἰρηνικῶς· καὶ οἱ πολέμιοι
30 ἦσαν ἕτοιμοι ἐξαρπάσαι τὸν Ἰούδαν. Καὶ ἐγνώσθη ὁ λόγος
τῷ Ἰούδᾳ, ὅτι μετὰ δόλου ἦλθεν ἐπ᾽ αὐτόν· καὶ ἐπτοήθη ἀπ᾽
αὐτοῦ, καὶ οὐκ ἐβουλήθη ἔτι ἰδεῖν τὸ πρόσωπον αὐτοῦ.

31 Καὶ ἔγνω Νικάνωρ ὅτι ἀπεκαλύφθη ἡ βουλὴ αὐτοῦ, καὶ
ἐξῆλθεν εἰς συνάντησιν τῷ Ἰούδᾳ ἐν πολέμῳ κατὰ Χαφαρσα-

with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel. [10] So they departed, and came with a great power into the land of Juda, where they sent messengers to Judas and his brethren with peaceable words deceitfully. [11] But they gave no heed to their words; for they saw that they were come with great power.

[12] Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice. [13] Now the Assideans were the first among the children of Israel that sought peace of them: [14] for said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong. [15] So he spake unto them peaceably, and sware unto them, saying, We will procure the harm neither of you nor your friends. [16] Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote, [17] The flesh of thy saints *have they cast out*, and their blood have they shed round about Jerusalem, and there was none to bury them. [18] Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor righteousness in them; for they have broken the covenant and oath that they made.

[19] After this removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, *he cast them* into the great pit. [20] Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king. [21] But Alcimus contended for the high priesthood. [22] And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

[23] Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen, [24] he went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.

[25] On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said evil things against them.

[26] Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people. [27] So Nicanor came to Jerusalem with a great force: and sent unto Judas and his brethren deceitfully with friendly words, saying, [28] Let there be no battle between me and you; I will come with a few men, that I may see you in peace. [29] He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence. [30] Which thing after it was known to Judas, *to wit*, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

[31] Nicanor also, when he saw that his counsel was discovered, went out to fight

against Judas beside Capharsalama: 32 and there were slain of Nicanor's side about five thousand men, and *the rest* fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king. 34 But he mocked them, and laughed at them, and abused them shamefully, and spake proudly, 35 and sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.

36 Then the priests entered in, and stood before the altar and the temple, weeping, and saying, 37 Thou, O Lord, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people: 38 be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

39 So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where a host out of Syria met him. 40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying, 41 O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote an hundred fourscore and five thousand of them. 42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled. 45 Then they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets. 46 Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterwards they took the spoils, and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem. 48 For this cause the people rejoiced greatly, and kept that day *as* a day of great gladness. 49 Moreover they ordained to keep yearly this day, being the thirteenth of Adar. 50 Thus the land of Juda was in rest a little while.

Now Judas had heard of the fame of the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them; 2 and that they were men of great valour. It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under

*λαμά. Καὶ ἔπεσον τῶν παρὰ Νικάνορος ὡσεὶ πεντακισχίλιοι* 32
*ἄνδρες, καὶ ἔφυγον εἰς τὴν πόλιν Δαυίδ.*

*Καὶ μετὰ τοὺς λόγους τούτους ἀνέβη Νικάνωρ εἰς τὸ ὄρος* 33
*Σιών· καὶ ἐξῆλθον ἀπὸ τῶν ἱερέων ἐκ τῶν ἁγίων καὶ ἀπὸ*
*τῶν πρεσβυτέρων τοῦ λαοῦ ἀσπάσασθαι αὐτὸν εἰρηνικῶς,*
*καὶ δεῖξαι αὐτῷ τὴν ὁλοκαύτωσιν τὴν προσφερομένην ὑπὲρ τοῦ*
*βασιλέως. Καὶ ἐμυκτήρισεν αὐτοὺς, καὶ κατεγέλασεν αὐτῶν,* 34
*καὶ ἐμίανεν αὐτοὺς, καὶ ἐλάλησεν ὑπερηφάνως. Καὶ ὤμοσε* 35
*μετὰ θυμοῦ, λέγων, ἐὰν μὴ παραδοθῇ Ἰούδας καὶ ἡ παρεμβολὴ*
*αὐτοῦ εἰς χεῖράς μου τὸ νῦν, καὶ ἔσται ἐὰν ἐπιστρέψω ἐν εἰρήνῃ,*
*ἐμπυριῶ τὸν οἶκον τοῦτον· καὶ ἐξῆλθε μετὰ θυμοῦ μεγάλου.*

*Καὶ εἰσῆλθον οἱ ἱερεῖς, καὶ ἔστησαν κατὰ πρόσωπον τοῦ* 36
*θυσιαστηρίου καὶ τοῦ ναοῦ, καὶ ἔκλαυσαν, καὶ εἶπον, σὺ, Κύριε,* 37
*ἐξελέξω τὸν οἶκον τοῦτον ἐπικληθῆναι τὸ ὄνομά σου ἐπʼ αὐτῷ,*
*εἶναι οἶκον προσευχῆς καὶ δεήσεως τῷ λαῷ σου. Ποίησον* 38
*ἐκδίκησιν ἐν τῷ ἀνθρώπῳ τούτῳ καὶ ἐν τῇ παρεμβολῇ αὐτοῦ,*
*καὶ πεσέτωσαν ἐν ῥομφαίᾳ· μνήσθητι τῶν δυσφημιῶν αὐτῶν,*
*καὶ μὴ δῷς αὐτοῖς μονήν.*

*Καὶ ἐξῆλθε Νικάνωρ ἐξ Ἱερουσαλὴμ, καὶ παρενέβαλεν ἐν* 39
*Βαιθωρὼν, καὶ συνήντησεν αὐτῷ δύναμις Συρίας. Καὶ Ἰούδας* 40
*παρενέβαλεν ἐν Ἀδασὰ ἐν τρισχιλίοις ἀνδράσι· καὶ προσηύξατο*
*Ἰούδας, καὶ εἶπεν, οἱ παρὰ τοῦ βασιλέως Ἀσσυρίων ὅτε ἐδυσ-* 41
*φήμησαν, ἐξῆλθεν ὁ ἄγγελός σου, Κύριε, καὶ ἐπάταξεν ἐν*
*αὐτοῖς ἑκατὸν ὀγδοηκονταπέντε χιλιάδας. Οὕτω σύντριψον τὴν* 42
*παρεμβολὴν ταύτην ἐνώπιον ἡμῶν σήμερον, καὶ γνώτωσαν οἱ*
*ἐπίλοιποι, ὅτι κακῶς ἐλάλησαν ἐπὶ τὰ ἅγιά σου, καὶ κρῖνον*
*αὐτὸν κατὰ τὴν κακίαν αὐτοῦ.*

*Καὶ συνῆψαν αἱ παρεμβολαὶ εἰς πόλεμον τῇ τρισκαιδε-* 43
*κάτῃ τοῦ μηνὸς Ἄδαρ, καὶ συνετρίβη ἡ παρεμβολὴ Νικά-*
*νορος, καὶ ἔπεσεν αὐτὸς πρῶτος ἐν τῷ πολέμῳ.*

*Ὡς δὲ εἶδεν ἡ παρεμβολὴ αὐτοῦ ὅτι ἔπεσε Νικάνωρ, ῥίψαντες* 44
*τὰ ὅπλα αὐτῶν ἔφυγον. Καὶ κατεδίωκον αὐτοὺς ὁδὸν ἡμέρας* 45
*μιᾶς ἀπὸ Ἀδασὰ ἕως τοῦ ἐλθεῖν εἰς Γάζηρα, καὶ ἐσάλπισαν*
*ὀπίσω αὐτῶν ταῖς σάλπιγξι τῶν σημασιῶν. Καὶ ἐξῆλθον ἐκ* 46
*πασῶν τῶν κωμῶν τῆς Ἰουδαίας κυκλόθεν, καὶ ὑπερεκέρων*
*αὐτοὺς, καὶ ἀνέστρεφον οὗτοι πρὸς τούτους· καὶ ἔπεσον πάντες*
*ῥομφαίᾳ, καὶ οὐ κατελείφθη ἐξ αὐτῶν οὐδὲ εἷς.*

*Καὶ ἔλαβον τὰ σκῦλα καὶ τὴν προνομὴν, καὶ τὴν κεφαλὴν* 47
*Νικάνορος ἀφεῖλον, καὶ τὴν δεξιὰν αὐτοῦ ἣν ἐξέτεινεν ὑπερη-*
*φάνως, καὶ ἤνεγκαν, καὶ ἐξέτειναν παρὰ τὴν Ἱερουσαλήμ. Καὶ* 48
*εὐφράνθη ὁ λαὸς σφόδρα, καὶ ἤγαγον τὴν ἡμέραν ἐκείνην*
*ἡμέραν εὐφροσύνης μεγάλης. Καὶ ἔστησαν τοῦ ἄγειν κατὰ* 49
*ἐνιαυτὸν τὴν ἡμέραν ταύτην τὴν τρισκαιδεκάτην τοῦ Ἄδαρ.*
*Καὶ ἡσύχασεν ἡ γῆ Ἰούδα ἡμέρας ὀλίγας.* 50

*Καὶ ἤκουσεν Ἰούδας τὸ ὄνομα τῶν Ῥωμαίων, ὅτι εἰσὶ δυνατοὶ* 8
*ἰσχύϊ· καὶ αὐτοὶ εὐδοκοῦσιν ἐν πᾶσι τοῖς προστιθεμένοις αὐτοῖς,*
*καὶ ὅσοι ἂν προσέλθωσιν αὐτοῖς, ἱστῶσιν αὐτοῖς φιλίαν, καὶ*
*ὅτι εἰσὶ δυνατοὶ ἰσχύϊ· καὶ διηγήσαντο αὐτῷ τοὺς πολέμους* 2
*αὐτῶν, καὶ τὰς ἀνδραγαθίας ἃς ποιοῦσιν ἐν τοῖς Γαλάταις,*
*καὶ ὅτι κατεκράτησαν αὐτῶν καὶ ἤγαγον αὐτοὺς ὑπὸ φόρον,*

3 καὶ ὅσα ἐποίησαν ἐν χώρᾳ Ἱσπανίας, του κατακρατῆσαι τῶν
4 μετάλλων τοῦ ἀργυρίου καὶ τοῦ χρυσίου τοῦ ἐκεῖ· καὶ κατεκρά-
τησαν τοῦ τόπου παντὸς τῇ βουλῇ αὐτῶν καὶ τῇ μακροθυμίᾳ,
καὶ ὁ τόπος ἦν μακρὰν ἀπέχων ἀπ' αὐτῶν σφόδρα· καὶ τῶν
βασιλέων τῶν ἐπελθόντων ἐπ' αὐτοὺς ἀπ' ἄκρου τῆς γῆς ἕως
συνέτριψαν αὐτοὺς, καὶ ἐπάταξαν ἐν αὐτοῖς πληγὴν μεγάλην,
καὶ οἱ ἐπίλοιποι διδόασιν αὐτοῖς φόρον κατ' ἐνιαυτόν·

5 Καὶ τὸν Φίλιππον καὶ τὸν Περσέα Κιτιέων βασιλέα, καὶ
τοὺς ἐπηρμένους ἐπ' αὐτοὺς, συνέτριψαν αὐτοὺς ἐν πολέμῳ, καὶ
6 κατεκράτησαν αὐτῶν· καὶ Ἀντίοχον τὸν μέγαν βασιλέα τῆς
Ἀσίας, τὸν πορευθέντα ἐπ' αὐτοὺς εἰς πόλεμον ἔχοντα ἑκατὸν
εἴκοσι ἐλέφαντας καὶ ἵππον καὶ ἅρματα καὶ δύναμιν πολλὴν
7 σφόδρα, καὶ συνετρίβη ἀπ' αὐτῶν· καὶ ἔλαβον αὐτὸν ζῶντα,
καὶ ἔστησαν αὐτοῖς διδόναι αὐτόν τε καὶ τοὺς βασιλεύοντας
8 μετ' αὐτὸν φόρον μέγαν, διδόναι ὅμηρα καὶ διαστολὴν, καὶ
χώραν τὴν Ἰνδικὴν, καὶ Μήδειαν, καὶ Λυδίαν, καὶ ἀπὸ τῶν
καλλίστων χωρῶν αὐτῶν, καὶ λαβόντες αὐτὰς παρ' αὐτοῦ
ἔδωκαν αὐτὰς Εὐμένει τῷ βασιλεῖ.

9 Καὶ ὅτι οἱ ἐκ τῆς Ἑλλάδος ἐβουλεύσαντο ἐλθεῖν καὶ
10 ἐξᾶραι αὐτοὺς, καὶ ἐγνώσθη ὁ λόγος αὐτοῖς, καὶ ἀπέστειλαν
ἐπ' αὐτοὺς στρατηγὸν ἕνα, καὶ ἐπολέμησαν πρὸς αὐτοὺς,
καὶ ἔπεσον ἐξ αὐτῶν τραυματίαι πολλοὶ, καὶ ᾐχμαλώτευσαν
τὰς γυναῖκας αὐτῶν καὶ τὰ τέκνα αὐτῶν, καὶ προενόμευσαν
αὐτοὺς, καὶ κατεκράτησαν τῆς γῆς αὐτῶν, καὶ καθεῖλον τὰ
ὀχυρώματα αὐτῶν, καὶ κατεδουλώσαντο αὐτοὺς ἕως τῆς ἡμέρας
ταύτης.

11 Καὶ τὰς ἐπιλοίπους βασιλείας, καὶ τὰς νήσους, ὅσοι ποτὲ
12 ἀντέστησαν αὐτοῖς, κατέφθειραν, καὶ ἐδούλωσαν αὐτούς· μετὰ
δὲ τῶν φίλων αὐτῶν καὶ τῶν ἐπαναπαυομένων αὐτοῖς συνετή-
ρησαν φιλίαν, καὶ κατεκράτησαν τῶν βασιλειῶν τῶν ἐγγὺς καὶ
τῶν μακρὰν, καὶ ὅσοι ἤκουον τὸ ὄνομα αὐτῶν ἐφοβοῦντο ἀπ'
13 αὐτῶν· ὅσοις δ' ἂν βούλωνται βοηθεῖν καὶ βασιλεύειν, βασι-
λεύουσιν· οὓς δ' ἂν βούλωνται, μεθιστῶσι, καὶ ὑψώθησαν
14 σφόδρα· καὶ ἐν πᾶσι τούτοις οὐκ ἐπέθετο οὐδεὶς αὐτῶν
διάδημα, καὶ οὐ περιεβάλοντο πορφύραν, ὥστε ἁδρυνθῆναι ἐν
15 αὐτῇ. Καὶ βουλευτήριον ἐποίησαν ἑαυτοῖς, καὶ καθ' ἡμέραν
ἐβουλεύοντο τριακόσιοι καὶ εἴκοσι βουλευόμενοι διαπαντὸς περὶ
16 τοῦ πλήθους, τοῦ εὐκοσμεῖν αὐτούς· καὶ πιστεύουσιν ἑνὶ ἀν-
θρώπῳ τὴν ἀρχὴν αὐτῶν κατ' ἐνιαυτὸν, καὶ κυριεύειν πάσης τῆς
γῆς αὐτῶν, καὶ πάντες ἀκούουσι τοῦ ἑνὸς, καὶ οὐκ ἔστι φθόνος
οὐδὲ ζῆλος ἐν αὐτοῖς·

17 Καὶ ἐπέλεξεν Ἰούδας τὸν Εὐπόλεμον υἱὸν Ἰωάννου τοῦ
Ἀκκὼς, καὶ Ἰάσονα υἱὸν Ἐλεαζάρου, καὶ ἀπέστειλεν αὐτοὺς
18 εἰς Ῥώμην, στῆσαι αὐτοῖς φιλίαν καὶ συμμαχίαν, καὶ τοῦ ἆραι
τὸν ζυγὸν ἀπ' αὐτῶν, ὅτι ἴδον τὴν βασιλείαν τῶν Ἑλλήνων
καταδουλουμένους τὸν Ἰσραὴλ δουλείαν.

19 Καὶ ἐπορεύθησαν εἰς Ῥώμην, καὶ ἡ ὁδὸς πολλὴ σφόδρα, καὶ
εἰσῆλθον εἰς τὸ βουλευτήριον, καὶ ἀπεκρίθησαν καὶ εἶπον,
20 Ἰούδας ὁ Μακκαβαῖος καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ τὸ πλῆθος τῶν
Ἰουδαίων ἀπέστειλαν ἡμᾶς πρὸς ὑμᾶς, στῆσαι μεθ' ὑμῶν συμ-

tribute; [3]and what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there; [4]and that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

[5]Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them: [6]how also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them; [7]and how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon, [8]and the country of India, and Media, and Lydia, and of the goodliest countries, which they took of him, and gave to king Eumenes.

[9]Moreover how the Grecians had determined to come and destroy them; [10]and that they, having knowledge thereof, sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day.

[11]*It was told him* besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them; [12]but with their friends and such as relied upon them they kept amity: and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them: [13]also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted: [14]yet for all this none of them wore a crown, or was clothed in purple, to be magnified thereby: [15]moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered: [16]and that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

[17]In consideration of these things, Judas chose Eupolemus the son of John, *the son* of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them, [18]*and to intreat them* that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

[19]They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said, [20]Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that

we might be registered your confederates and friends. [21] So that matter pleased the Romans well.

[22] And this is the copy of the epistle which *the senate* wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy: [23] Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them.

[24] If there come first any war upon the Romans or any of their confederates throughout all their dominion, [25] the people of the Jews shall help them, as the time shall be appointed, with all their heart: [26] neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans: but they shall keep their covenants without taking any thing therefore. [27] In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them: [28] neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

[29] According to these articles did the Romans make a covenant with the people of the Jews. [30] Howbeit if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

[31] And as touching the evils that king Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews? [32] If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

Furthermore when Demetrius heard that Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host: [2] who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people. [3] Also the first month of the hundred fifty and second year they encamped before Jerusalem: [4] from whence they removed, and went to Berea, with twenty thousand footmen and two thousand horsemen.

[5] Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him: [6] who seeing the multitude of the other army to be so great, were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

[7] When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together. [8] Nevertheless unto them that remained he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them. [9] But

*μαχίαν καὶ εἰρήνην, καὶ γραφῆναι ἡμᾶς συμμάχους καὶ φίλους*
*ὑμῶν. Καὶ ἤρεσεν ὁ λόγος ἐνώπιον αὐτῶν.* 21

*Καὶ τοῦτο τὸ ἀντίγραφον τῆς ἐπιστολῆς ἧς ἀντέγραψεν ἐπὶ* 22
*δέλτοις χαλκαῖς, καὶ ἀπέστειλεν εἰς Ἱερουσαλὴμ εἶναι παρ᾽*
*αὐτοῖς ἐκεῖ μνημόσυνον εἰρήνης καὶ συμμαχίας· καλῶς γένοιτο* 23
*Ῥωμαίοις καὶ τῷ ἔθνει Ἰουδαίων ἐν τῇ θαλάσσῃ καὶ ἐπὶ τῆς*
*ξηρᾶς εἰς τὸν αἰῶνα, καὶ ῥομφαία καὶ ἐχθρὸς μακρυνθείη ἀπ᾽*
*αὐτῶν.*

*Ἐὰν δὲ ἐνστῇ πόλεμος ἐν Ῥώμῃ προτέρᾳ ἢ πᾶσι τοῖς συμ-* 24
*μάχοις αὐτῶν ἐν πάσῃ κυρείᾳ αὐτῶν, συμμαχήσει τὸ ἔθνος τῶν* 25
*Ἰουδαίων, ὡς ἂν ὁ καιρὸς ὑπογραφῇ αὐτοῖς, καρδίᾳ πλήρει.*
*Καὶ τοῖς πολεμοῦσιν οὐ δώσουσιν οὐδὲ ἐπαρκέσουσι σῖτον,* 26
*ὅπλα, ἀργύριον, πλοῖα, ὡς ἔδοξε Ῥωμαίοις· καὶ φυλάξονται τὰ*
*φυλάγματα αὐτῶν οὐθὲν λαβόντες· κατὰ τὰ αὐτὰ δὲ ἐὰν* 27
*ἔθνει Ἰουδαίων συμβῇ προτέροις πόλεμος, συμμαχήσουσιν οἱ*
*Ῥωμαῖοι ἐκ ψυχῆς, ὡς ἂν αὐτοῖς ὁ καιρὸς ὑπογραφῇ. Καὶ* 28
*τοῖς συμμαχοῦσιν οὐ δοθήσεται σῖτος, ὅπλα, ἀργύριον, πλοῖα,*
*ὡς ἔδοξε Ῥώμῃ· καὶ φυλάξονται τὰ φυλάγματα αὐτῶν, καὶ οὐ*
*μετὰ δόλου.*

*Κατὰ τοὺς λόγους τούτους ἔστησαν Ῥωμαῖοι τῷ δήμῳ* 29
*τῶν Ἰουδαίων. Ἐὰν δὲ μετὰ τοὺς λόγους τούτους βου-* 30
*λεύσωνται οὗτοι καὶ οὗτοι προσθεῖναι ἢ ἀφελεῖν, ποιήσονται*
*ἐξ αἱρέσεως αὐτῶν, καὶ ὃ ἐὰν προσθῶσιν ἢ ἀφέλωσιν, ἔσται*
*κύρια.*

*Καὶ περὶ τῶν κακῶν ὧν ὁ βασιλεὺς Δημήτριος συντελεῖται* 31
*εἰς αὐτοὺς, ἐγράψαμεν αὐτῷ, λέγοντες, διατί ἐβάρυνας τὸν*
*ζυγόν σου ἐπὶ τοὺς φίλους ἡμῶν τοὺς συμμάχους Ἰου-*
*δαίους; Ἐὰν οὖν ἔτι ἐντύχωσι κατὰ σοῦ, ποιήσομεν αὐτοῖς* 32
*τὴν κρίσιν, καὶ πολεμήσομέν σε διὰ τῆς θαλάσσης καὶ διὰ τῆς*
*ξηρᾶς.*

*Καὶ ἤκουσε Δημήτριος ὅτι ἔπεσε Νικάνωρ καὶ αἱ δυνάμεις* 9
*αὐτοῦ ἐν πολέμῳ, καὶ προσέθετο τὸν Βακχίδην καὶ τὸν Ἄλ-*
*κιμον ἐκ δευτέρου ἀποστεῖλαι εἰς γῆν Ἰούδα, καὶ τὸ δεξιὸν*
*κέρας μετ᾽ αὐτῶν. Καὶ ἐπορεύθησαν ὁδὸν τὴν εἰς Γάλγαλα, καὶ* 2
*παρενέβαλον ἐπὶ Μαισαλὼθ τὴν ἐν Ἀρβήλοις, καὶ προκατε-*
*λάβοντο αὐτὴν, καὶ ἀπώλεσαν ψυχὰς ἀνθρώπων πολλάς. Καὶ* 3
*τοῦ μηνὸς τοῦ πρώτου ἔτους τοῦ δευτέρου καὶ πεντηκοστοῦ*
*καὶ ἑκατοστοῦ παρενέβαλον ἐπὶ Ἱερουσαλήμ. Καὶ ἀπῆραν* 4
*καὶ ἐπορεύθησαν εἰς Βερέαν ἐν εἴκοσι χιλιάσιν ἀνδρῶν καὶ*
*δισχιλίᾳ ἵππῳ.*

*Καὶ Ἰούδας ἦν παρεμβεβληκὼς ἐν Ἐλεασὰ, καὶ τρισχίλιοι* 5
*ἄνδρες ἐκλεκτοὶ μετ᾽ αὐτοῦ. Καὶ ἴδον τὸ πλῆθος τῶν δυνάμεων* 6
*ὅτι πολλοί εἰσι, καὶ ἐφοβήθησαν σφόδρα· καὶ ἐξεῤῥύησαν*
*πολλοὶ ἀπὸ τῆς παρεμβολῆς, οὐ κατελείφθησαν ἐξ αὐτῶν ἀλλ᾽*
*ἢ ὀκτακόσιοι ἄνδρες.*

*Καὶ εἶδεν Ἰούδας ὅτι ἀπεῤῥύη ἡ παρεμβολὴ αὐτοῦ, καὶ ὁ* 7
*πόλεμος ἔθλιβεν αὐτόν· καὶ συνετρίβη τῇ καρδίᾳ, ὅτι οὐκ εἶχε*
*καιρὸν συναγαγεῖν αὐτούς. Καὶ ἐξελύθη, καὶ εἶπε τοῖς κατα-* 8
*λειφθεῖσιν, ἀναστῶμεν καὶ ἀναβῶμεν ἐπὶ τοὺς ὑπεναντίους*
*ἡμῶν, ἐὰν ἄρα δυνώμεθα πολεμῆσαι αὐτούς. Καὶ ἀπέστρεψαν* 9

αὐτὸν, λέγοντες, οὐ μὴ δυνώμεθα, ἀλλ' ἢ σώζωμεν τὰς ἑαυτῶν
ψυχὰς τὸ νῦν, καὶ ἐπιστρέψωμεν μετὰ τῶν ἀδελφῶν ἡμῶν, καὶ
πολεμήσωμεν πρὸς αὐτοὺς, ἡμεῖς δὲ ὀλίγοι.

10 Καὶ εἶπεν Ἰούδας, μή μοι γένοιτο ποιῆσαι τὸ πρᾶγμα
τοῦτο, φυγεῖν ἀπ' αὐτῶν, καὶ εἰ ἤγγικεν ὁ καιρὸς ἡμῶν,
καὶ ἀποθάνωμεν ἐν ἀνδρείᾳ χάριν τῶν ἀδελφῶν ἡμῶν, καὶ
11 μὴ καταλίπωμεν αἰτίαν τῇ δόξῃ ἡμῶν. Καὶ ἀπῆρεν ἡ δύναμις
ἀπὸ τῆς παρεμβολῆς, καὶ ἔστησαν εἰς συνάντησιν αὐτοῖς, καὶ
ἐμερίσθη ἡ ἵππος εἰς δύο μέρη, καὶ οἱ σφενδονηταὶ καὶ οἱ
τοξόται προεπορεύοντο τῆς δυνάμεως, καὶ οἱ πρωταγωνισταὶ
πάντες οἱ δυνατοί.

12 Βακχίδης δὲ ἦν ἐν τῷ δεξιῷ κέρατι, καὶ ἤγγισεν ἡ φάλαγξ
13 ἐκ τῶν δύο μερῶν, καὶ ἐφώνουν ταῖς σάλπιγξι. Καὶ ἐσάλπισαν
οἱ παρὰ Ἰούδα καὶ αὐτοὶ ταῖς σάλπιγξι, καὶ ἐσαλεύθη ἡ γῆ ἀπὸ
τῆς φωνῆς τῶν παρεμβολῶν· καὶ ἐγένετο ὁ πόλεμος συνημμένος
ἀπὸ πρωΐθεν ἕως ἑσπέρας.

14 Καὶ εἶδεν Ἰούδας ὅτι Βακχίδης καὶ τὸ στερέωμα τῆς παρεμ-
βολῆς ἐν τοῖς δεξιοῖς, καὶ συνῆλθον αὐτῷ πάντες οἱ εὔψυχοι
15 τῇ καρδίᾳ. Καὶ συνετρίβη τὸ δεξιὸν κέρας ἀπ' αὐτῶν, καὶ
16 ἐδίωκον ὀπίσω αὐτῶν ἕως Ἀζώτου ὄρους. Καὶ οἱ εἰς τὸ ἀρισ-
τερὸν κέρας ἴδον ὅτι συνετρίβη τὸ δεξιὸν κέρας, καὶ ἐπέστρεψαν
17 κατὰ πόδας Ἰούδα καὶ τῶν μετ' αὐτοῦ ἐκ τῶν ὄπισθεν. Καὶ
ἐβαρύνθη ὁ πόλεμος, καὶ ἔπεσον τραυματίαι πολλοὶ ἐκ τούτων
18 καὶ ἐκ τούτων. Καὶ Ἰούδας ἔπεσε, καὶ οἱ λοιποὶ ἔφυγον.

19 Καὶ ἦραν Ἰωνάθαν καὶ Σίμων Ἰούδαν τὸν ἀδελφὸν αὐτῶν,
καὶ ἔθαψαν αὐτὸν ἐν τῷ τάφῳ τῶν πατέρων αὐτοῦ ἐν Μωδεείμ.
20 Καὶ ἔκλαυσαν αὐτὸν, καὶ ἐκόψαντο αὐτὸν πᾶς Ἰσραὴλ κοπετὸν
21 μέγαν, καὶ ἐπένθουν ἡμέρας πολλὰς, καὶ εἶπον, πῶς ἔπεσε
22 δυνατὸς, σώζων τὸν Ἰσραήλ; Καὶ τὰ περισσὰ τῶν λόγων
Ἰούδα, καὶ τῶν πολέμων, καὶ τῶν ἀνδραγαθιῶν ὧν ἐποίησε,
καὶ τῆς μεγαλωσύνης αὐτῶν, οὐ κατεγράφη, πολλὰ γὰρ ἦν
σφόδρα.

23 Καὶ ἐγένετο μετὰ τὴν τελευτὴν Ἰούδα, ἐξέκυψαν οἱ ἄνομοι
ἐν πᾶσι τοῖς ὁρίοις Ἰσραὴλ, καὶ ἀνέτειλαν πάντες οἱ ἐργα-
24 ζόμενοι τὴν ἀδικίαν. Ἐν ταῖς ἡμέραις ἐκείναις ἐγενήθη λιμὸς
μέγας σφόδρα, καὶ ηὐτομόλησεν ἡ χώρα μετ' αὐτῶν.

25 Καὶ ἐξέλεξε Βακχίδης τοὺς ἀσεβεῖς ἄνδρας, καὶ κατέστησεν
26 αὐτοὺς κυρίους τῆς χώρας. Καὶ ἐξεζήτουν καὶ ἐξηρεύνων τοὺς
φίλους Ἰούδα, καὶ ἦγον αὐτοὺς πρὸς Βακχίδην· καὶ ἐξεδίκει ἐν
27 αὐτοῖς, καὶ ἐνέπαιζεν αὐτοῖς. Καὶ ἐγένετο θλίψις μεγάλη ἐν τῷ
Ἰσραὴλ, ἥτις οὐκ ἐγένετο ἀφ' ἧς ἡμέρας οὐκ ὤφθη προφήτης
ἐν αὐτοῖς.

28 Καὶ ἠθροίσθησαν πάντες οἱ φίλοι Ἰούδα, καὶ εἶπον τῷ
29 Ἰωνάθαν, ἀφ' οὗ ὁ ἀδελφός σου Ἰούδας τετελεύτηκε, καὶ ἀνὴρ
ὅμοιος αὐτῷ οὐκ ἔστιν ἐξελθεῖν πρὸς τοὺς ἐχθροὺς καὶ Βακ-
30 χίδην, καὶ ἐν τοῖς ἐχθραίνουσι τοῦ ἔθνους ἡμῶν. Νῦν οὖν σε
ἠρετισάμεθα σήμερον, τοῦ εἶναι ἀντ' αὐτοῦ ἡμῖν εἰς ἄρχοντα
31 καὶ ἡγούμενον, τοῦ πολεμῆσαι τὸν πόλεμον ἡμῶν. Καὶ
ἐπεδέξατο Ἰωνάθαν ἐν τῷ καιρῷ ἐκείνῳ τὴν ἥγησιν, καὶ ἀνέστη
32 ἀντὶ Ἰούδα τοῦ ἀδελφοῦ αὐτοῦ. Καὶ ἔγνω Βακχίδης, καὶ
ἐζήτει αὐτὸν ἀποκτεῖναι.

they dehorted him, saying, We shall never
be able: let us now rather save our lives,
and hereafter we will return with our
brethren, and fight against them: for we
are but few.
10 Then Judas said, God forbid that I
should do this thing, and flee away from
them: if our time be come, let us die man-
fully for our brethren, and let us not stain
our honour. 11 With that the host *of Bac-
chides* removed out of their tents, and stood
over against them, their horsemen being
divided into two troops, and their slingers
and archers going before the host, and they
that marched in the foreward were all
mighty men.
12 As for Bacchides, he was in the right
wing: so the host drew near on the two
parts, and sounded their trumpets. 13 They
also of Judas' side, even they sounded their
trumpets also, so that the earth shook at
the noise of the armies, and the battle con-
tinued from morning till night.
14 Now when Judas perceived that Bac-
chides and the strength of his army were on
the right side, he took with him all the
hardy men, 15 who discomfited the right
wing, and pursued them unto the mount
Azotus. 16 But when they of the left wing
saw that they of the right wing were dis-
comfited, they followed upon Judas and
those that were with him hard at the heels
from behind: 17 whereupon there was a sore
battle, insomuch as many were slain on
both parts. 18 Judas also was killed, and
the remnant fled.
19 Then Jonathan and Simon took Judas
their brother, and buried him in the sepul-
chre of his fathers in Modin. 20 Moreover
they bewailed him, and all Israel made great
lamentation for him, and mourned many
days, saying, 21 How is the valiant man fallen,
that delivered Israel! 22 As for the other
things concerning Judas and his wars, and
the noble acts which he did, and his great-
ness, they are not written, for they were
very many.
23 Now after the death of Judas the wicked
began to put forth their heads in all the
coasts of Israel, and there arose up all such as
wrought iniquity. 24 In those days also was
there a very great famine, by reason whereof
the country revolted, and went with them.
25 Then Bacchides chose the wicked men,
and made them lords of the country. 26 And
they made enquiry and search for Judas'
friends, and brought them unto Bacchides,
who took vengeance of them, and used them
despitefully. 27 So was there a great affliction
in Israel, the like whereof was not since the
time that a prophet was not seen among
them.
28 For this cause all Judas' friends came
together, and said unto Jonathan, 29 Since
thy brother Judas died, we have no man like
him to go forth against our enemies, and
Bacchides, and against them of our nation
that are adversaries to us. 30 Now therefore
we have chosen thee this day to be our
prince and captain in his stead, that thou
mayest fight our battles. 31 Upon this Jona-
than took the governance upon him at that
time, and rose up instead of his brother
Judas. 32 But when Bacchides gat know-
ledge thereof, he sought for to slay him.

33 Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar. 34 Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day. 35 Now Jonathan had sent his brother *John*, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much. 36 But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan. 38 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain: 39 where they lifted up their eyes, and looked, and, behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of music, and many weapons.

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils. 41 Thus was the marriage turned into mourning, and the noise of their melody into lamentation. 42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power. 44 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to day, as in time past: 45 for, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside. 46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies. 47 With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him. 48 Then Jonathan and they that were him leapt into Jordan, and swam over unto the farther bank: howbeit the other passed not over Jordan unto them. 49 So there were slain of Bacchides' side that day about a thousand men.

50 Afterward returned *Bacchides* to Jerusalem, and repaired the strong cities in Judea; the fort in Jericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, Pharathoni, and Taphon, *these did he strengthen* with high walls, with gates, and with bars. 51 And in them he set a garrison, that they might work malice upon Israel. 52 He fortified also the city Bethsura, and Gazara, and the tower, and put forces in them, and provision of victuals. 53 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

Καὶ ἔγνω Ἰωνάθαν, καὶ Σίμων ὁ ἀδελφὸς αὐτοῦ, καὶ πάντες 33
οἱ μετ᾽ αὐτοῦ, καὶ ἔφυγον εἰς τὴν ἔρημον Θεκωὲ, καὶ παρεν-
έβαλον ἐπὶ τὸ ὕδωρ λάκκου Ἀσφάρ. Καὶ ἔγνω Βακχίδης τῇ 34
ἡμέρᾳ τῶν σαββάτων, καὶ ἦλθεν αὐτὸς καὶ πᾶν τὸ στράτευμα
αὐτοῦ πέραν τοῦ Ἰορδάνου. Καὶ ἀπέστειλεν Ἰωνάθαν τὸν 35
ἀδελφὸν αὐτοῦ ἡγούμενον τοῦ ὄχλου, καὶ παρεκάλεσε τοὺς
Ναυαταίους φίλους αὐτοῦ παραθέσθαι αὐτοῖς τὴν ἀποσκευὴν
αὐτῶν τὴν πολλήν. Καὶ ἐξῆλθον υἱοὶ Ἰαμβρὶ ἐκ Μηδαβὰ, 36
καὶ συνέλαβον Ἰωάννην, καὶ πάντα ὅσα εἶχε, καὶ ἀπῆλθον
ἔχοντες.

Μετὰ δὲ τοὺς λόγους τούτους ἀπήγγειλαν τῷ Ἰωνάθαν 37
καὶ Σίμωνι τῷ ἀδελφῷ αὐτοῦ, ὅτι οἱ υἱοὶ Ἰαμβρὶ ποιοῦσι
γάμον μέγαν, καὶ ἄγουσι τὴν νύμφην ἀπὸ Ναδαβὰθ, θυγατέρα
ἑνὸς τῶν μεγιστάνων μεγάλων τῶν Χαναὰν, μετὰ παραπομπῆς
μεγάλης. Καὶ ἐμνήσθησαν Ἰωάννου τοῦ ἀδελφοῦ αὐτῶν, καὶ 38
ἀνέβησαν, καὶ ἐκρύβησαν ὑπὸ τὴν σκέπην τοῦ ὄρους. Καὶ 39
ἦραν τοὺς ὀφθαλμοὺς αὐτῶν, καὶ ἴδον, καὶ ἰδοὺ θροῦς, καὶ
ἀποσκευὴ πολλὴ, καὶ ὁ νυμφίος ἐξῆλθε καὶ οἱ φίλοι αὐτοῦ
καὶ οἱ ἀδελφοὶ αὐτοῦ εἰς συνάντησιν αὐτῶν μετὰ τυμπάνων, καὶ
μουσικῶν, καὶ ὅπλων πολλῶν.

Καὶ ἐξανέστησαν ἐπ᾽ αὐτοὺς ἀπὸ τοῦ ἐνέδρου οἱ περὶ τὸν 40
Ἰωνάθαν, καὶ ἀπέκτειναν αὐτοὺς, καὶ ἔπεσον τραυματίαι πολ-
λοὶ, καὶ οἱ ἐπίλοιποι ἔφυγον εἰς τὸ ὄρος· καὶ ἔλαβον πάντα
τὰ σκῦλα αὐτῶν. Καὶ μετεστράφη ὁ γάμος εἰς πένθος, καὶ 41
ἡ φωνὴ μουσικῶν αὐτῶν εἰς θρῆνον. Καὶ ἐξεδίκησαν τὴν 42
ἐκδίκησιν αἵματος ἀδελφοῦ αὐτῶν, καὶ ἀπέστρεψαν εἰς τὸ ἕλος
τοῦ Ἰορδάνου.

Καὶ ἤκουσε Βακχίδης, καὶ ἦλθε τῇ ἡμέρᾳ τῶν σαββάτων 43
ἕως τῶν κρηπίδων τοῦ Ἰορδάνου ἐν δυνάμει πολλῇ. Καὶ εἶπεν 44
Ἰωνάθαν τοῖς παρ᾽ αὐτοῦ, ἀναστῶμεν νῦν καὶ πολεμήσωμεν
ὑπὲρ τῶν ψυχῶν ἡμῶν, οὐ γάρ ἐστι σήμερον ὡς ἐχθὲς καὶ
τρίτην ἡμέραν. Ἰδοὺ γὰρ ὁ πόλεμος ἐξεναντίας ἡμῶν καὶ 45
ἐξόπισθεν ἡμῶν· τὸ δὲ ὕδωρ τοῦ Ἰορδάνου ἔνθεν καὶ ἔνθεν,
καὶ ἕλος καὶ δρυμὸς, οὐκ ἔστι τόπος τοῦ ἐκκλῖναι. Νῦν 46
οὖν κεκράξατε εἰς οὐρανὸν, ὅπως διασωθῆτε ἐκ χειρὸς ἐχθρῶν
ὑμῶν. Καὶ συνῆψεν ὁ πόλεμος· καὶ ἐξέτεινεν Ἰωνάθαν τὴν 47
χεῖρα αὐτοῦ πατάξαι τὸν Βακχίδην, καὶ ἐξέκλινεν ἀπ᾽ αὐτοῦ εἰς
τὰ ὀπίσω. Καὶ ἐνεπήδησεν Ἰωνάθαν καὶ οἱ μετ᾽ αὐτοῦ εἰς τὸν 48
Ἰορδάνην, καὶ διεκολύμβησαν εἰς τὸ πέραν· καὶ οὐ διέβησαν
ἐπ᾽ αὐτοὺς τὸν Ἰορδάνην. Καὶ διέπεσον παρὰ Βακχίδου τῇ 49
ἡμέρᾳ ἐκείνῃ εἰς χιλίους ἄνδρας.

Καὶ ἐπέστρεψεν εἰς Ἱερουσαλὴμ, καὶ ᾠκοδόμησε πόλεις 50
ὀχυρὰς ἐν τῇ Ἰουδαίᾳ, τὸ ὀχύρωμα τὸ ἐν Ἱεριχὼ, καὶ τὴν
Ἐμμαοὺμ, καὶ τὴν Βαιθωρῶν, καὶ τὴν Βαιθὴλ, καὶ τὴν Θαμ-
ναθὰ, Φαραθωνὶ, καὶ τὴν Τεφὼν ἐν τείχεσιν ὑψηλοῖς καὶ πύλαις
καὶ μοχλοῖς. Καὶ ἔθετο φρουρὰν ἐν αὐτοῖς τοῦ ἐχθραίνειν τῷ 51
Ἰσραήλ. Καὶ ὠχύρωσε τὴν πόλιν τὴν ἐν Βαιθσούρᾳ, καὶ τὴν 52
Γάζαρα, καὶ τὴν ἄκραν, καὶ ἔθετο ἐν αὐταῖς δυνάμεις καὶ παρα-
θέσεις βρωμάτων. Καὶ ἔλαβε τοὺς υἱοὺς τῶν ἡγουμένων τῆς 53
χώρας ὅμηρα, καὶ ἔθετο αὐτοὺς ἐν τῇ ἄκρᾳ ἐν Ἱερουσαλὴμ ἐν
φυλακῇ.

54 Καὶ ἐν ἔτει τρίτῳ καὶ πεντηκοστῷ καὶ ἑκατοστῷ, μηνὶ τῷ
δευτέρῳ, ἐπέταξεν Ἄλκιμος καθαιρεῖν τὸ τεῖχος τῆς αὐλῆς τῶν
ἁγίων τῆς ἐσωτέρας, καὶ καθεῖλε τὰ ἔργα τῶν προφητῶν, καὶ
55 ἐνήρξατο τοῦ καθαιρεῖν. Ἐν τῷ καιρῷ ἐκείνῳ ἐπλήγη Ἄλ-
κιμος, καὶ ἐνεποδίσθη τὰ ἔργα αὐτοῦ, καὶ ἀπεφράγη τὸ στόμα
αὐτοῦ, καὶ παρελύθη, καὶ οὐκ ἐδύνατο ἔτι λαλῆσαι λόγον καὶ
56 ἐντείλασθαι περὶ τοῦ οἴκου αὐτοῦ. Καὶ ἀπέθανεν Ἄλκιμος ἐν
τῷ καιρῷ ἐκείνῳ μετὰ βασάνου μεγάλης.

57 Καὶ εἶδε Βακχίδης ὅτι ἀπέθανεν Ἄλκιμος, καὶ ἀπέστρεψε
58 πρὸς τὸν βασιλέα· καὶ ἡσύχασεν ἡ γῆ Ἰούδα ἔτη δύο. Καὶ
ἐβουλεύσαντο πάντες οἱ ἄνομοι, λέγοντες, ἰδοὺ Ἰωνάθαν καὶ οἱ
παρ' αὐτοῦ ἐν ἡσυχίᾳ κατοικοῦσι πεποιθότες· νῦν οὖν ἄξομεν
τὸν Βακχίδην, καὶ συλλήψεται αὐτοὺς πάντας ἐν νυκτὶ μιᾷ.
59,60 Καὶ πορευθέντες συνεβουλεύσαντο αὐτῷ. Καὶ ἀπῆρε τοῦ
ἐλθεῖν μετὰ δυνάμεως πολλῆς, καὶ ἀπέστειλεν ἐπιστολὰς λάθρα
πᾶσι τοῖς συμμάχοις αὐτοῦ τοῖς ἐν τῇ Ἰουδαίᾳ, ὅπως συλλά-
βωσι τὸν Ἰωνάθαν, καὶ τοὺς μετ' αὐτοῦ· καὶ οὐκ ἐδύναντο, ὅτι
61 ἐγνώσθη αὐτοῖς ἡ βουλὴ αὐτῶν. Καὶ συνελάβοντο ἀπὸ τῶν
ἀνδρῶν τῆς χώρας τῶν ἀρχηγῶν τῆς κακίας εἰς πεντήκοντα
ἄνδρας, καὶ ἀπέκτειναν αὐτούς.

62 Καὶ ἐξεχώρησεν Ἰωνάθαν, καὶ Σίμων, καὶ οἱ μετ' αὐτοῦ εἰς
Βαιθβασὶ τὴν ἐν τῇ ἐρήμῳ, καὶ ᾠκοδόμησε τὰ καθῃρημένα
63 αὐτῆς, καὶ ἐστερέωσαν αὐτήν. Καὶ ἔγνω Βακχίδης, καὶ
συνήγαγε πᾶν τὸ πλῆθος αὐτοῦ, καὶ τοῖς ἐκ τῆς Ἰουδαίας
παρήγγειλε.

64 Καὶ ἐλθὼν παρενέβαλεν ἐπὶ Βαιθβασὶ, καὶ ἐπολέμησεν
65 αὐτὴν ἡμέρας πολλὰς, καὶ ἐποίησε μηχανάς. Καὶ ἀπέλιπεν
Ἰωνάθαν Σίμωνα τὸν ἀδελφὸν αὐτοῦ ἐν τῇ πόλει, καὶ ἐξῆλθεν
66 εἰς τὴν χώραν, καὶ ἐξῆλθεν ἐν ἀριθμῷ. Καὶ ἐπάταξεν Ὀδοαρ-
ρὴν, καὶ τοὺς ἀδελφοὺς αὐτοῦ, καὶ τοὺς υἱοὺς Φασιρὼν ἐν τῷ
67 σκηνώματι αὐτῶν, καὶ ἐξήρξατο τύπτειν, καὶ ἀναβαίνειν ἐν
δυνάμεσι· καὶ Σίμων, καὶ οἱ μετ' αὐτοῦ ἐξῆλθον ἐκ τῆς πόλεως,
68 καὶ ἐνεπύρισαν τὰς μηχανάς. Καὶ ἐπολέμησαν πρὸς τὸν Βακ-
χίδην, καὶ συνετρίβη ὑπ' αὐτῶν, καὶ ἔθλιβον αὐτὸν σφόδρα,
69 ὅτι ἦν ἡ βουλὴ αὐτοῦ καὶ ἡ ἔφοδος αὐτοῦ κενή. Καὶ ὠργίσθη
θυμῷ τοῖς ἀνδράσι τοῖς ἀνόμοις τοῖς συμβουλεύσασιν αὐτῷ
ἐλθεῖν εἰς τὴν χώραν, καὶ ἀπέκτειναν ἐξ αὐτῶν πολλοὺς, καὶ
ἐβουλεύσατο τοῦ ἀπελθεῖν εἰς τὴν γῆν αὐτοῦ.

70 Καὶ ἐπέγνω Ἰωνάθαν, καὶ ἀπέστειλε πρὸς αὐτὸν πρέσβεις,
τοῦ συνθέσθαι πρὸς αὐτὸν εἰρήνην, καὶ ἀποδοῦναι αὐτοῖς τὴν
71 αἰχμαλωσίαν. Καὶ ἀπεδέξατο, καὶ ἐποίησε κατὰ τοὺς λόγους
αὐτοῦ, καὶ ὤμοσεν αὐτῷ μὴ ἐκζητῆσαι αὐτῷ κακὸν πάσας τὰς
72 ἡμέρας τῆς ζωῆς αὐτοῦ. Καὶ ἀπέδωκεν αὐτῷ τὴν αἰχμαλωσίαν
ἣν ᾐχμαλώτευσε τοπρότερον ἐκ γῆς Ἰούδα· καὶ ἀποστρέψας
ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ, καὶ οὐ προσέθετο ἔτι ἐλθεῖν εἰς τὰ
73 ὅρια αὐτῶν. Καὶ κατέπαυσε ῥομφαία ἐξ Ἰσραήλ· καὶ ᾤκησεν
Ἰωνάθαν ἐν Μαχμάς· καὶ ἤρξατο Ἰωνάθαν κρίνειν τὸν λαὸν,
καὶ ἠφάνισε τοὺς ἀσεβεῖς ἐξ Ἰσραήλ.

10 Καὶ ἐν ἔτει ἑξηκοστῷ καὶ ἑκατοστῷ ἀνέβη Ἀλέξανδρος ὁ
τοῦ Ἀντιόχου ὁ Ἐπιφανὴς, καὶ κατελάβετο Πτολεμαΐδα, καὶ

54 Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets. 55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house. 56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Juda was in rest two years. 58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night. 59 So they went and consulted with him. 60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them. 61 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

62 Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong. 63 Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

64 Then went he and laid siege against Bethbasi; and they fought against it a long season, and made engines of war. 65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth. 66 And he smote Odonarres and his brethren, and the children of Phasiron in their tent. 67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war, 68 and fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain. 69 Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, insomuch as he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners. 71 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life. 72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders. 73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.

In the hundred and sixtieth year Alexander, the *son* of Antiochus *surnamed* Epiphanes, went up and took Ptolemais:

for the people had received him, by means
whereof he reigned there. 2 Now when king
Demetrius heard thereof, he gathered to-
gether an exceeding great host, and went
forth against him to fight. 3 Moreover
Demetrius sent letters unto Jonathan with
loving words, so as he magnified him. 4 For
said he, Let us first make peace with him,
before he join with Alexander against us:
5 else he will remember all the evils that
we have done against him, and against his
brethren and his people. 6 Wherefore he
gave him authority to gather together an
host, and to provide weapons, that he might
aid him in battle: he commanded also that
the hostages that were in the tower should
be delivered him.

7 Then came Jonathan to Jerusalem, and
read the letters in the audience of all the
people, and of them that were in the tower:
8 who were sore afraid, when they heard that
the king had given him authority to gather
together an host. 9 Whereupon they of the
tower delivered their hostages unto Jonathan,
and he delivered them unto their parents.

10 This done, Jonathan settled himself in
Jerusalem, and began to build and repair
the city. 11 And he commanded the workmen
to build the walls and the mount Sion round
about with square stones for fortification;
and they did so.

12 Then the strangers, that were in the
fortresses which Bacchides had built, fled
away; 13 insomuch as every man left his
place, and went into his own country. 14 Only
at Bethsura certain of those that had for-
saken the law and the commandments
remained still: for it was their place of
refuge.

15 Now when king Alexander had heard
what promises Demetrius had sent unto
Jonathan: when also it was told him of the
battles and noble acts which he and his
brethren had done, and of the pains that
they had endured, 16 he said, Shall we find
such another man? now therefore we will
make him our friend and confederate.

17 Upon this he wrote a letter, and sent it
unto him, according to these words, saying,
18 King Alexander to his brother Jonathan
sendeth greeting: 19 We have heard of thee,
that thou art a man of great power, and
meet to be our friend. 20 Wherefore now
this day we ordain thee to be the high
priest of thy nation, and to be called the
king's friend; (and therewithal he sent him
a purple robe and a crown of gold:) and
*require thee* to take our part, and keep
friendship with us. 21 So in the seventh
month of the hundred and sixtieth year, at
the feast of the tabernacles, Jonathan put
on the holy robe, and gathered together
forces, and provided much armour.

22 Whereof when Demetrius heard, he was
very sorry, and said, 23 What have we done,
that Alexander hath prevented us in making
amity with the Jews to strengthen himself?
24 I also will write unto them words of en-
couragement, *and promise them* dignities and
gifts, that I may have their aid. 25 He sent
unto them therefore to this effect: King
Demetrius unto the people of the Jews
sendeth greeting: 26 Whereas ye have kept
covenants with us, and continued in our
friendship, not joining yourselves with our

ἐπεδέξαντο αὐτὸν, καὶ ἐβασίλευσεν ἐκεῖ. Καὶ ἤκουσε Δημήτριος 2
ὁ βασιλεὺς, καὶ συνήγαγε δυνάμεις πολλὰς σφόδρα, καὶ
ἐξῆλθεν εἰς συνάντησιν αὐτῷ εἰς πόλεμον. Καὶ ἀπέστειλε 3
Δημήτριος πρὸς Ἰωνάθαν ἐπιστολὰς λόγοις εἰρηνικοῖς ὥστε
μεγαλῦναι αὐτόν. Εἶπε γὰρ, προφθάσωμεν τοῦ εἰρήνην θεῖναι 4
μετ' αὐτοῦ, πριν̀ θεῖναι αὐτὸν μετὰ Ἀλεξάνδρου καθ' ἡμῶν.
Μνησθήσεται γὰρ πάντων τῶν κακῶν ὧν συνετελέσαμεν πρὸς 5
αὐτὸν, καὶ εἰς τοὺς ἀδελφοὺς αὐτοῦ, καὶ εἰς τὸ ἔθνος αὐτοῦ.
Καὶ ἔδωκεν αὐτῷ ἐξουσίαν συναγαγεῖν δυνάμεις, καὶ κατασκευά- 6
ζειν ὅπλα, καὶ εἶναι αὐτὸν σύμμαχον αὐτοῦ, καὶ τὰ ὅμηρα τὰ ἐν
τῇ ἄκρᾳ εἶπε παραδοῦναι αὐτῷ.

Καὶ ἦλθεν Ἰωνάθαν εἰς Ἱερουσαλὴμ, καὶ ἀνέγνω τὰς ἐπιστο- 7
λὰς εἰς τὰ ὦτα παντὸς τοῦ λαοῦ, καὶ τῶν ἐκ τῆς ἄκρας. Καὶ 8
ἐφοβήθησα φόβον μέγαν ὅτε ἤκουσαν ὅτι ἔδωκεν αὐτῷ ὁ βασι-
λεὺς ἐξουσίαν συναγαγεῖν δυνάμεις. Καὶ παρέδωκαν οἱ ἐκ τῆς 9
ἄκρας Ἰωνάθαν τὰ ὅμηρα, καὶ ἀπέδωκεν αὐτοὺς τοῖς γονεῦσιν
αὐτῶν.

Καὶ ᾤκησεν Ἰωνάθαν ἐν Ἱερουσαλὴμ, καὶ ἤρξατο οἰκοδομεῖν 10
καὶ καινίζειν τὴν πόλιν. Καὶ εἶπε πρὸς τοὺς ποιοῦντας τὰ 11
ἔργα, οἰκοδομεῖν τὰ τείχη, καὶ τὸ ὄρος Σιὼν κυκλόθεν ἐκ λίθων
τετραγώνων εἰς ὀχύρωσιν· καὶ ἐποίησαν οὕτως.

Καὶ ἔφυγον οἱ ἀλλογενεῖς οἱ ὄντες ἐν τοῖς ὀχυρώμασιν οἷς 12
ᾠκοδόμησε Βακχίδης. Καὶ κατέλιπεν ἕκαστος τὸν τόπον αὐ- 13
τοῦ, καὶ ἀπῆλθεν εἰς τὴν γῆν αὐτοῦ. Πλὴν ἐν Βαιθσούρᾳ 14
ὑπελείφθησάν τινες τῶν καταλιπόντων τὸν νόμον καὶ τὰ προσ-
τάγματα, ἦν γὰρ αὐτοῖς φυγαδευτήριον.

Καὶ ἤκουσεν Ἀλέξανδρος ὁ βασιλεὺς τὰς ἐπαγγελίας ὅσας 15
ἀπέστειλε Δημήτριος τῷ Ἰωνάθαν, καὶ διηγήσαντο αὐτῷ τοὺς
πολέμους καὶ τὰς ἀνδραγαθίας ἃς ἐποίησεν αὐτὸς καὶ οἱ
ἀδελφοὶ αὐτοῦ, καὶ τοὺς κόπους οὓς ἔσχον, καὶ εἶπε, μὴ εὑρή- 16
σομεν ἄνδρα τοιοῦτον ἕνα; καὶ νῦν ποιήσομεν αὐτὸν φίλον, καὶ
σύμμαχον ἡμῶν.

Καὶ ἔγραψεν ἐπιστολὰς, καὶ ἀπέστειλεν αὐτῷ κατὰ τοὺς 17
λόγους τούτους, λέγων, βασιλεὺς Ἀλέξανδρος τῷ ἀδελφῷ 18
Ἰωνάθαν χαίρειν. Ἀκηκόαμεν περὶ σοῦ, ὅτι ἀνὴρ δυνατὸς 19
ἰσχύϊ, καὶ ἐπιτήδειος εἶ τοῦ εἶναι ἡμῖν φίλος. Καὶ νῦν καθεσ- 20
τάκαμέν σε σήμερον ἀρχιερέα τοῦ ἔθνους σου, καὶ φίλον
βασιλέως καλεῖσθαι· καὶ ἀπέστειλεν αὐτῷ πορφύραν καὶ στέ-
φανον χρυσοῦν· καὶ φρονεῖν τὰ ἡμῶν, καὶ συντηρεῖν φιλίαν
πρὸς ἡμᾶς. Καὶ ἐνεδύσατο Ἰωνάθαν τὴν ἁγίαν στολὴν 21
τῷ ἑβδόμῳ μηνὶ ἔτους ἑξηκοστοῦ καὶ ἑκατοστοῦ ἐν ἑορτῇ
σκηνοπηγίας, καὶ συνήγαγε δυνάμεις, καὶ κατεσκεύασεν ὅπλα
πολλά.

Καὶ ἤκουσε Δημήτριος τοὺς λόγους τούτους, καὶ ἐλυπήθη, 22
καὶ εἶπε, τί τοῦτο ἐποιήσαμεν, ὅτι προέφθακεν ἡμᾶς ὁ 23
Ἀλέξανδρος τοῦ φιλίαν καταθέσθαι τοῖς Ἰουδαίοις εἰς στή-
ριγμα; Γράψω αὐτοῖς κἀγὼ λόγους παρακλήσεως, καὶ ὕψους, 24
καὶ δομάτων, ὅπως ὦσι σὺν ἐμοὶ εἰς βοήθειαν. Καὶ ἀπέστειλεν 25
αὐτοῖς κατὰ τοὺς λόγους τούτους· βασιλεὺς Δημήτριος τῷ ἔθνει
τῶν Ἰουδαίων χαίρειν. Ἐπεὶ συνετηρήσατε τὰς πρὸς ἡμᾶς 26
συνθήκας, καὶ ἐνεμείνατε τῇ φιλίᾳ ἡμῶν, καὶ οὐ προσεχωρήσατε

27 τοῖς ἐχθροῖς ἡμῶν, ἠκούσαμεν, καὶ ἐχάρημεν. Καὶ νῦν
ἐμμείνατε ἔτι τοῦ συντηρῆσαι πρὸς ἡμᾶς πίστιν, καὶ ἀντ-
28 αποδώσομεν ὑμῖν ἀγαθὰ, ἀνθ' ὧν ποιεῖτε μεθ' ἡμῶν. Καὶ
ἀφήσομεν ὑμῖν ἀφέματα πολλὰ, καὶ δώσομεν ὑμῖν δόματα.

29 Καὶ νῦν ἀπολύω ὑμᾶς, καὶ ἀφίημι πάντας τοὺς Ἰουδαίους
ἀπὸ τῶν φόρων, καὶ τῆς τιμῆς τοῦ ἁλὸς, καὶ ἀπὸ τῶν στε-
30 φάνων, καὶ ἀντὶ τοῦ τρίτου τῆς σπορᾶς, καὶ ἀντὶ τοῦ ἡμίσους
τοῦ καρποῦ τοῦ ξυλίνου τοῦ ἐπιβάλλοντός μοι λαβεῖν ἀφίημι
ἀπὸ τῆς σήμερον καὶ ἐπέκεινα τοῦ λαβεῖν ἀπὸ τῆς γῆς Ἰούδα,
καὶ ἀπὸ τῶν τριῶν νομῶν τῶν προστιθεμένων αὐτῇ ἀπὸ τῆς
Σαμαρείτιδος καὶ Γαλιλαίας, καὶ ἀπὸ τῆς σήμερον ἡμέρας καὶ
εἰς τὸν αἰῶνα χρόνον.

31 Καὶ Ἱερουσαλὴμ ἤτω ἁγία καὶ ἀφειμένη, καὶ τὰ ὅρια
32 αὐτῆς, αἱ δεκάται καὶ τὰ τέλη. Ἀφίημι καὶ τὴν ἐξουσίαν
τῆς ἄκρας τῆς ἐν Ἱερουσαλὴμ, καὶ δίδωμι τῷ ἀρχιερεῖ, ὅπως
ἂν καταστήσῃ ἐν αὐτῇ ἄνδρας οὓς ἂν ἐκλέξηται αὐτὸς τοῦ
φυλάσσειν αὐτήν.

33 Καὶ πᾶσαν ψυχὴν Ἰουδαίων τὴν αἰχμαλωτισθεῖσαν ἀπὸ
γῆς Ἰούδα εἰς πᾶσαν βασιλείαν μου ἀφίημι ἐλευθέραν δωρεάν·
καὶ πάντες ἀφιέτωσαν τοὺς φόρους καὶ τῶν κτηνῶν αὐτῶν.
34 Καὶ πᾶσαι αἱ ἑορταὶ καὶ τὰ σάββατα καὶ νουμηνίαι, καὶ
ἡμέραι ἀποδεδειγμέναι, καὶ τρεῖς ἡμέραι πρὸ ἑορτῆς καὶ τρεῖς
ἡμέραι μετὰ ἑορτὴν, ἔστωσαν πᾶσαι αἱ ἡμέραι ἀτελείας καὶ
ἀφέσεως πᾶσι τοῖς Ἰουδαίοις τοῖς οὖσιν ἐν τῇ βασιλείᾳ μου.
35 Καὶ οὐχ ἕξει ἐξουσίαν οὐδεὶς πράσσειν καὶ παρενοχλεῖν τινα
αὐτῶν περὶ παντὸς πράγματος.

36 Καὶ προγραφήτωσαν τῶν Ἰουδαίων εἰς τὰς δυνάμεις τοῦ
βασιλέως εἰς τριάκοντα χιλιάδας ἀνδρῶν, καὶ δοθήσεται αὐτοῖς
37 ξένια ὡς καθήκει πάσαις ταῖς δυνάμεσι τοῦ βασιλέως. Καὶ
κατασταθήσεται ἐξ αὐτῶν ἐν τοῖς ὀχυρώμασι τοῦ βασιλέως
τοῖς μεγάλοις, καὶ ἐκ τούτων κατασταθήσεται ἐπὶ χρειῶν τῆς
βασιλείας τῶν οὐσῶν εἰς πίστιν· καὶ οἱ ἐπ' αὐτῶν καὶ οἱ
ἄρχοντες ἔστωσαν ἐξ αὐτῶν· καὶ πορευέσθωσαν τοῖς νόμοις
αὐτῶν, καθὰ καὶ προσέταξεν ὁ βασιλεὺς ἐν γῇ Ἰούδα.

38 Καὶ τοὺς τρεῖς νομοὺς τοὺς προστεθέντας τῇ Ἰουδαίᾳ ἀπὸ τῆς
χώρας Σαμαρείας, προστεθήτω τῇ Ἰουδαίᾳ πρὸς τὸ λογισθῆναι
τοῦ γενέσθαι ὑφ' ἕνα, τοῦ μὴ ὑπακοῦσαι ἄλλης ἐξουσίας ἀλλ'
ἢ τοῦ ἀρχιερέως.
39 Πτολεμαΐδα καὶ τὴν προσκυροῦσαν αὐτῇ δέδωκα δόμα τοῖς
ἁγίοις τοῖς ἐν Ἱερουσαλὴμ εἰς τὴν προσήκουσαν δαπάνην τοῖς
40 ἁγίοις. Κἀγὼ δίδωμι κατ' ἐνιαυτὸν δεκαπέντε χιλιάδας σίκλων
ἀργυρίου ἀπὸ τῶν λόγων τοῦ βασιλέως, ἀπὸ τῶν τόπων τῶν
41 ἀνηκόντων. Καὶ πᾶν τὸ πλεονάζον ὃ οὐκ ἀπεδίδοσαν οἱ ἀπὸ
τῶν χρειῶν, ὡς ἐν τοῖς πρώτοις ἔτεσιν, ἀπὸ τοῦ νῦν δώσουσιν
εἰς τὰ ἔργα τοῦ οἴκου.

42 Καὶ ἐπὶ τούτοις, πεντακισχιλίους σίκλους ἀργυρίου, οὓς
ἐλάμβανον ἀπὸ τῶν χρειῶν τοῦ ἁγίου ἀπὸ τοῦ λόγου κατ'
ἐνιαυτὸν, καὶ ταῦτα ἀφίεται διὰ τὸ ἀνήκειν αὐτὰ τοῖς ἱερεῦσι
43 τοῖς λειτουργοῦσι. Καὶ ὅσοι ἐὰν φύγωσιν εἰς τὸ ἱερὸν τὸ ἐν
Ἱεροσολύμοις καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτοῦ, ὀφείλοντες βασιλικὰ

enemies, we have heard hereof, and are glad.
27 Wherefore now continue ye still to be
faithful unto us, and we will well recom-
pense you for the things ye do in our behalf,
28 and will grant you many immunities, and
give you rewards.

29 And now do I free you, and *for your
sake* I release all the Jews, from tributes, and
from the customs of salt, and from crown
taxes, 30 and from that which appertaineth
unto me to receive for the third part of the
seed, and the half of the fruit of the trees, I
release it from this day forth, so that they
shall not be taken of the land of Juda, nor
of the three governments which are added
thereunto out of the country of Samaria and
Galilee, from this day forth for evermore.

31 Let Jerusalem also be holy and free,
with the borders thereof, both from tenths
and tributes. 32 And as for the tower which
is at Jerusalem, I yield up my authority
over it, and give it to the high priest, that
he may set in it such men as he shall choose
to keep it.

33 Moreover I freely set at liberty every
one of the Jews, that were carried captives
out of the land of Juda into any part of my
kingdom, and *I will* that all my officers
remit the tributes even of their cattle.
34 Furthermore *I will* that all the feasts,
and sabbaths, and new moons, and solemn
days, and the three days before the feast,
and the three days after the feast, shall be
all days of immunity and freedom for all
the Jews in my realm. 35 Also no man shall
have authority to meddle *with them*, or to
molest any of them in any matter.

36 *I will* further, that there be enrolled
among the king's forces about thirty thou-
sand men of the Jews, unto whom pay
shall be given, as belongeth to all the king's
forces. 37 And of them *some* shall be placed
in the king's strong holds, of whom also
*some* shall be set over the affairs of the
kingdom, which are of trust: and *I will*
that their overseers and governors be of
themselves, and that they live after their
own laws, even as the king hath commanded
in the land of Judea.

38 And concerning the three governments
that are added to Judea from the country
of Samaria, let them be joined with Judea,
that they may be reckoned to be under one,
nor bound to obey other authority than the
high priest's.
39 *As for* Ptolemais, and the land pertain-
ing thereto, I give *it* as a free gift to the
sanctuary at Jerusalem for the necessary
expences of the sanctuary. 40 Moreover
I give every year fifteen thousand shekels
of silver out of the king's accounts
from the places appertaining. 41 And all
the overplus, which the officers paid not
in as in former time, from henceforth
shall be given toward the works of the
temple.

42 And beside this, the five thousand
shekels of silver, which they took from the
uses of the temple out of the accounts year
by year, even those things shall be released,
because they appertain to the priests that
minister. 43 And whosoever they be that
flee unto the temple at Jerusalem, or be
within the liberties thereof, being indebted
unto the king, or for any other matter, let

them be at liberty, and all that they have in my realm. 44 For the building also and repairing of the works of the sanctuary, expences shall be given out of the king's accounts. 45 Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expences shall be given out of the king's accounts, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore. 47 But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

48 Then gathered king Alexander great forces, and camped over against Demetrius. 49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them. 50 And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect: 52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country; 53 for after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom: 54 now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her gifts according to thy dignity.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of their kingdom. 56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year: 58 where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he should come and meet him. 60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

61 At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them. 62 Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so. 63 Also he made him sit by himself, and said unto his princes, Go with him into the midst of the city,

*καὶ πᾶν πρᾶγμα, ἀπολελύσθωσαν, καὶ πάντα ὅσα ἐστὶν αὐτοῖς*
*ἐν τῇ βασιλείᾳ μου. Καὶ τοῦ οἰκοδομηθῆναι καὶ τοῦ ἐπι-* 44
*καινισθῆναι τὰ ἔργα τῶν ἁγίων, καὶ ἡ δαπάνη δοθήσεται ἐκ*
*τοῦ λόγου τοῦ βασιλέως. Καὶ τοῦ οἰκοδομηθῆναι τὰ τείχη* 45
*Ἱερουσαλὴμ καὶ ὀχυρῶσαι κυκλόθεν, καὶ ἡ δαπάνη δοθήσεται*
*ἐκ τοῦ λόγου τοῦ βασιλέως, καὶ τοῦ οἰκοδομηθῆναι τὰ τείχη τὰ*
*ἐν τῇ Ἰουδαίᾳ.*

*Ὡς δὲ ἤκουσεν Ἰωνάθαν καὶ ὁ λαὸς τοὺς λόγους τούτους, οὐκ* 46
*ἐπίστευσαν αὐτοῖς οὐδὲ ἐπεδέξαντο, ὅτι ἐπεμνήσθησαν τῆς*
*κακίας τῆς μεγάλης ἧς ἐποίησεν ἐν Ἰσραὴλ, καὶ ἔθλιψεν αὐτοὺς*
*σφόδρα. Καὶ εὐδόκησαν ἐν Ἀλεξάνδρῳ, ὅτι αὐτὸς ἐγένετο* 47
*αὐτοῖς ἀρχηγὸς λόγων εἰρηνικῶν, καὶ συνεμάχουν αὐτῷ πάσας*
*τὰς ἡμέρας.*

*Καὶ συνήγαγεν Ἀλέξανδρος ὁ βασιλεὺς δυνάμεις μεγάλας,* 48
*καὶ παρενέβαλεν ἐξεναντίας Δημητρίου. Καὶ συνῆψαν πόλεμον* 49
*οἱ δύο βασιλεῖς, καὶ ἔφυγεν ἡ παρεμβολὴ Δημητρίου, καὶ*
*ἐδίωξεν αὐτὸν ὁ Ἀλέξανδρος, καὶ ἴσχυσεν ἐπ᾽ αὐτούς. Καὶ* 50
*ἐστερέωσε τὸν πόλεμον σφόδρα ἕως ἔδυ ὁ ἥλιος, καὶ ἔπεσεν*
*ὁ Δημήτριος ἐν τῇ ἡμέρᾳ ἐκείνῃ.*

*Καὶ ἀπέστειλεν Ἀλέξανδρος πρὸς Πτολεμαῖον βασιλέα* 51
*Αἰγύπτου πρέσβεις κατὰ τοὺς λόγους τούτους, λέγων, ἐπεὶ* 52
*ἀνέστρεψα εἰς γῆν βασιλείας μου, καὶ ἐκάθισα ἐπὶ θρόνου πατέρων*
*μου, καὶ ἐκράτησα τῆς ἀρχῆς, καὶ συνέτριψα τὸν Δημήτριον, καὶ*
*ἐπεκράτησα τῆς χώρας ἡμῶν· καὶ συνῆψα πρὸς αὐτὸν μάχην,* 53
*καὶ συνετρίβη αὐτὸς καὶ ἡ παρεμβολὴ αὐτοῦ ὑφ᾽ ἡμῶν, καὶ*
*ἐκαθίσαμεν ἐπὶ θρόνου βασιλείας αὐτοῦ· καὶ νῦν στήσωμεν πρὸς* 54
*ἑαυτοὺς φιλίαν, καὶ νῦν δός μοι τὴν θυγατέρα σου εἰς γυναῖκα,*
*καὶ ἐπιγαμβρεύσω σοι, καὶ δώσω σοι δόματα, καὶ αὐτῇ ἄξιά σου.*

*Καὶ ἀπεκρίθη Πτολεμαῖος ὁ βασιλεὺς, λέγων, ἀγαθὴ ἡμέρα* 55
*ἐν ᾗ ἀνέστρεψας εἰς γῆν πατέρων σου, καὶ ἐκάθισας ἐπὶ θρόνου*
*βασιλείας αὐτῶν. Καὶ νῦν ποιήσω σοι ἃ ἔγραψας, ἀλλ᾽ ἀπάντη-* 56
*σον εἰς Πτολεμαΐδα, ὅπως ἴδωμεν ἀλλήλους, καὶ ἐπιγαμβρεύσω*
*σοι καθὼς εἴρηκας.*

*Καὶ ἐξῆλθε Πτολεμαῖος ἐξ Αἰγύπτου αὐτὸς καὶ Κλεοπάτρα* 57
*ἡ θυγάτηρ αὐτοῦ, καὶ εἰσῆλθον εἰς Πτολεμαΐδα ἔτους δευτέρου*
*καὶ ἑξηκοστοῦ καὶ ἑκατοστοῦ. Καὶ ἀπήντησεν αὐτῷ Ἀλέξανδρος* 58
*ὁ βασιλεὺς, καὶ ἐξέδοτο αὐτῷ Κλεοπάτραν τὴν θυγατέρα αὐτοῦ,*
*καὶ ἐποίησε τὸν γάμον αὐτῆς ἐν Πτολεμαΐδι, καθὼς οἱ βασιλεῖς,*
*ἐν δόξῃ μεγάλῃ.*

*Καὶ ἔγραψεν Ἀλέξανδρος ὁ βασιλεὺς τῷ Ἰωνάθαν ἐλθεῖν εἰς* 59
*συνάντησιν αὐτῷ. Καὶ ἐπορεύθη μετὰ δόξης εἰς Πτολεμαΐδα,* 60
*καὶ ἀπήντησε τοῖς δυσὶ βασιλεῦσι· καὶ ἔδωκεν αὐτοῖς ἀργύριον*
*καὶ χρυσίον, καὶ τοῖς φίλοις αὐτῶν, καὶ δόματα πολλὰ, καὶ εὗρε*
*χάριν ἐναντίον αὐτῶν.*

*Καὶ ἐπισυνήχθησαν πρὸς αὐτὸν ἄνδρες λοιμοὶ ἐξ Ἰσραὴλ,* 61
*ἄνδρες παράνομοι, ἐντυχεῖν κατ᾽ αὐτοῦ, καὶ οὐ προσέσχεν αὐτοῖς*
*ὁ βασιλεύς. Καὶ προσέταξεν ὁ βασιλεὺς, καὶ ἐξέδυσαν Ἰωνά-* 62
*θαν τὰ ἱμάτια αὐτοῦ, καὶ ἐνέδυσαν αὐτὸν πορφύραν, καὶ ἐποίησαν*
*οὕτως. Καὶ ἐκάθισεν αὐτὸν ὁ βασιλεὺς μετ᾽ αὐτοῦ, καὶ εἶπε* 63
*τοῖς ἄρχουσιν αὐτοῦ, ἐξέλθετε μετ᾽ αὐτοῦ εἰς μέσον τῆς πόλεως,*

*καὶ κηρύξατε τοῦ μηδένα ἐντυγχάνειν κατ' αὐτοῦ περὶ μη-*
*δενὸς πράγματος, καὶ μηδεὶς αὐτῷ παρενοχλείτω περὶ παντὸς*
*λόγου.*

64 *Καὶ ἐγένετο ὡς ἴδον οἱ ἐντυγχάνοντες τὴν δόξαν αὐτοῦ καθὼς*
*ἐκήρυξαν, καὶ περιβεβλημένον αὐτὸν πορφύραν, καὶ ἔφυγον*
65 *πάντες. Καὶ ἐδόξασεν αὐτὸν ὁ βασιλεὺς, καὶ ἔγραψεν αὐτὸν*
*τῶν πρώτων φίλων, καὶ ἔθετο αὐτὸν στρατηγὸν καὶ μεριδάρχην.*
66 *Καὶ ἐπέστρεψεν Ἰωνάθαν εἰς Ἱερουσαλὴμ μετ' εἰρήνης καὶ*
*εὐφροσύνης.*

67 *Καὶ ἐν ἔτει πέμπτῳ καὶ ἑξηκοστῷ καὶ ἑκατοστῷ ἦλθε Δη-*
*μήτριος υἱὸς Δημητρίου ἐκ Κρήτης εἰς τὴν γῆν τῶν πατέρων*
68 *αὐτοῦ. Καὶ ἤκουσεν Ἀλέξανδρος ὁ βασιλεὺς, καὶ ἐλυπήθη*
*σφόδρα, καὶ ἀπέστρεψεν εἰς Ἀντιόχειαν.*

69 *Καὶ κατέστησε Δημήτριος Ἀπολλώνιον τὸν ὄντα ἐπὶ κοίλης*
*Συρίας, καὶ συνήγαγε δύναμιν μεγάλην, καὶ παρενέβαλεν ἐν*
70 *Ἰαμνείᾳ· καὶ ἀπέστειλε πρὸς Ἰωνάθαν τὸν ἀρχιερέα, λέγων, σὺ*
*μονώτατος ἐπαίρῃ ἐφ' ἡμᾶς, ἐγὼ δὲ ἐγενήθην εἰς καταγέλωτα*
*καὶ εἰς ὀνειδισμὸν διὰ σέ· καὶ διατί σὺ ἐξουσιάζῃ ἐφ' ἡμᾶς ἐν*
*τοῖς ὄρεσι;*

71 *Νῦν οὖν εἰ πέποιθας ἐπὶ ταῖς δυνάμεσί σου, κατάβηθι πρὸς*
*ἡμᾶς εἰς τὸ πεδίον, καὶ συγκριθῶμεν ἑαυτοῖς ἐκεῖ, ὅτι μετ' ἐμοῦ*
72 *ἐστι δύναμις τῶν πόλεων. Ἐρώτησον καὶ μάθε τίς εἰμι καὶ οἱ*
*λοιποὶ οἱ βοηθοῦντες ἡμῖν, καὶ λέγουσιν, οὐκ ἔστιν ὑμῖν στάσις*
*ποδὸς κατὰ πρόσωπον ἡμῶν; ὅτι δὶς ἐτροπώθησαν οἱ πατέρες*
73 *σου ἐν τῇ γῇ αὐτῶν. Καὶ νῦν οὐ δυνήσῃ ὑποστῆναι τὴν ἵππον*
*καὶ δύναμιν τοιαύτην ἐν τῷ πεδίῳ, ὅπου οὐκ ἔστι λίθος οὐδὲ*
*κόχλαξ οὐδὲ τόπος τοῦ φυγεῖν.*

74 *Ὡς δὲ ἤκουσεν Ἰωνάθαν τῶν λόγων Ἀπολλωνίου, ἐκινήθη*
*τῇ διανοίᾳ, καὶ ἐπέλεξε δέκα χιλιάδας ἀνδρῶν, καὶ ἐξῆλθεν ἐξ*
*Ἱερουσαλὴμ, καὶ συνήντησεν αὐτῷ Σίμων ὁ ἀδελφὸς αὐτοῦ ἐπὶ*
75 *βοήθειαν αὐτοῦ. Καὶ παρενέβαλεν ἐπὶ Ἰόππην, καὶ ἀπέκλεισαν*
*αὐτὸν ἐκ τῆς πόλεως, ὅτι φρουρὰ Ἀπολλωνίου ἐν Ἰόππῃ, καὶ*
*ἐπολέμησαν αὐτήν.*

76 *Καὶ φοβηθέντες ἤνοιξαν οἱ ἐκ τῆς πόλεως, καὶ ἐκυρίευσεν*
77 *Ἰωνάθαν Ἰόππης. Καὶ ἤκουσεν Ἀπολλώνιος, καὶ παρενέβαλε*
*τρισχιλίαν ἵππον, καὶ δύναμιν πολλήν· καὶ ἐπορεύθη εἰς Ἄζωτον*
*ὡς διοδεύων, καὶ ἅμα προῆγεν εἰς τὸ πεδίον, διὰ τὸ ἔχειν αὐτὸν*
*πλῆθος ἵππου καὶ πεποιθέναι ἐπ' αὐτῇ.*

78 *Καὶ κατεδίωξεν Ἰωνάθαν ὀπίσω αὐτοῦ εἰς Ἄζωτον, καὶ*
79 *συνῆψαν αἱ παρεμβολαὶ εἰς πόλεμον. Καὶ ἀπέλιπεν Ἀπολ-*
80 *λώνιος χιλίαν ἵππον ἐν κρυπτῷ κατόπισθεν αὐτῶν. Καὶ ἔγνω*
*Ἰωνάθαν ὅτι ἐστὶν ἔνεδρον κατόπισθεν αὐτοῦ, καὶ ἐκύκλωσαν*
*αὐτοῦ τὴν παρεμβολὴν, καὶ ἐξετίναξαν τὰς σχίζας εἰς τὸν λαὸν*
*ἐκ πρωΐθεν ἕως ἑσπέρας.*

81 *Ὁ δὲ λαὸς εἱστήκει, καθὼς ἐπέταξεν Ἰωνάθαν, καὶ ἐκοπίασαν*
82 *οἱ ἵπποι αὐτῶν. Καὶ εἵλκυσε Σίμων τὴν δύναμιν αὐτοῦ, καὶ*
*συνῆψε πρὸς τὴν φάραγγα· ἡ γὰρ ἵππος ἐξελύθη· καὶ συνετρί-*
83 *βησαν ὑπ' αὐτοῦ, καὶ ἔφυγον. Καὶ ἡ ἵππος ἐσκορπίσθη ἐν τῷ*
*πεδίῳ, καὶ ἔφυγον εἰς Ἄζωτον, καὶ εἰσῆλθον εἰς Βηθδαγὼν τὸ*
*εἰδωλεῖον αὐτῶν, τοῦ σωθῆναι.*

and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

[64] Now when his accusers saw that he was honoured according to the proclamation, and clothed in purple, they fled all away. [65] So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion. [66] Afterward Jonathan returned to Jerusalem with peace and gladness.

[67] Furthermore in the hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers: [68] whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

[69] Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying, [70] Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

[71] Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities. [72] Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to stand before our face; for thy fathers have been twice put to flight in their own land. [73] Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

[74] So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him. [75] And he pitched his tents against Joppe: but they shut him out of the city, because Apollonius had a garrison in Joppe.

[76] Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppe. [77] Whereof when Apollonius heard, he took three thousand horsemen, with a great host *of footmen*, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain, because he had a great number of horsemen, in whom he put his trust.

[78] Then Jonathan followed after him to Azotus, where the armies joined battle. [79] Now Apollonius had left a thousand horsemen in ambush. [80] And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

[81] But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired. [82] Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent,) who were discomfited by him, and fled. [83] The horsemen also, being scattered in the field, fled to Azotus, and went into Beth-dagon, their idol's temple, for safety.

84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire. 85 Thus there were burned and slain with the sword well nigh eight thousand men. 86 And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp. 87 After this returned Jonathan and his host unto Jerusalem, having many spoils.

88 Now when king Alexander heard these things, he honoured Jonathan yet more, 89 and sent him a buckle of gold, as the use is to be given to such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

And the king of Egypt gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own. 2 Whereupon he took his journey into Syria in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his father in law.

3 Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it. 4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that he had burnt in the battle: for they had made heaps of them by the way where he should pass. 5 Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppe, where they saluted one another, and lodged. 7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, imagined wicked counsels against Alexander. 9 Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom: 10 for I repent that I gave my daughter unto him, for he sought to slay me. 11 Thus did he slander him, because he was desirous of his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known. 13 Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him. 15 But when Alexander heard of this, he came to war against him: whereupon *king* Ptolemee brought forth his host, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia, there to be defended; but king Ptolemee was

Καὶ ἐνεπύρισεν Ἰωνάθαν τὴν Ἄζωτον καὶ τὰς πόλεις τὰς 84
κύκλῳ αὐτῆς, καὶ ἔλαβε τὰ σκῦλα αὐτῶν, καὶ τὸ ἱερὸν Δαγὼν
καὶ τοὺς συμφυγόντας εἰς αὐτὸ ἐνεπύρισε πυρί. Καὶ ἐγένοντο 85
οἱ πεπτωκότες μαχαίρᾳ σὺν τοῖς ἐμπυρισθεῖσιν εἰς ἄνδρας
ὀκτακισχιλίους. Καὶ ἀπῆρεν ἐκεῖθεν Ἰωνάθαν, καὶ παρενέβαλεν 86
ἐπὶ Ἀσκάλωνα, καὶ ἐξῆλθον οἱ ἐκ τῆς πόλεως εἰς συνάντησιν
αὐτῷ ἐν δόξῃ μεγάλῃ. Καὶ ἐπέστρεψεν Ἰωνάθαν εἰς Ἱερουσα- 87
λὴμ σὺν τοῖς παρ' αὐτοῦ, ἔχοντες σκῦλα πολλά.

Καὶ ἐγένετο ὡς ἤκουσεν Ἀλέξανδρος ὁ βασιλεὺς τοὺς λόγους 88
τούτους, καὶ προσέθετο δοξάσαι τὸν Ἰωνάθαν. Καὶ ἀπέστειλεν 89
αὐτῷ πόρπην χρυσῆν, ὡς ἔθος ἐστὶ δίδοσθαι τοῖς συγγενέσι τῶν
βασιλέων· καὶ ἔδωκεν αὐτῷ τὴν Ἀκκαρὼν καὶ πάντα τὰ ὅρια
αὐτῆς εἰς κληροδοσίαν.

Καὶ ὁ βασιλεὺς Αἰγύπτου ἤθροισε δυνάμεις πολλὰς, ὡς τὴν 11
ἄμμον τὴν περὶ τὰ χεῖλος τῆς θαλάσσης, καὶ πλοῖα πολλά·
καὶ ἐζήτησε κατακρατῆσαι τῆς βασιλείας Ἀλεξάνδρου δόλῳ,
καὶ προσθεῖναι αὐτὴν τῇ βασιλείᾳ αὐτοῦ. Καὶ ἐξῆλθεν εἰς 2
Συρίαν λόγοις εἰρηνικοῖς, καὶ ἤνοιγον αὐτῷ οἱ ἀπὸ τῶν πόλεων,
καὶ συνήντων αὐτῷ, ὅτι ἐντολὴ ἦν Ἀλεξάνδρου τοῦ βασιλέως
συναντᾷν αὐτῷ, διὰ τὸ πενθερὸν αὐτοῦ εἶναι.

Ὡς δὲ εἰσεπορεύετο εἰς τὰς πόλεις ὁ Πτολεμαῖος, ἀπέτασσε 3
τὰς δυνάμεις φρουρὰν ἐν ἑκάστῃ πόλει. Ὡς δὲ ἤγγισεν Ἀζώτου, 4
ἔδειξαν αὐτῷ τὸ ἱερὸν Δαγὼν ἐμπεπυρισμένον, καὶ Ἄζωτον,
καὶ τὰ περιπόλια αὐτῆς καθῃρημένα, καὶ τὰ σώματα ἐῤῥιμμένα,
καὶ τοὺς ἐμπεπυρισμένους οὓς ἐνεπύρισεν ἐν τῷ πολέμῳ· ἐποί-
ησαν γὰρ θημωνίας αὐτῶν ἐν τῇ ὁδῷ αὐτοῦ. Καὶ διηγήσαντο 5
τῷ βασιλεῖ ἃ ἐποίησεν Ἰωνάθαν, εἰς τὸ ψογῆσαι αὐτόν· καὶ
ἐσίγησεν ὁ βασιλεύς.

Καὶ συνήντησεν Ἰωνάθαν τῷ βασιλεῖ εἰς Ἰόππην μετὰ 6
δόξης, καὶ ἠσπάσαντο ἀλλήλους, καὶ ἐκοιμήθησαν ἐκεῖ. Καὶ 7
ἐπορεύθη Ἰωνάθαν μετὰ τοῦ βασιλέως ἕως τοῦ ποταμοῦ τοῦ
καλουμένου Ἐλευθέρου, καὶ ἐπέστρεψεν εἰς Ἱερουσαλήμ.

Ὁ δὲ βασιλεὺς Πτολεμαῖος ἐκυρίευσε τῶν πόλεων τῆς παρα- 8
λίας ἕως Σελευκείας τῆς παραθαλασσίας, καὶ διελογίζετο περὶ
Ἀλεξάνδρου λογισμοὺς πονηρούς. Καὶ ἀπέστειλε πρέσβεις πρὸς 9
Δημήτριον τὸν βασιλέα, λέγων, δεῦρο συνθώμεθα πρὸς ἑαυτοὺς
διαθήκην, καὶ δώσω σοι τὴν θυγατέρα μου ἣν ἔχει Ἀλέξανδρος,
καὶ βασιλεύσεις τῆς βασιλείας τοῦ πατρός σου. Μεταμεμέλη- 10
μαι γὰρ δοὺς αὐτῷ τὴν θυγατέρα μου, ἐζήτησε γὰρ ἀποκτεῖναί
με. Καὶ ἐψόγησεν αὐτὸν χάριν τοῦ ἐπιθυμῆσαι αὐτὸν τῆς 11
βασιλείας αὐτοῦ·

Καὶ ἀφελόμενος αὐτοῦ τὴν θυγατέρα, ἔδωκεν αὐτὴν τῷ Δημη- 12
τρίῳ, καὶ ἠλλοιώθη τοῦ Ἀλεξάνδρου, καὶ ἐφάνη ἡ ἔχθρα αὐτῶν.
Καὶ εἰσῆλθε Πτολεμαῖος εἰς Ἀντιόχειαν, καὶ περιέθετο δύο 13
διαδήματα περὶ τὴν κεφαλὴν αὐτοῦ, τὸ τῆς Ἀσίας καὶ Αἰγύπτου.

Ἀλέξανδρος δὲ ὁ βασιλεὺς ἦν ἐν Κιλικίᾳ κατὰ τοὺς καιροὺς 14
ἐκείνους, ὅτι ἀπεστάτουν οἱ ἀπὸ τῶν τόπων ἐκείνων. Καὶ 15
ἤκουσεν Ἀλέξανδρος, καὶ ἦλθεν ἐπ' αὐτὸν πολέμῳ· καὶ ἐξήγαγε
Πτολεμαῖος τὴν δύναμιν, καὶ ἀπήντησεν αὐτῷ ἐν χειρὶ ἰσχυρᾷ,
καὶ ἐτροπώσατο αὐτόν.

Καὶ ἔφυγεν Ἀλέξανδρος εἰς τὴν Ἀραβίαν, τοῦ σκεπασθῆναι 16

17 αὐτὸν ἐκεῖ· ὁ δὲ βασιλεὺς Πτολεμαῖος ὑψώθη. Καὶ ἀφεῖλε
Ζαβδιὴλ ὁ Ἄραψ τὴν κεφαλὴν Ἀλεξάνδρου, καὶ ἀπέστειλε τῷ
Πτολεμαίῳ.
18 Καὶ ὁ βασιλεὺς Πτολεμαῖος ἀπέθανεν ἐν τῇ ἡμέρᾳ τῇ τρίτῃ,
καὶ οἱ ὄντες ἐν τοῖς ὀχυρώμασιν ἀπώλοντο ὑπὸ τῶν ἐν τοῖς
19 ὀχυρώμασι. Καὶ ἐβασίλευσε Δημήτριος ἔτους ἑβδόμου καὶ
ἑξηκοστοῦ καὶ ἑκατοστοῦ.

20 Ἐν ταῖς ἡμέραις ἐκείναις συνήγαγεν Ἰωνάθαν τοὺς ἐκ τῆς
Ἰουδαίας, τοῦ ἐκπολεμῆσαι τὴν ἄκραν τὴν ἐν Ἱερουσαλὴμ, καὶ
21 ἐποίησεν ἐπ᾽ αὐτὴν μηχανὰς πολλάς. Καὶ ἐπορεύθησάν τινες
μισοῦντες τὸ ἔθνος αὐτῶν, ἄνδρες παράνομοι, πρὸς τὸν βασι-
λέα, καὶ ἀπήγγειλαν αὐτῷ ὅτι Ἰωνάθαν περικάθηται τὴν ἄκραν.
22 Καὶ ἀκούσας ὠργίσθη· ὡς δὲ ἤκουσεν, εὐθέως ἀναζεύξας ἦλθεν
εἰς Πτολεμαΐδα, καὶ ἔγραψεν Ἰωνάθαν, τοῦ μὴ περικαθῆσθαι τῇ
ἄκρᾳ, καὶ τοῦ ἀπαντῆσαι αὐτὸν αὐτῷ συμμίσγειν εἰς Πτολεμαΐδα
τὴν ταχίστην.
23 Ὡς δὲ ἤκουσεν Ἰωνάθαν, ἐκέλευσε περικαθῆσθαι, καὶ ἐπέλεξε
τῶν πρεσβυτέρων Ἰσραὴλ καὶ τῶν ἱερέων, καὶ ἔδωκεν ἑαυτὸν τῷ
24 κινδύνῳ. Καὶ λαβὼν ἀργύριον, καὶ χρυσίον, καὶ ἱματισμὸν,
καὶ ἕτερα ξένια πλείονα, ἐπορεύθη πρὸς τὸν βασιλέα εἰς Πτολε-
μαΐδα, καὶ εὗρε χάριν ἐνώπιον αὐτοῦ.

25 Καὶ ἐνετύγχανον κατ᾽ αὐτοῦ τινὲς ἄνομοι τῆς ἐκ τοῦ ἔθνους.
26 Καὶ ἐποίησεν αὐτῷ ὁ βασιλεὺς καθὼς ἐποίησαν αὐτῷ οἱ πρὸ
αὐτοῦ, καὶ ὕψωσεν αὐτὸν ἐναντίον πάντων τῶν φίλων αὐτοῦ.
27 Καὶ ἔστησεν αὐτῷ τὴν ἀρχιερωσύνην, καὶ ὅσα ἄλλα εἶχε τίμια
τοπρότερον, καὶ ἐποίησεν αὐτὸν τῶν πρώτων φίλων ἡγεῖσθαι.

28 Καὶ ἠξίωσεν Ἰωνάθαν τὸν βασιλέα ποιῆσαι τὴν Ἰουδαίαν
ἀφορολόγητον, καὶ τὰς τρεῖς τοπαρχίας, καὶ τὴν Σαμαρεῖτιν, καὶ
29 ἐπηγγείλατο αὐτῷ τάλαντα τριακόσια. Καὶ εὐδόκησεν ὁ βασι-
λεύς, καὶ ἔγραψε τῷ Ἰωνάθαν ἐπιστολὰς περὶ πάντων τούτων
ἐχούσας τὸν τρόπον τοῦτον·

30 Βασιλεὺς Δημήτριος Ἰωνάθαν τῷ ἀδελφῷ χαίρειν, καὶ ἔθνει
31 Ἰουδαίων. Τὸ ἀντίγραφον τῆς ἐπιστολῆς ἧς ἐγράψαμεν
Λασθένει τῷ συγγενεῖ ἡμῶν περὶ ὑμῶν, γεγράφαμεν καὶ πρὸς
ὑμᾶς, ὅπως εἰδῆτε.

32, 33 Βασιλεὺς Δημήτριος Λασθένει τῷ πατρὶ χαίρειν. Τῷ
ἔθνει τῶν Ἰουδαίων φίλοις ἡμῶν καὶ συντηροῦσι τὰ πρὸς ἡμᾶς
δίκαια ἐκρίναμεν ἀγαθοποιῆσαι, χάριν τῆς ἐξ αὐτῶν εὐνοίας
34 πρὸς ἡμᾶς. Ἑστάκαμεν οὖν αὐτοῖς τά τε ὅρια τῆς Ἰουδαίας,
καὶ τοὺς τρεῖς νομοὺς, Ἀφαίρεμα, καὶ Λύδδαν, καὶ Ῥαμαθὲμ,
αἵτινες προσετέθησαν τῇ Ἰουδαίᾳ ἀπὸ τῆς Σαμαρείτιδος, καὶ
πάντα τὰ συγκυροῦντα αὐτοῖς πᾶσι τοῖς θυσιάζουσιν εἰς Ἱερο-
σόλυμα, ἀντὶ τῶν βασιλικῶν ὧν ἐλάμβανεν ὁ βασιλεὺς παρ᾽
αὐτῶν τοπρότερον κατ᾽ ἐνιαυτὸν ἀπὸ τῶν γεννημάτων τῆς γῆς,
καὶ ἀπὸ τῶν ἀκροδρύων.
35 Καὶ τὰ ἄλλα τὰ ἀνήκοντα ἡμῖν ἀπὸ τοῦ νῦν τῶν δεκατῶν,
καὶ τῶν τελῶν τῶν ἀνηκόντων ἡμῖν, καὶ τὰς τοῦ ἁλὸς λίμνας,
καὶ τοὺς ἀνήκοντας ἡμῖν στεφάνους, πάντα ἐπαρκῶς παρίεμεν
36 αὐτοῖς. Καὶ οὐκ ἀθετηθήσεται οὐδὲ ἓν τούτων ἀπὸ τοῦ νῦν
καὶ εἰς τὸν ἅπαντα χρόνον.
37 Νῦν οὖν ἐπιμέλεσθε τοῦ ποιῆσαι τούτων ἀντίγραφον· καὶ

exalted: [17] for Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemee.
[18] King Ptolemee also died the third day after, and they that were in the strong holds were slain one of another. [19] By this means Demetrius reigned in the hundred threescore and seventh year.

[20] At the same time Jonathan gathered together them that were in Judea, to take the tower that was in Jerusalem: and he made many engines of war against it. [21] Then certain ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower. [22] Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

[23] Nevertheless Jonathan, when he heard this, commanded to besiege it *still:* and he chose certain of the elders of Israel and the priests, and put himself in peril; [24] and took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight.

[25] And though certain ungodly men of the people had made complaints against him, [26] yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends, [27] and confirmed him in the high priesthood, and in all the honours that he had before, and gave him pre-eminence among his chief friends.

[28] Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents. [29] So the king consented, and wrote letters unto Jonathan of all these things after this manner:

[30] King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting: [31] We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

[32] King Demetrius unto his father Lasthenes sendeth greeting: [33] We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us. [34] Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

[35] And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the saltpits, and the crown taxes, which are due unto us, we discharge them of them all for their relief. [36] And nothing hereof shall be revoked from this time forth for ever.

[37] Now therefore see that thou make a copy of these things, and let it be delivered

unto Jonathan, and set upon the holy mount in a conspicuous place.

38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcue the Arabian, that brought up Antiochus the young son of Alexander, 40 and lay sore upon him to deliver him *this young Antiochus*, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel. 42 So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve. 43 Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

44 Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming. 45 Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king. 46 Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city slew that day in the city to the number of an hundred thousand. 48 Also they set fire on the city, and gat many spoils that day, and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying, 50 Grant us peace, and let the Jews cease from assaulting us and the city. 51 With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him. 53 Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned. 55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.

*δοθήτω Ἰωνάθαν, καὶ τεθήτω ἐν τῷ ὄρει τῷ ἁγίῳ ἐν τόπῳ*
*ἐπισήμῳ.*

*Καὶ εἶδε Δημήτριος ὁ βασιλεὺς ὅτι ἡσύχασεν ἡ γῆ ἐνώπιον* 38
*αὐτοῦ, καὶ οὐδὲν αὐτῷ ἀνθειστήκει, καὶ ἀπέλυσε πάσας τὰς*
*δυνάμεις αὐτοῦ ἕκαστον εἰς τὸν ἴδιον τόπον, πλὴν τῶν ξένων*
*δυνάμεων ὧν ἐξενολόγησεν ἀπὸ τῶν νήσων τῶν ἐθνῶν· καὶ*
*ἤχθραναν αὐτῷ πᾶσαι αἱ δυνάμεις τῶν πατέρων αὐτοῦ.*

*Τρύφων δὲ ἦν τῶν παρὰ Ἀλεξάνδρου τοπρότερον, καὶ εἶδεν* 39
*ὅτι πᾶσαι αἱ δυνάμεις καταγογγύζουσι τοῦ Δημητρίου, καὶ*
*ἐπορεύθη πρὸς Εἰμαλκουαὶ τὸν Ἄραβα, ὃς ἔτρεφε τὸν Ἀντίοχον*
*τὸ παιδάριον τὸ τοῦ Ἀλεξάνδρου· καὶ προσήδρευεν αὐτῷ,* 40
*ὅπως παραδοῖ αὐτὸν αὐτῷ, ὅπως βασιλεύσῃ ἀντὶ τοῦ πατρὸς*
*αὐτοῦ· καὶ ἀπήγγειλεν αὐτῷ ὅσα συνετέλεσε Δημήτριος, καὶ τὴν*
*ἔχθραν ἣν ἐχθραίνουσιν αὐτῷ αἱ δυνάμεις αὐτοῦ· καὶ ἔμεινεν*
*ἐκεῖ ἡμέρας πολλάς.*

*Καὶ ἀπέστειλεν Ἰωνάθαν πρὸς Δημήτριον τὸν βασιλέα, ἵνα* 41
*ἐκβάλῃ τοὺς ἐκ τῆς ἄκρας ἐξ Ἱερουσαλὴμ, καὶ τοὺς ἐν τοῖς*
*ὀχυρώμασιν, ἦσαν γὰρ πολεμοῦντες τὸν Ἰσραήλ. Καὶ ἀπέστειλε* 42
*Δημήτριος πρὸς Ἰωνάθαν, λέγων, οὐ μόνον ταῦτα ποιήσω σοι*
*καὶ τῷ ἔθνει σου, ἀλλὰ δόξῃ δοξάσω σε καὶ τὸ ἔθνος σου, ἐὰν*
*εὐκαιρίας τύχω. Νῦν οὖν ὀρθῶς ποιήσεις ἀποστείλας μοι* 43
*ἄνδρας οἳ συμμαχήσουσιν, ὅτι ἀπέστησαν πᾶσαι αἱ δυνάμεις μου.*

*Καὶ ἀπέστειλεν Ἰωνάθαν ἄνδρας τρισχιλίους δυνατοὺς ἰσχύϊ* 44
*αὐτῷ εἰς Ἀντιόχειαν, καὶ ἦλθοσαν πρὸς τὸν βασιλέα, καὶ*
*εὐφράνθη ὁ βασιλεὺς ἐπὶ τῇ ἐφόδῳ αὐτῶν. Καὶ ἐπισυνήχθη-* 45
*σαν οἱ ἐκ τῆς πόλεως εἰς μέσον τῆς πόλεως εἰς ἀνδρῶν δώδεκα*
*μυριάδας, καὶ ἠβούλοντο ἀνελεῖν τὸν βασιλέα. Καὶ ἔφυγεν* 46
*ὁ βασιλεὺς εἰς τὴν αὐλὴν, καὶ κατελάβοντο οἱ ἐκ τῆς πόλεως*
*τὰς διόδους τῆς πόλεως, καὶ ἤρξαντο πολεμεῖν.*

*Καὶ ἐκάλεσεν ὁ βασιλεὺς τοὺς Ἰουδαίους ἐπὶ βοήθειαν, καὶ* 47
*ἐπισυνήχθησαν πρὸς αὐτὸν πάντες ἅμα· καὶ διεσπάρησαν ἐν τῇ*
*πόλει πάντες ἅμα· καὶ ἀπέκτειναν ἐν τῇ πόλει τῇ ἡμέρᾳ ἐκείνῃ*
*εἰς μυριάδας δέκα. Καὶ ἐνεπύρισαν τὴν πόλιν, καὶ ἐλάβοσαν* 48
*σκῦλα πολλὰ ἐν ἐκείνῃ τῇ ἡμέρᾳ, καὶ ἔσωσαν τὸν βασιλέα.*

*Καὶ ἴδον οἱ ἀπὸ τῆς πόλεως ὅτι κατεκράτησαν οἱ Ἰουδαῖοι τῆς* 49
*πόλεως, ὡς ἠβούλοντο, καὶ ἠσθένησαν ταῖς διανοίαις αὐτῶν,*
*καὶ ἐκέκραξαν πρὸς τὸν βασιλέα μετὰ δεήσεως, λέγοντες, δὸς* 50
*ἡμῖν δεξιὰς, καὶ παυσάσθωσαν οἱ Ἰουδαῖοι πολεμοῦντες ἡμᾶς*
*καὶ τὴν πόλιν. Καὶ ἔρριψαν τὰ ὅπλα, καὶ ἐποίησαν εἰρήνην·* 51
*καὶ ἐδοξάσθησαν οἱ Ἰουδαῖοι ἐναντίον τοῦ βασιλέως, καὶ ἐνώ-*
*πιον πάντων τῶν ἐν τῇ βασιλείᾳ αὐτοῦ, καὶ ἐπέστρεψαν εἰς*
*Ἱερουσαλὴμ ἔχοντες σκῦλα πολλά.*

*Καὶ ἐκάθισε Δημήτριος ὁ βασιλεὺς ἐπὶ θρόνου τῆς βασιλείας* 52
*αὐτοῦ, καὶ ἡσύχασεν ἡ γῆ ἐνώπιον αὐτοῦ. Καὶ ἐψεύσατο πάντα* 53
*ὅσα εἶπε, καὶ ἠλλοτριώθη τῷ Ἰωνάθαν, καὶ οὐκ ἀνταπέδωκε κατὰ*
*τὰς εὐνοίας ἃς ἀνταπέδωκεν αὐτῷ, καὶ ἔθλιβεν αὐτὸν σφόδρα.*

*Μετὰ δὲ ταῦτα ἀπέστρεψε Τρύφων καὶ Ἀντίοχος μετ' αὐτοῦ* 54
*παιδάριον νεώτερον· καὶ ἐβασίλευσε καὶ ἐπέθετο διάδημα.*
*Καὶ ἐπισυνήχθησαν πρὸς αὐτὸν πᾶσαι αἱ δυνάμεις ἃς ἀπεσκόρ-* 55
*πισε Δημήτριος, καὶ ἐπολέμησαν πρὸς αὐτὸν, καὶ ἔφυγε καὶ*

56 ἐτροπώθη. Καὶ ἔλαβε Τρύφων τὰ θηρία, καὶ κατεκράτησεν
Ἀντιοχείας.

57 Καὶ ἔγραψεν Ἀντίοχος ὁ νεώτερος τῷ Ἰωνάθαν, λέγων,
ἵστημί σοι τὴν ἀρχιερωσύνην, καὶ καθίστημί σε ἐπὶ τῶν τεσσά-
58 ρων νομῶν, καὶ εἶναί σε τῶν φίλων τοῦ βασιλέως. Καὶ ἀπέσ-
τειλεν αὐτῷ χρυσώματα καὶ διακονίαν, καὶ ἔδωκεν αὐτῷ ἐξουσίαν
πίνειν ἐν χρυσώμασι, καὶ εἶναι ἐν πορφύρᾳ, καὶ ἔχειν πόρπην
59 χρυσῆν. Καὶ Σίμωνα τὸν ἀδελφὸν αὐτοῦ κατέστησε στρατη-
γὸν ἀπὸ τῆς κλίμακος Τύρου ἕως τῶν ὁρίων Αἰγύπτου.

60 Καὶ ἐξῆλθεν Ἰωνάθαν, καὶ διεπορεύετο πέραν τοῦ ποταμοῦ,
καὶ ἐν ταῖς πόλεσι, καὶ ἠθροίσθησαν πρὸς αὐτὸν πᾶσαι αἱ
δυνάμεις Συρίας εἰς συμμαχίαν, καὶ ἦλθεν εἰς Ἀσκάλωνα, καὶ
ἀπήντησαν αὐτῷ οἱ ἐκ τῆς πόλεως ἐνδόξως.

61 Καὶ ἀπῆλθεν ἐκεῖθεν εἰς Γάζαν, καὶ ἀπέκλεισαν οἱ ἀπὸ Γάζης,
καὶ περιεκάθισε περὶ αὐτὴν, καὶ ἐνεπύρισε τὰ περιπόλια αὐτῆς
62 πυρὶ, καὶ ἐσκύλευσεν αὐτά. Καὶ ἠξίωσαν οἱ ἀπὸ Γάζης τὸν
Ἰωνάθαν, καὶ ἔδωκεν αὐτοῖς δεξιὰς, καὶ ἔλαβε τοὺς υἱοὺς ἀρχόν-
των αὐτῶν εἰς ὅμηρα, καὶ ἐξαπέστειλεν αὐτοὺς εἰς Ἱερουσαλὴμ,
καὶ διῆλθε τὴν χώραν ἕως Δαμασκοῦ.

63 Καὶ ἤκουσεν Ἰωνάθαν ὅτι παρῆσαν οἱ ἄρχοντες Δημητρίου
εἰς Κάδης τὴν ἐν τῇ Γαλιλαίᾳ, μετὰ δυνάμεως πολλῆς,
64 βουλόμενοι μεταστῆσαι αὐτὸν τῆς χρείας. Καὶ συνήν-
τησεν αὐτοῖς, τὸν δὲ ἀδελφὸν αὐτοῦ Σίμωνα κατέλιπεν ἐν τῇ
65 χώρᾳ. Καὶ παρενέβαλε Σίμων ἐπὶ Βαιθσούρα, καὶ ἐπολέμει
66 αὐτὴν ἡμέρας πολλὰς, καὶ συνέκλεισεν αὐτήν. Καὶ ἠξίωσαν
αὐτὸν τοῦ δεξιὰς λαβεῖν, καὶ ἔδωκεν αὐτοῖς, καὶ ἐξέβαλεν
αὐτοὺς ἐκεῖθεν, καὶ κατελάβετο τὴν πόλιν, καὶ ἔθετο ἐπ' αὐτῇ
φρουράν.

67 Καὶ Ἰωνάθαν καὶ ἡ παρεμβολὴ αὐτοῦ παρενέβαλον ἐπὶ τὸ
ὕδωρ Γεννησὰρ, καὶ ὤρθρισαν τοπρωῒ εἰς τὸ πεδίον Νασώρ.
68 Καὶ ἰδοὺ παρεμβολὴ ἀλλοφύλων ἀπήντα αὐτῷ ἐν τῷ πεδίῳ,
καὶ ἐξέβαλον ἔνεδρον ἐπ' αὐτὸν ἐν τοῖς ὄρεσιν, αὐτοὶ δὲ ἀπήντη-
σαν ἐξεναντίας.

69 Τὰ δὲ ἔνεδρα ἐξανέστησαν ἐκ τῶν τόπων αὐτῶν, καὶ συνῆψαν
70 πόλεμον· καὶ ἔφυγον οἱ παρὰ Ἰωνάθαν πάντες, οὐδὲ εἷς κατε-
λείφθη ἀπ' αὐτῶν, πλὴν Ματταθίας ὁ τοῦ Ἀβεσσαλώμου, καὶ
Ἰούδας ὁ τοῦ Χαλφὶ, ἄρχοντες τῆς στρατιᾶς τῶν δυνάμεων.

71 Καὶ διέῤῥηξεν Ἰωνάθαν τὰ ἱμάτια αὐτοῦ, καὶ ἐπέθηκε γῆν
72 ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ προσηύξατο. Καὶ ὑπέστρεψε πρὸς
73 αὐτοὺς πολέμῳ, καὶ ἐτροπώσατο αὐτοὺς, καὶ ἔφυγον. Καὶ
ἴδον οἱ φεύγοντες οἱ παρ' αὐτοῦ, καὶ ἐπέστρεψαν πρὸς αὐτὸν,
καὶ ἐδίωκον μετ' αὐτοῦ ἕως Κάδης ἕως της παρεμβολῆς αὐτῶν,
καὶ παρενέβαλον ἐκεῖ.

74 Καὶ ἔπεσον ἐκ τῶν ἀλλοφύλων ἐν τῇ ἡμέρᾳ ἐκείνῃ εἰς ἄνδρας
τρισχιλίους· καὶ ἐπέστρεψεν Ἰωνάθαν εἰς Ἱερουσαλήμ.

12 Καὶ εἶδεν Ἰωνάθαν ὅτι ὁ καιρὸς αὐτῷ συνεργεῖ, καὶ ἐπέλεξεν
ἄνδρας, καὶ ἀπέστειλεν εἰς Ῥώμην, στῆσαι καὶ ἀνανεώσασθαι
2 τὴν πρὸς αὐτοὺς φιλίαν. Καὶ πρὸς Σπαρτιάτας, καὶ τόπους
ἑτέρους ἀπέστειλεν ἐπιστολὰς κατὰ τὰ αὐτά.

56 Moreover Tryphon took the elephants,
and won Antioch.
57 At that time young Antiochus wrote
unto Jonathan, saying, I confirm thee in
the high priesthood, and appoint thee ruler
over the four governments, and to be one
of the king's friends. 58 Upon this he sent
him golden vessels to be served in, and gave
him leave to drink in gold, and to be clothed
in purple, and to wear a golden buckle.
59 His brother Simon also he made captain
from the place called The ladder of Tyrus
unto the borders of Egypt.
60 Then Jonathan went forth, and passed
through the cities beyond the water, and
all the forces of Syria gathered themselves
unto him for to help him: and when he
came to Ascalon, they of the city met him
honourably.
61 From whence he went to Gaza, but
they of Gaza shut him out; wherefore he
laid siege unto it, and burned the suburbs
thereof with fire, and spoiled them. 62 After-
ward, when they of Gaza made supplica-
tion unto Jonathan, he made peace with
them, and took the sons of their chief men
for hostages, and sent them to Jerusalem,
and passed through the country unto Da-
mascus.
63 Now when Jonathan heard that Deme-
trius' princes were come to Cades, which is
in Galilee, with a great power, purposing to
remove him out of the country, 64 he went
to meet them, and left Simon his brother
in the country. 65 Then Simon encamped
against Bethsura, and fought against it
a long season, and shut it up: 66 but they
desired to have peace with him, which he
granted them, and then put them out
from thence, and took the city, and set a
garrison in it.
67 As for Jonathan and his host, they
pitched at the water of Gennesar, from
whence betimes in the morning they gat
them to the plain of Nasor. 68 And, behold,
the host of strangers met them in the
plain, who, having laid men in ambush for
him in the mountains, came themselves over
against him.
69 So when they that lay in ambush rose
out of their places, and joined battle, all
that were of Jonathan's side fled; 70 inso-
much as there was not one of them left,
except Mattathias the *son* of Absalom, and
Judas the *son* of Calphi, the captains of the
host.
71 Then Jonathan rent his clothes, and
cast earth upon his head, and prayed.
72 Afterwards turning again to battle, he
put them to flight, and so they ran away.
73 Now when his own men that were fled
saw this, they turned again unto him,
and with him pursued them to Cades,
even unto their own tents, and there they
camped.
74 So there were slain of the heathen that
day about three thousand men: but Jona-
than returned to Jerusalem.

Now when Jonathan saw that the time
served him, he chose certain men, and sent
them to Rome, for to confirm and renew
the friendship that they had with them.
2 He sent letters also to the Lacedemo-
nians, and to other places, for the same
purpose.

3 So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time. 4 Upon this *the Romans* gave them letters unto the governors of every place, that they should bring them into the land of Judea peaceably. 5 And this is the copy of the letters which Jonathan wrote to the Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the Lacedemonians their brethren send greeting:

7 There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify. 8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

9 Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us, 10 have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren: 12 and we are right glad of your honour.

13 As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round about us have fought against us. 14 Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars: 15 for we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot. 16 For this cause we chose Numenius *the son* of Antiochus, and Antipater *the son* of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league. 17 We commanded them also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood. 18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters which Oniares sent. 20 Areus king of the Lacedemonians to Onias the high priest, greeting:

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham: 22 now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity. 23 We do write back again to you, that your cattle and goods are our's, and our's are your's. We do command therefore *our ambassadors* to make report unto you on this wise

24 Now when Jonathan heard that Demetrius' princes were come to fight against

Καὶ ἐπορεύθησαν εἰς Ῥώμην, καὶ εἰσῆλθον εἰς τὸ βουλευ- 3
τήριον, καὶ εἶπον, Ἰωνάθαν ὁ ἀρχιερεὺς καὶ τὸ ἔθνος τῶν Ἰου-
δαίων ἀπέστειλεν ἡμᾶς ἀνανεώσασθαι τὴν φιλίαν αὐτοῖς, καὶ τὴν
συμμαχίαν κατὰ τὸ πρότερον. Καὶ ἔδωκαν ἐπιστολὰς αὐτοῖς 4
πρὸς αὐτοὺς κατὰ τόπον, ὅπως προπέμπωσιν αὐτοὺς εἰς γῆν
Ἰούδα μετ᾽ εἰρήνης. Καὶ τοῦτο τὸ ἀντίγραφον τῶν ἐπιστολῶν 5
ὧν ἔγραψεν Ἰωνάθαν τοῖς Σπαρτιάταις·

Ἰωνάθαν ἀρχιερεὺς, καὶ ἡ γερουσία τοῦ ἔθνους, καὶ οἱ ἱερεῖς, 6
καὶ ὁ λοιπὸς δῆμος τῶν Ἰουδαίων, Σπαρτιάταις τοῖς ἀδελφοῖς
χαίρειν.

Ἔτι πρότερον ἀπεστάλησαν ἐπιστολαὶ πρὸς Ὀνίαν τὸν ἀρχιε- 7
ρέα παρὰ Δαρείου τοῦ βασιλεύοντος ἐν ὑμῖν, ὅτι ἐστὲ ἀδελφοὶ
ἡμῶν, ὡς τὸ ἀντίγραφον ὑπόκειται. Καὶ ἐπεδέξατο Ὀνίας τὸν 8
ἄνδρα τὸν ἀπεσταλμένον ἐνδόξως, καὶ ἔλαβε τὰς ἐπιστολὰς ἐν
αἷς διεσαφεῖτο περὶ συμμαχίας καὶ φιλίας.

Καὶ ἡμεῖς οὖν ἀπροσδεεῖς τούτων ὄντες, παράκλησιν ἔχοντες 9
τὰ βιβλία τὰ ἅγια τὰ ἐν ταῖς χερσὶν ἡμῶν, ἐπειράθημεν ἀποστεῖ- 10
λαι τὴν πρὸς ὑμᾶς ἀδελφότητα καὶ φιλίαν ἀνανεώσασθαι, πρὸς
τὸ μὴ ἐξαλλοτριωθῆναι ὑμῶν· πολλοὶ γὰρ καιροὶ διῆλθον ἀφ᾽
οὗ ἀπεστείλατε πρὸς ἡμᾶς.

Ἡμεῖς οὖν ἐν παντὶ καιρῷ ἀδιαλείπτως ἔν τε ταῖς ἑορταῖς καὶ 11
ταῖς λοιπαῖς καθηκούσαις ἡμέραις μιμνησκόμεθα ὑμων, ἐφ᾽ ὧν
προσφέρομεν θυσιῶν, καὶ ἐν ταῖς προσευχαῖς, ὡς δέον ἐστὶ
καὶ πρέπον μνημονεύειν ἀδελφῶν. Εὐφραινόμεθα δὲ ἐπὶ τῇ 12
δόξῃ ὑμῶν.

Ἡμᾶς δὲ ἐκύκλωσαν πολλαὶ θλίψεις, καὶ πόλεμοι πολλοὶ, 13
καὶ ἐπολέμησαν ἡμᾶς οἱ βασιλεῖς οἱ κύκλῳ ἡμῶν. Καὶ οὐκ 14
ἠβουλόμεθα οὖν παρενοχλεῖν ὑμῖν, καὶ τοῖς λοιποῖς συμμάχοις,
καὶ φίλοις ἡμῶν, ἐν τοῖς πολέμοις τούτοις. Ἔχομεν γὰρ 15
τὴν ἐξ οὐρανοῦ βοήθειαν βοηθοῦσαν ἡμῖν, καὶ ἐῤῥύσθημεν
ἀπὸ τῶν ἐχθρῶν ἡμῶν, καὶ ἐταπεινώθησαν οἱ ἐχθροὶ ἡμῶν.
Ἐπελέξαμεν οὖν Νουμήνιον Ἀντιόχου καὶ Ἀντίπατρον 16
Ἰάσωνος, καὶ ἀπεστάλκαμεν πρὸς Ῥωμαίους ἀνενεώσασθαι τὴν
πρὸς αὐτοὺς φιλίαν καὶ συμμαχίαν τὴν προτέραν. Ἐνετειλάμεθα 17
οὖν αὐτοῖς καὶ πρὸς ὑμᾶς πορευθῆναι, καὶ ἀσπάσασθαι ὑμᾶς,
καὶ ἀποδοῦναι ὑμῖν τὰς παρ᾽ ἡμῶν ἐπιστολὰς περὶ τῆς ἀνανεώ-
σεως καὶ τῆς ἀδελφότητος ἡμῶν. Καὶ νῦν καλῶς ποιήσετε 18
ἀντιφωνήσαντες ἡμῖν πρὸς ταῦτα.

Καὶ τοῦτο τὸ ἀντίγραφον τῶν ἐπιστολῶν ὧν ἀπέστειλεν. 19
Ὀνιάρης βασιλεὺς Σπαρτιατῶν Ὀνίᾳ ἱερεῖ μεγάλῳ χαίρειν. 20

Εὑρέθη ἐν γραφῇ περί τε τῶν Σπαρτιατῶν καὶ Ἰουδαίων 21
ὅτι εἰσὶν ἀδελφοὶ, καὶ ὅτι εἰσὶν ἐκ γένους Ἀβραάμ. Καὶ 22
νῦν ἀφ᾽ οὗ ἔγνωμεν ταῦτα, καλῶς ποιήσετε γράφοντες ἡμῖν
περὶ τῆς εἰρήνης ὑμῶν. Καὶ ἡμεῖς δὲ ἀντιγράφομεν ὑμῖν, 23
τὰ κτήνη ὑμῶν καὶ ἡ ὕπαρξις ὑμῶν ἡμῖν ἐστι, καὶ τὰ ἡμῶν
ὑμῖν ἐστιν· ἐντελλόμεθα οὖν ὅπως ἀπαγγείλωσιν ὑμῖν κατὰ
ταῦτα.

Καὶ ἤκουσεν Ἰωνάθαν ὅτι ἐπέστρεψαν οἱ ἄρχοντες Δημητρίου 24
μετὰ δυνάμεως πολλῆς ὑπὲρ τὸ πρότερον τοῦ πολεμῆσαι πρὸς

25 αὐτόν. Καὶ ἀπῆρεν ἐξ Ἱερουσαλὴμ, καὶ ἀπήντησεν αὐτοῖς εἰς
τὴν Ἀμαθῖτιν χώραν· οὐ γὰρ ἔδωκεν αὐτοῖς ἀνοχὴν ἐμβατεῦσαι
εἰς τὴν χώραν αὐτοῦ.
26 Καὶ ἀπέστειλε κατασκόπους εἰς τὴν παρεμβολὴν αὐτῶν, καὶ
ἀπέστρεψαν, καὶ ἀπήγγειλαν αὐτῷ, ὅτι οὕτω τάσσονται ἐπιπεσεῖν
27 ἐπ' αὐτοὺς τὴν νύκτα. Ὡς δὲ ἔδυ ὁ ἥλιος, ἐπέταξεν Ἰωνάθαν
τοῖς παρ' αὐτοῦ γρηγορεῖν, καὶ εἶναι ἐπὶ τοῖς ὅπλοις, καὶ ἑτοιμά-
ζεσθαι εἰς πόλεμον δι' ὅλης τῆς νυκτὸς, καὶ ἐξέβαλε προφύλακας
κύκλῳ τῆς παρεμβολῆς.
28 Καὶ ἤκουσαν οἱ ὑπεναντίοι ὅτι ἡτοίμασται Ἰωνάθαν καὶ οἱ
παρ' αὐτοῦ εἰς πόλεμον, καὶ ἐφοβήθησαν καὶ ἔπτηξαν τῇ καρδίᾳ
29 αὐτῶν, καὶ ἀνέκαυσαν πυρὰς ἐν τῇ παρεμβολῇ αὐτῶν. Ἰωνάθαν
δὲ καὶ οἱ παρ' αὐτοῦ οὐκ ἔγνωσαν ἕως πρωῒ, ἔβλεπον γὰρ τὰ
30 φῶτα καιόμενα. Καὶ κατεδίωξεν Ἰωνάθαν ὀπίσω αὐτῶν, καὶ
οὐ κατέλαβεν αὐτοὺς, διέβησαν γὰρ τὸν Ἐλεύθερον ποταμόν.
31 Καὶ ἐξέκλινεν Ἰωνάθαν ἐπὶ τοὺς Ἄραβας τοὺς καλουμένους
Ζαβεδαίους, καὶ ἐπάταξεν αὐτοὺς, καὶ ἔλαβε τὰ σκῦλα αὐτῶν.
32 Καὶ ἀναζεύξας ἦλθεν εἰς Δαμασκὸν, καὶ διώδευσεν ἐν πάσῃ τῇ
χώρᾳ.
33 Καὶ Σίμων ἐξῆλθε, καὶ διώδευσεν ἕως Ἀσκάλωνος, καὶ τῶν
πλησίων ὀχυρωμάτων, καὶ ἐξέκλινεν εἰς Ἰόππην, καὶ προκατελά-
34 βετο αὐτήν. Ἤκουσε γὰρ ὅτι βούλονται τὸ ὀχύρωμα παραδοῦναι
τοῖς παρὰ Δημητρίου, καὶ ἔθετο ἐκεῖ φρουρὰν ὅπως φυλάσσω-
σιν αὐτήν.
35 Καὶ ἐπέστρεψεν Ἰωνάθαν, καὶ ἐξεκκλησίασε τοὺς πρεσβυτέ-
ρους τοῦ λαοῦ, καὶ ἐβουλεύσατο μετ' αὐτῶν τοῦ οἰκοδομῆσαι
36 ὀχυρώματα ἐν τῇ Ἰουδαίᾳ, καὶ προσυψῶσαι τὰ τείχη Ἱερουσα-
λὴμ, καὶ ὑψῶσαι ὕψος μέγα ἀναμέσον τῆς ἄκρας καὶ τῆς
πόλεως, εἰς τὸ διαχωρίζειν αὐτὴν τῆς πόλεως, ἵνα ᾖ αὕτη κατὰ
37 μόνας, ὅπως μήτε ἀγοράζωσι μήτε πωλῶσι. Καὶ συνήχθησαν
τοῦ οἰκοδομεῖν τὴν πόλιν, καὶ ἤγγισε τοῦ τείχους τοῦ χειμάῤῥου
τοῦ ἐξ ἀπηλιώτου, καὶ ἐπεσκεύασαν τὸ καλούμενον Χαφεναθά.
38 Καὶ Σίμων ᾠκοδόμησε τὴν Ἀδιδὰ ἐν τῇ Σεφήλᾳ, καὶ ὠχύρωσε
θύρας καὶ μοχλούς.
39 Καὶ ἐζήτησε Τρύφων βασιλεῦσαι τῆς Ἀσίας, καὶ περιθέσθαι
τὸ διάδημα, καὶ ἐκτεῖναι χεῖρα ἐπὶ Ἀντίοχον τὸν βασιλέα.
40 Καὶ ἐφοβήθη μήποτε οὐκ ἐάσῃ αὐτὸν Ἰωνάθαν, καὶ μήποτε
πολεμήσῃ πρὸς αὐτὸν, καὶ ἐζήτει πόρον τοῦ συλλαβεῖν τὸν
Ἰωνάθαν τοῦ ἀπολῦσαι αὐτὸν, καὶ ἀπάρας ἦλθεν εἰς Βαιθσάν.
41 Καὶ ἐξῆλθεν Ἰωνάθαν εἰς ἀπάντησιν αὐτῷ ἐν τεσσαράκοντα
χιλιάσιν ἀνδρῶν ἐπιλελεγμέναις εἰς παράταξιν, καὶ ἦλθεν εἰς
Βαιθσάν.
42 Καὶ εἶδε Τρύφων ὅτι πάρεστιν Ἰωνάθαν μετὰ δυνάμεως πολ-
43 λῆς, καὶ ἐκτεῖναι χεῖρας ἐπ' αὐτὸν εὐλαβήθη. Καὶ ἐπεδέξατο
αὐτὸν ἐνδόξως, καὶ συνέστησεν αὐτὸν πᾶσι τοῖς φίλοις αὐτοῦ,
καὶ ἔδωκεν αὐτῷ δόματα, καὶ ἐπέταξε ταῖς δυνάμεσιν αὐτοῦ
ὑπακούειν αὐτῷ ὡς ἑαυτῷ.
44 Καὶ εἶπε τῷ Ἰωνάθαν, ἱνατί ἔκοψας πάντα τὸν λαὸν τοῦτον,
45 πολέμου μὴ ἐνεστηκότος ἡμῖν; Καὶ νῦν ἀπόστειλον αὐτοὺς
εἰς τοὺς οἴκους αὐτῶν, ἐπίλεξαι δὲ σεαυτῷ ἄνδρας ὀλίγους οἵτινες
ἔσονται μετὰ σοῦ, καὶ δεῦρο μετ' ἐμοῦ εἰς Πτολεμαΐδα, καὶ
παραδώσω σοι αὐτὴν καὶ τὰ λοιπὰ ὀχυρώματα καὶ τὰς δυνάμεις

him with a greater host than afore, 25 he re-
moved from Jerusalem, and met them in the
land of Amathis: for he gave them no re-
spite to enter his country.
26 He sent spies also unto their tents, who
came again, and told him that they were
appointed to come upon them in the night
season. 27 Wherefore so soon as the sun was
down, Jonathan commanded his men to
watch, and to be in arms, that all the night
long they might be ready to fight: also
he sent forth centinels round about the
host.
28 But when the adversaries heard that
Jonathan and his men were ready for battle,
they feared, and trembled in their hearts,
and they kindled fires in their camp.
29 Howbeit Jonathan and his company
knew it not till the morning: for they saw
the lights burning. 30 Then Jonathan pur-
sued after them, but overtook them not:
for they were gone over the river Eleutherus.
31 Wherefore Jonathan turned to the Ara-
bians, who were called Zabadeans, and smote
them, and took their spoils. 32 And remov-
ing thence, he came to Damascus, and so
passed through all the country.
33 Simon also went forth, and passed
through the country unto Ascalon, and the
holds there adjoining, from whence he turned
aside to Joppe, and won it. 34 For he had
heard that they would deliver the hold unto
them that took Demetrius' part: wherefore
he set a garrison there to keep it.
35 After this came Jonathan home again,
and calling the elders of the people together,
he consulted with them about building strong
holds in Judea, 36 and making the walls of
Jerusalem higher, and raising a great mount
between the tower and the city, for to sepa-
rate it from the city, that so it might be
alone, that men might neither sell nor buy
in it. 37 Upon this they came together to
build up the city, forasmuch as *part of* the
wall toward the brook on the east side was
fallen down, and they repaired that which
was called Caphenatha. 38 Simon also set
up Adida in Sephela, and made it strong with
gates and bars.
39 Now Tryphon went about to get the
kingdom of Asia, and to kill Antiochus the
king, that he might set the crown upon his
own head. 40 Howbeit he was afraid that
Jonathan would not suffer him, and that
he would fight against him; wherefore he
sought a way how to take Jonathan, that he
might kill him. So he removed, and came
to Bethsan.
41 Then Jonathan went out to meet him
with forty thousand men chosen for the
battle, and came to Bethsan.
42 Now when Tryphon saw that Jonathan
came with so great a force, he durst not
stretch his hand against him; 43 but re-
ceived him honourably, and commended
him unto all his friends, and gave him gifts,
and commanded his men of war to be as
obedient unto him, as to himself.
44 Unto Jonathan also he said, Why hast
thou put all this people to so great trouble,
seeing there is no war betwixt us? 45 There-
fore send them now home again, and choose
a few men to wait on thee, and come thou
with me to Ptolemais, for I will give it thee,
and the rest of the strong holds and forces,

and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

[46] So Jonathan believing him did as he bade him, and sent away his host, who went into the land of Judea. [47] And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

[48] Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came with him they slew with the sword. [49] Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company. [50] But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another, and went close together, prepared to fight.

[51] They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again. [52] Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

[53] Then all the heathen that were round about them sought to destroy them: for said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

Now when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it, [2] and saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together, [3] and gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen, [4] by reason whereof all my brethren are slain for Israel's sake, and I am left alone.

[5] Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren. [6] Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

[7] Now as soon as the people heard these words, their spirit revived. [8] And they answered with a loud voice, saying, Thou shalt be our leader instead of Judas and Jonathan thy brother. [9] Fight thou our battles, and whatsoever thou commandest us, that will we do.

[10] So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about. [11] Also he sent Jonathan the *son* of Absalom, and with him a great power, to Joppe: who casting out them that were therein remained there in it.

[12] So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward. [13] But Simon pitched his tents at Adida, over against the plain.

[14] Now when Tryphon knew that Simon

τὰς λοιπὰς καὶ πάντας τοὺς ἐπὶ τῶν χειρῶν, καὶ ἐπιστρέψας
ἀπελεύσομαι, τούτου γὰρ χάριν πάρειμι.

Καὶ ἐμπιστεύσας αὐτῷ ἐποίησε καθὼς εἶπε, καὶ ἐξαπέστειλε 46
τὰς δυνάμεις, καὶ ἀπῆλθον εἰς γῆν Ἰούδα. Κατέλιπε δὲ μεθ' 47
ἑαυτοῦ ἄνδρας τρισχιλίους, ὧν δισχιλίους ἀφῆκεν ἐν τῇ Γαλι-
λαίᾳ, χίλιοι δὲ συνῆλθον αὐτῷ.

Ὡς δὲ εἰσῆλθεν Ἰωνάθαν εἰς Πτολεμαΐδα, ἀπέκλεισαν οἱ 48
Πτολεμαεῖς τὰς πύλας, καὶ συνέλαβον αὐτὸν, καὶ πάντας τοὺς
εἰσελθόντας μετ' αὐτοῦ ἀπέκτειναν ἐν ῥομφαίᾳ. Καὶ ἀπέστειλε 49
Τρύφων δυνάμεις, καὶ ἵππον εἰς τὴν Γαλιλαίαν, καὶ τὸ
πεδίον τὸ μέγα, τοῦ ἀπολέσαι πάντας τοὺς παρὰ Ἰωνάθαν.
Καὶ ἐπέγνωσαν ὅτι συνελήφθη Ἰωνάθαν καὶ ἀπόλωλε, 50
καὶ οἱ μετ' αὐτοῦ, καὶ παρεκάλεσαν ἑαυτοὺς, καὶ ἐπορεύοντο
συνεστραμμένοι ἕτοιμοι εἰς πόλεμον.

Καὶ ἴδον οἱ διώκοντες ὅτι περὶ ψυχῆς αὐτοῖς ἐστι, καὶ ἐπέ- 51
στρεψαν. Καὶ ἦλθον πάντες μετ' εἰρήνης εἰς γῆν Ἰούδα, καὶ 52
ἐπένθησαν τὸν Ἰωνάθαν, καὶ τοὺς μετ' αὐτοῦ, καὶ ἐφοβήθησαν
σφόδρα, καὶ ἐπένθησε πᾶς Ἰσραὴλ πένθος μέγα.

Καὶ ἐζήτησαν πάντα τὰ ἔθνη τὰ κύκλῳ αὐτῶν ἐκτρίψαι 53
αὐτούς· εἶπαν γὰρ, οὐκ ἔχουσιν ἄρχοντα καὶ βοηθοῦντα· νῦν
οὖν πολεμήσωμεν αὐτοὺς, καὶ ἐξάρωμεν ἐξ ἀνθρώπων τὸ μνημό-
συνον αὐτῶν.

Καὶ ἤκουσε Σίμων ὅτι συνήγαγε Τρύφων δύναμιν πολλὴν 13
τοῦ ἐλθεῖν εἰς γῆν Ἰούδα, καὶ ἐκτρίψαι αὐτήν. Καὶ εἶδε τὸν 2
λαὸν ὅτι ἐστὶν ἔντρομος, καὶ ἔμφοβος, καὶ ἀνέβη εἰς Ἱερου-
σαλὴμ, καὶ ἤθροισε τὸν λαόν. Καὶ παρεκάλεσεν αὐτοὺς, καὶ 3
εἶπεν αὐτοῖς, αὐτοὶ οἴδατε ὅσα ἐγὼ, καὶ οἱ ἀδελφοί μου, καὶ ὁ
οἶκος τοῦ πατρός μου, ἐποιήσαμεν περὶ τῶν νόμων, καὶ τῶν
ἁγίων, καὶ τοὺς πολέμους, καὶ τὰς στενοχωρίας ἃς εἴδομεν.
Τούτου χάριν ἀπώλοντο οἱ ἀδελφοί μου πάντες χάριν τοῦ 4
Ἰσραὴλ, καὶ κατελείφθην ἐγὼ μόνος.

Καὶ νῦν μή μοι γένοιτο φείσασθαί μου τῆς ψυχῆς ἐν παντὶ 5
καιρῷ θλίψεως, οὐ γάρ εἰμι κρείσσων τῶν ἀδελφῶν μου. Πλὴν 6
ἐκδικήσω περὶ τοῦ ἔθνους μου, καὶ περὶ τῶν ἁγίων, καὶ περὶ
τῶν γυναικῶν καὶ τῶν τέκνων ἡμῶν, ὅτι συνήχθησαν πάντα τὰ
ἔθνη ἐκτρίψαι ἡμᾶς ἔχθρας χάριν.

Καὶ ἀνεζωοπύρησε τὸ πνεῦμα τοῦ λαοῦ ἅμα τῷ ἀκοῦσαι τῶν 7
λόγων τούτων, καὶ ἀπεκρίθησαν φωνῇ μεγάλῃ, λέγοντες, σὺ εἶ 8
ἡμῶν ἡγούμενος ἀντὶ Ἰούδα, καὶ Ἰωνάθαν τοῦ ἀδελφοῦ σου.
Πολέμησον τὸν πόλεμον ἡμῶν, καὶ πάντα ὅσα ἂν εἴπῃς ἡμῖν, 9
ποιήσομεν.

Καὶ συνήγαγε πάντας τοὺς ἄνδρας τοὺς πολεμιστὰς, καὶ 10
ἐτάχυνε τοῦ τελέσαι τὰ τείχη Ἱερουσαλὴμ, καὶ ὠχύρωσεν αὐτὴν
κυκλόθεν. Καὶ ἀπέστειλεν Ἰωνάθαν τὸν τοῦ Ἀβεσσαλώμου 11
καὶ μετ' αὐτοῦ δύναμιν ἱκανὴν εἰς Ἰόππην, καὶ ἐξέβαλε τοὺς
ὄντας ἐν αὐτῇ, καὶ ἔμεινεν ἐκεῖ ἐν αὐτῇ.

Καὶ ἀπῆρε Τρύφων ἀπὸ Πτολεμαΐδος μετὰ δυνάμεως πολλῆς 12
εἰσελθεῖν εἰς γῆν Ἰούδα, καὶ Ἰωνάθαν μετ' αὐτοῦ ἐν φυλακῇ.
Σίμων δὲ παρενέβαλεν ἐν Ἀδιδὰ κατὰ πρόσωπον τοῦ πεδίου. 13

Καὶ ἐπέγνω Τρύφων ὅτι ἀνέστη Σίμων ἀντὶ Ἰωνάθαν τοῦ 14

ἀδελφοῦ αὐτοῦ, καὶ ὅτι συνάπτειν αὐτῷ μέλλει πόλεμον, καὶ
15 ἀπέστειλε πρὸς αὐτὸν πρέσβεις, λέγων, περὶ ἀργυρίου οὗ
ὤφειλεν Ἰωνάθαν ὁ ἀδελφός σου εἰς τὸ βασιλικὸν δι' ἃς εἶχε
16 χρείας συνέχομεν αὐτόν. Καὶ νῦν ἀπόστειλον ἀργυρίου τάλαντα
ἑκατὸν, καὶ δύο τῶν υἱῶν αὐτοῦ ὅμηρα, ὅπως μὴ ἀφεθεὶς ἀπο-
στατήσῃ ἀφ' ἡμῶν, καὶ ἀφήσομεν αὐτόν.

17 Καὶ ἔγνω Σίμων ὅτι δόλῳ λαλοῦσι πρὸς αὐτὸν, καὶ πέμπει
τὸ ἀργύριον, καὶ τὰ παιδάρια, μήποτε ἔχθραν ἄρῃ μεγάλην πρὸς
18 τὸν λαὸν, λέγων, ὅτι οὐκ ἀπέστειλα αὐτῷ τὸ ἀργύριον καὶ τὰ
19 παιδάρια, καὶ ἀπώλετο. Καὶ ἀπέστειλε τὰ παιδάρια, καὶ τὰ
ἑκατὸν τάλαντα· καὶ διεψεύσατο, καὶ οὐκ ἀφῆκε τὸν Ἰωνάθαν.

20 Καὶ μετὰ ταῦτα ἦλθε Τρύφων τοῦ ἐμβατεῦσαι εἰς τὴν
χώραν, καὶ ἐκτρίψαι αὐτὴν, καὶ ἐκύκλωσεν ὁδὸν τὴν εἰς Ἄδωρα·
καὶ Σίμων καὶ ἡ παρεμβολὴ αὐτοῦ ἀντιπαρῆγεν αὐτῷ εἰς πάντα
τόπον οὗ ἂν ἐπορεύετο.

21 Οἱ δὲ ἐκ τῆς ἄκρας ἀπέστελλον πρὸς Τρύφωνα πρεσβευτὰς
κατασπεύδοντας αὐτὸν τοῦ ἐλθεῖν πρὸς αὐτοὺς διὰ τῆς ἐρήμου,
22 καὶ ἀποστεῖλαι αὐτοῖς τροφάς. Καὶ ἡτοίμασε Τρύφων πᾶσαν
τὴν ἵππον αὐτοῦ ἐλθεῖν ἐν τῇ νυκτὶ ἐκείνῃ· καὶ ἦν χιὼν πολλὴ
σφόδρα, καὶ οὐκ ἦλθε διὰ τὴν χιόνα, καὶ ἀπῆρε, καὶ ἦλθεν εἰς
23 τὴν Γαλααδῖτιν. Ὡς δὲ ἤγγισε τῇ Βασκαμᾷ, ἀπέκτεινε τὸν
24 Ἰωνάθαν, καὶ ἐτάφη ἐκεῖ. Καὶ ἐπέστρεψε Τρύφων, καὶ ἀπῆλ-
θεν εἰς τὴν γῆν αὐτοῦ.

25 Καὶ ἀπέστειλε Σίμων, καὶ ἔλαβε τὰ ὀστᾶ Ἰωνάθαν τοῦ
ἀδελφοῦ αὐτοῦ, καὶ ἔθαψεν αὐτὰ ἐν Μωδεῒν πόλει τῶν πατέρων
26 αὐτοῦ. Καὶ ἐκόψαντο αὐτὸν πᾶς Ἰσραὴλ κοπετὸν μέγαν, καὶ
ἐπένθησαν αὐτὸν ἡμέρας πολλάς.

27 Καὶ ᾠκοδόμησε Σίμων ἐπὶ τὸν τάφον τοῦ πατρὸς αὐτοῦ καὶ
τῶν ἀδελφῶν αὐτοῦ, καὶ ὕψωσεν αὐτὸν τῇ ὁράσει λίθῳ ξεστῷ
28 ἐκ τῶν ὄπισθεν καὶ ἐκ τῶν ἔμπροσθεν. Καὶ ἔστησεν ἐπ' αὐτὰ
ἑπτὰ πυραμίδας, μίαν κατέναντι τῆς μιᾶς, τῷ πατρὶ καὶ τῇ
29 μητρὶ καὶ τοῖς τέσσαρσιν ἀδελφοῖς. Καὶ ταύταις ἐποίησε μη-
χανήματα, περιθεὶς στύλους μεγάλους, καὶ ἐποίησεν ἐπὶ τοῖς
στύλοις πανοπλίας εἰς ὄνομα αἰώνιον, καὶ παρὰ ταῖς πανοπλίαις
πλοῖα ἐπιγεγλυμμένα, εἰς τὸ θεωρεῖσθαι ὑπὸ πάντων τῶν
30 πλεόντων τὴν θάλασσαν. Οὗτος ὁ τάφος ὃν ἐποίησεν ἐν
Μωδεῒν, ἕως τῆς ἡμέρας ταύτης.

31 Ὁ δὲ Τρύφων ἐπορεύετο δόλῳ μετὰ Ἀντιόχου τοῦ βασιλέως
32 τοῦ νεωτέρου, καὶ ἀπέκτεινεν αὐτὸν, καὶ ἐβασίλευσεν ἀντ'
αὐτοῦ, καὶ περιέθετο διάδημα τῆς Ἀσίας, καὶ ἐποίησε πληγὴν
μεγάλην ἐπὶ τῆς γῆς.

33 Καὶ ᾠκοδόμησε Σίμων τὰ ὀχυρώματα τῆς Ἰουδαίας, καὶ
περιετείχισε πύργοις ὑψηλοῖς, καὶ τείχεσι μεγάλοις, καὶ πύλαις,
34 καὶ μοχλοῖς, καὶ ἔθετο βρώματα ἐν τοῖς ὀχυρώμασι. Καὶ
ἐπέλεξε Σίμων ἄνδρας, καὶ ἀπέστειλε πρὸς Δημήτριον τὸν
βασιλέα τοῦ ποιῆσαι ἄφεσιν τῇ χώρᾳ, ὅτι πᾶσαι αἱ πράξεις
Τρύφωνος ἦσαν ἁρπαγαί.

35 Καὶ ἀπέστειλεν αὐτῷ Δημήτριος ὁ βασιλεὺς κατὰ τοὺς
λόγους τούτους· καὶ ἀπεκρίθη αὐτῷ, καὶ ἔγραψεν αὐτῷ ἐπιστο-
36 λὴν τοιαύτην· Βασιλεὺς Δημήτριος Σίμονι ἀρχιερεῖ καὶ φίλῳ

was risen up instead of his brother Jona-
than, and meant to join battle with him,
he sent messengers unto him, saying,
15 Whereas we have Jonathan thy brother
in hold, it is for money that he is owing
unto the king's treasure, concerning the
business that was committed unto him.
16 Wherefore now send an hundred talents
of silver, and two of his sons for hostages,
that when he is at liberty he may not revolt
from us, and we will let him go.

17 Hereupon Simon, albeit he perceived
that they spake deceitfully unto him, yet
sent he the money and the children, lest
peradventure he should procure to himself
great hatred of the people: 18 who might
have said, Because I sent him not the
money and the children, therefore is *Jona-
than* dead. 19 So he sent them the children
and the hundred talents: howbeit *Tryphon*
dissembled, neither would he let Jona-
than go.

20 And after this came Tryphon to invade
the land, and destroy it, going round about
by the way that leadeth unto Adora: but
Simon and his host marched against him in
every place, wheresoever he went.

21 Now they that were in the tower sent
messengers unto Tryphon, to the end that
he should hasten his coming unto them by
the wilderness, and send them victuals.
22 Wherefore Tryphon made ready all his
horsemen to come that night: but there
fell a very great snow, by reason whereof
he came not. So he departed, and came
into the country of Galaad. 23 And when
he came near to Bascama, he slew Jona-
than, who was buried there. 24 After-
ward Tryphon returned and went into his
own land.

25 Then sent Simon, and took the bones of
Jonathan his brother, and buried them in
Modin, the city of his fathers. 26 And all
Israel made great lamentation for him, and
bewailed him many days.

27 Simon also built a monument upon the
sepulchre of his father and his brethren,
and raised it aloft to the sight, with hewn
stone behind and before. 28 Moreover he
set up seven pyramids, one against another,
for his father, and his mother, and his four
brethren. 29 And in these he made cunning
devices, about the which he set great pillars,
and upon the pillars he made all their
armour for a perpetual memory, and by the
armour ships carved, that they might be
seen of all that sail on the sea. 30 This is
the sepulchre which he made at Modin,
and it standeth yet unto this day.

31 Now Tryphon dealt deceitfully with the
young king Antiochus, and slew him. 32 And
he reigned in his stead, and crowned him-
self king of Asia, and brought a great
calamity upon the land.

33 Then Simon built up the strong holds
in Judea, and fenced them about with high
towers, and great walls, and gates, and bars,
and laid up victuals therein. 34 Moreover
Simon chose men, and sent to king Deme-
trius, to the end he should give the land
an immunity, because all that Tryphon did
was to spoil.

35 Unto whom king Demetrius answered
and wrote after this manner: 36 King De-
metrius unto Simon the high priest, and

friend of kings, as also unto the elders and nation of the Jews, sendeth greeting: 37 The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a stedfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted. 38 And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own. 39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid. 40 And look who are meet among you to be in our court, let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year. 42 Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

43 In those days Simon camped against Gaza, and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it. 44 And they that were in the engine leaped into the city; whereupon there was a great uproar in the city: 45 insomuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace. 46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving. 48 Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwelling place for himself.

49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine. 50 Then cried they to Simon, beseeching him to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions; 51 and entered into it the three and twentieth day of the second month, in the hundred seventy and first year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company. 53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazara.

Now in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media, to get him help to fight against Tryphon.

*βασιλέων, καὶ πρεσβυτέροις, καὶ ἔθνει Ἰουδαίων χαίρειν. Τὸν 37*
*στέφανον τὸν χρυσοῦν, καὶ τὴν βαΐνην ἣν ἀπεστείλατε, κεκο-*
*μίσμεθα, καὶ ἕτοιμοί ἐσμεν τοῦ ποιεῖν ὑμῖν εἰρήνην μεγάλην,*
*καὶ γράφειν τοῖς ἐπὶ τῶν χρειῶν τοῦ ἀφιέναι ὑμῖν ἀφέματα.*
*Καὶ ὅσα ἐστήκαμεν πρὸς ὑμᾶς ἕστηκε, καὶ τὰ ὀχυρώματα ἃ 38*
*ᾠκοδομήκατε ὑπαρχέτω ὑμῖν. Ἀφίεμεν δὲ ἀγνοήματα καὶ τὰ 39*
*ἁμαρτήματα ἕως τῆς σήμερον ἡμέρας, καὶ τὸν στέφανον ὃν*
*ὠφείλετε, καὶ εἴ τι ἄλλο ἐτελωνεῖτο ἐν Ἱερουσαλὴμ, μηκέτι*
*τελωνείσθω. Καὶ εἴ τινες ἐπιτήδειοι ὑμῶν γραφῆναι εἰς τοὺς 40*
*περὶ ἡμᾶς, ἐγγραφέσθωσαν, καὶ γινέσθω ἀναμέσον ἡμῶν*
*εἰρήνη.*

*Ἔτους ἑβδομηκοστοῦ καὶ ἑκατοστοῦ ἤρθη ὁ ζυγὸς τῶν ἐθνῶν 41*
*ἀπὸ τοῦ Ἰσραήλ. Καὶ ἤρξατο ὁ λαὸς Ἰσραὴλ γράφειν ἐν ταῖς 42*
*συγγραφαῖς καὶ συναλλάγμασιν, ἔτους πρώτου ἐπὶ Σίμωνος*
*ἀρχιερέως μεγάλου καὶ στρατηγοῦ καὶ ἡγουμένου Ἰουδαίων.*

*Ἐν ταῖς ἡμέραις ἐκείναις παρενέβαλε Σίμων ἐπὶ Γάζαν, καὶ 43*
*ἐκύκλωσεν αὐτὴν παρεμβολαῖς, καὶ ἐποίησεν ἑλεπόλεις καὶ*
*προσήγαγε τῇ πόλει, καὶ ἐπάταξε πύργον ἕνα καὶ κατελάβετο.*
*Καὶ ἐξήλλοντο οἱ ἐν τῇ ἑλεπόλει εἰς τὴν πόλιν, καὶ ἐγένετο 44*
*κίνημα μέγα ἐν τῇ πόλει. Καὶ ἀνέβησαν οἱ ἐν τῇ πόλει σὺν 45*
*ταῖς γυναιξὶ καὶ τοῖς τέκνοις ἐπὶ τὸ τεῖχος διεῤῥηχότες τὰ ἱμάτια*
*αὐτῶν, καὶ ἐβόησαν φωνῇ μεγάλῃ ἀξιοῦντες Σίμωνα δεξιὰς*
*αὐτοῖς δοῦναι, καὶ εἶπον, μὴ ἡμῖν χρήσῃ κατὰ τὰς πονηρίας 46*
*ἡμῶν, ἀλλὰ κατὰ τὸ ἔλεός σου.*

*Καὶ συνελύθη Σίμων αὐτοῖς, καὶ οὐκ ἐπολέμησεν αὐτούς· 47*
*καὶ ἐξέβαλεν αὐτοὺς ἐκ τῆς πόλεως, καὶ ἐκαθάρισε τὰς οἰκίας*
*ἐν αἷς ἦν τὰ εἴδωλα, καὶ οὕτως εἰσῆλθεν εἰς αὐτὴν ὑμνῶν καὶ*
*εὐλογῶν. Καὶ ἐξέβαλεν ἐξ αὐτῆς πᾶσαν ἀκαθαρσίαν, καὶ 48*
*κατῴκισεν ἐκεῖ ἄνδρας οἵτινες τὸν νόμον ποιοῦσι, καὶ προσ-*
*ωχύρωσεν αὐτὴν, καὶ ᾠκοδόμησεν ἑαυτῷ ἐν αὐτῇ οἴκησιν.*

*Οἱ δὲ ἐκ τῆς ἄκρας ἐν Ἱερουσαλὴμ ἐκωλύοντο ἐκπορεύεσθαι 49*
*καὶ εἰσπορεύεσθαι εἰς τὴν χώραν, καὶ ἀγοράζειν καὶ πωλεῖν, καὶ*
*ἐπείνασαν σφόδρα, καὶ ἀπώλοντο ἐξ αὐτῶν ἱκανοὶ τῇ λιμῷ.*
*Καὶ ἐβόησαν πρὸς Σίμωνα δεξιὰς λαβεῖν, καὶ ἔδωκεν αὐτοῖς, 50*
*καὶ ἐξέβαλεν αὐτοὺς ἐκεῖθεν, καὶ ἐκαθάρισε τὴν ἄκραν ἀπὸ τῶν*
*μιασμάτων. Καὶ εἰσῆλθεν εἰς αὐτὴν τῇ τρίτῃ καὶ εἰκάδι τοῦ 51*
*δευτέρου μηνὸς ἔτους ἑνὸς καὶ ἑβδομηκοστοῦ καὶ ἑκατοστοῦ μετὰ*
*αἰνέσεως καὶ βαΐων, καὶ ἐν κινύραις, καὶ ἐν κυμβάλοις, καὶ ἐν*
*νάβλαις, καὶ ἐν ὕμνοις, καὶ ἐν ᾠδαῖς, ὅτι συνετρίβη ἐχθρὸς*
*μέγας ἐξ Ἰσραήλ.*

*Καὶ ἔστησε κατ' ἐνιαυτὸν τοῦ ἄγειν τὴν ἡμέραν ταύτην μετ' 52*
*εὐφροσύνης· καὶ προσωχύρωσε τὸ ὄρος τοῦ ἱεροῦ τὸ παρὰ τὴν*
*ἄκραν, καὶ ᾤκει ἐκεῖ αὐτὸς καὶ οἱ παρ' αὐτοῦ. Καὶ εἶδε Σίμων 53*
*τὸν Ἰωάννην υἱὸν αὐτοῦ, ὅτι ἀνήρ ἐστι, καὶ ἔθετο αὐτὸν*
*ἡγούμενον τῶν δυνάμεων πασῶν, καὶ ᾤκει ἐν Γαζάροις.*

*Καὶ ἐν ἔτει δευτέρῳ καὶ ἑβδομηκοστῷ καὶ ἑκατοστῷ συνή- 14*
*γαγε Δημήτριος ὁ βασιλεὺς τὰς δυνάμεις αὐτοῦ· καὶ ἐπορεύθη*
*εἰς Μήδειαν τοῦ ἐπισπάσασθαι βοήθειαν αὐτῷ, ὅπως πολεμήσῃ*
*τὸν Τρύφωνα.*

2 Καὶ ἤκουσεν Ἀρσάκης ὁ βασιλεὺς τῆς Περσίδος καὶ Μηδείας
ὅτι ἦλθε Δημήτριος εἰς τὰ ὅρια αὐτοῦ, καὶ ἀπέστειλεν ἕνα τῶν
3 ἀρχόντων αὐτοῦ συλλαβεῖν αὐτὸν ζῶντα. Καὶ ἐπορεύθη καὶ
ἐπάταξε τὴν παρεμβολὴν Δημητρίου, καὶ συνέλαβεν αὐτὸν, καὶ
ἤγαγεν αὐτὸν πρὸς Ἀρσάκην, καὶ ἔθετο αὐτὸν ἐν φυλακῇ.

4 Καὶ ἡσύχασεν ἡ γῆ Ἰούδα πάσας τὰς ἡμέρας Σίμωνος· καὶ
ἐζήτησεν ἀγαθὰ τῷ ἔθνει αὐτοῦ, καὶ ἤρεσεν αὐτοῖς ἡ ἐξουσία
5 αὐτοῦ καὶ ἡ δόξα αὐτοῦ πάσας τὰς ἡμέρας. Καὶ μετὰ πάσης
τῆς δόξης αὐτοῦ ἔλαβε τὴν Ἰόππην εἰς λιμένα, καὶ ἐποίησεν
6 εἴσοδον ταῖς νήσοις τῆς θαλάσσης. Καὶ ἐπλάτυνε τὰ ὅρια τῷ
7 ἔθνει αὐτοῦ, καὶ ἐκράτησε τῆς χώρας. Καὶ συνήγαγεν αἰχμα-
λωσίαν πολλὴν, καὶ ἐκυρίευσε Γαζαρῶν καὶ Βαιθσούρων καὶ
τῆς ἄκρας· καὶ ἐξῆρε τὰς ἀκαθαρσίας ἐξ αὐτῆς, καὶ οὐκ ἦν ὁ
ἀντικείμενος αὐτῷ.

8 Καὶ ἦσαν γεωργοῦντες τὴν γῆν αὐτῶν μετ᾽ εἰρήνης, καὶ ἡ γῆ
ἐδίδου τὰ γεννήματα αὐτῆς, καὶ τὰ ξύλα τῶν πεδίων τὸν καρπὸν
9 αὐτῶν. Πρεσβύτεροι ἐν ταῖς πλατείαις ἐκάθηντο, πάντες περὶ
ἀγαθῶν ἐκοινολογοῦντο, καὶ οἱ νεανίσκοι ἐνεδύσαντο δόξας καὶ
10 στολὰς πολέμου. Ταῖς πόλεσιν ἐχορήγησε βρώματα, καὶ
ἔταξεν αὐτὰς ἐν σκεύεσιν ὀχυρώσεως, ἕως ὅτου ὠνομάσθη τὸ
ὄνομα τῆς δόξης αὐτοῦ ἕως ἄκρου τῆς γῆς.

11 Ἐποίησε τὴν εἰρήνην ἐπὶ τῆς γῆς, καὶ εὐφράνθη Ἰσραὴλ
12 εὐφροσύνην μεγάλην. Καὶ ἐκάθισεν ἕκαστος ὑπὸ τὴν ἄμπελον
αὐτοῦ καὶ τὴν συκῆν αὐτοῦ, καὶ οὐκ ἦν ὁ ἐκφοβῶν αὐτούς.
13 Καὶ ἐξέλιπεν ὁ πολεμῶν αὐτοὺς ἐπὶ τῆς γῆς, καὶ οἱ βασιλεῖς
14 συνετρίβησαν ἐν ταῖς ἡμέραις ἐκείναις. Καὶ ἐστήρισε πάντας
τοὺς ταπεινοὺς τοῦ λαοῦ αὐτοῦ· τὸν νόμον ἐξεζήτησε, καὶ ἐξῆρε
15 πάντα ἄνομον καὶ πονηρόν. Τὰ ἅγια ἐδόξασε, καὶ ἐπλήθυνε
τὰ σκεύη τῶν ἁγίων.

16 Καὶ ἠκούσθη ἐν Ῥώμῃ ὅτι ἀπέθανεν Ἰωνάθαν, καὶ ἕως
17 Σπάρτης, καὶ ἐλυπήθησαν σφόδρα. Ὡς δὲ ἤκουσαν ὅτι Σίμων
ὁ ἀδελφὸς αὐτοῦ γέγονεν ἀντ᾽ αὐτοῦ ἀρχιερεὺς, καὶ ἐπικρατεῖ
18 τῆς χώρας καὶ τῶν πόλεων τῶν ἐν αὐτῇ. Ἔγραψαν πρὸς αὐτὸν
δέλτοις χαλκαῖς, τοῦ ἀνανεώσασθαι πρὸς αὐτὸν φιλίαν καὶ τὴν
συμμαχίαν ἣν ἔστησαν πρὸς Ἰούδαν καὶ Ἰωνάθαν τοὺς ἀδελφοὺς
19 αὐτοῦ. Καὶ ἀνεγνώσθησαν ἐνώπιον τῆς ἐκκλησίας ἐν Ἱερου-
σαλήμ.

20 Καὶ τοῦτο τὸ ἀντίγραφον τῶν ἐπιστολῶν ὧν ἀπέστειλαν οἱ
Σπαρτιᾶται· Σπαρτιατῶν ἄρχοντες καὶ ἡ πόλις Σίμωνι ἱερεῖ
μεγάλῳ, καὶ τοῖς πρεσβυτέροις, καὶ τοῖς ἱερεῦσι, καὶ τῷ λοιπῷ
21 δήμῳ τῶν Ἰουδαίων ἀδελφοῖς χαίρειν. Οἱ πρεσβευταὶ οἱ ἀπο-
σταλέντες πρὸς τὸν δῆμον ἡμῶν ἀπήγγειλαν ἡμῖν περὶ τῆς
δόξης ὑμῶν καὶ τιμῆς, καὶ εὐφράνθημεν ἐπὶ τῇ ἐφόδῳ αὐτῶν.
22 Καὶ ἀνεγράψαμεν τὰ ὑπ᾽ αὐτῶν εἰρημένα ἐν ταῖς βουλαῖς τοῦ
δήμου οὕτως, Νουμήνιος Ἀντιόχου καὶ Ἀντίπατρος Ἰάσωνος
πρεσβευταὶ Ἰουδαίων ἦλθοσαν πρὸς ἡμᾶς ἀνανεούμενοι τὴν
πρὸς ἡμᾶς φιλίαν.

23 Καὶ ἤρεσε τῷ δήμῳ ἐπιδέξασθαι τοὺς ἄνδρας ἐνδόξως, καὶ
τοῦ θέσθαι τὸ ἀντίγραφον τῶν λόγων αὐτῶν ἐν τοῖς ἀποδεδειγ-
μένοις τοῦ δήμου βιβλίοις, τοῦ ἔχειν μνημόσυνον τὸν δῆμον
τῶν Σπαρτιατῶν· τὸ δὲ ἀντίγραφον τούτων ἐγράψαμεν Σίμωνι
τῷ ἀρχιερεῖ.

2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive: 3 who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

4 As for the land *of Judea*, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well. 5 And as he was honourable in all his acts, so in this, that he took Joppe for an haven, and made an entrance to the isles of the sea, 6 and enlarged the bounds of his nation, and recovered the country, 7 and gathered together a great number of captives, and had the dominion of Gazara, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit. 9 The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel. 10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.

11 He made peace in the land, and Israel rejoiced with great joy: 12 for every man sat under his vine and his fig tree, and there was none to fray them: 13 neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days. 14 Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away. 15 He beautified the sanctuary, and multiplied the vessels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry. 17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein: 18 they wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren: 19 which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the Lacedemonians sent; The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, *send* greeting: 21 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming, 22 and did register the things that they spake in the council of the people in this manner; Numenius *son* of Antiochus, and Antipater *son* of Jason, the Jews' ambassadors, came unto us, to renew the friendship they had with us.

23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in public records, to the end the people of the Lacedemonians might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high priest.

24 After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight, to confirm the league with them. 25 Whereof when the people heard, they said, What thanks shall we give to Simon and his sons? 26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote *it* in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of *the month* Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest, 28 at Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation did their nation great honour:

30 (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people, 31 their enemies purposed to invade their country, that they might destroy it, and lay hands on the sanctuary: 32 at which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation, and gave them wages, 33 and fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he set a garrison of Jews there: 34 moreover he fortified Joppe, which lieth upon the sea, and Gazara, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

35 The people therefore, seeing the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place: 37 but he placed Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

38 King Demetrius also confirmed him in the high priesthood according to those things, 39 and made him one of his friends, and honoured him with great honour.

40 For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably: 41 also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever,

Μετὰ ταῦτα ἀπέστειλε Σίμων τὸν Νουμήνιον εἰς Ῥώμην 24
ἔχοντα ἀσπίδα χρυσῆν μεγάλην ὁλκῆς μνῶν χιλίων, εἰς τὸ
στῆσαι πρὸς αὐτοὺς τὴν συμμαχίαν. Ὡς δὲ ἤκουσεν ὁ δῆμος 25
τῶν λόγων τούτων, εἶπον, τίνα χάριν ἀποδώσομεν Σίμωνι καὶ
τοῖς υἱοῖς αὐτοῦ; Ἐστήρισε γὰρ αὐτὸς καὶ οἱ ἀδελφοὶ αὐτοῦ, 26
καὶ ὁ οἶκος τοῦ πατρὸς αὐτοῦ, καὶ ἐπολέμησαν τοὺς ἐχθροὺς
Ἰσραὴλ ἀπ᾽ αὐτῶν, καὶ ἔστησαν αὐτῷ ἐλευθερίαν.

Καὶ κατέγραψαν ἐν δέλτοις χαλκαῖς, καὶ ἔθεντο ἐν στήλαις 27
ἐν ὄρει Σιών· καὶ τοῦτο τὸ ἀντίγραφον τῆς γραφῆς· ὀκτωκαιδε-
κάτῃ Ἐλοὺλ, ἔτους δευτέρου καὶ ἑβδομηκοστοῦ καὶ ἑκατοστοῦ·
καὶ τοῦτο τρίτον ἔτος ἐπὶ Σίμωνος ἀρχιερέως· ἐν Σαραμὲλ, ἐπὶ 28
συναγωγῆς μεγάλης ἱερέων, καὶ λαοῦ, καὶ ἀρχόντων ἔθνους, καὶ
τῶν πρεσβυτέρων τῆς χώρας ἐγνώρισεν ἡμῖν.

Ἐπεὶ πολλάκις ἐγενήθησαν πόλεμοι ἐν τῇ χώρᾳ· Σίμων δὲ ὁ 29
υἱὸς Ματταθίου ὁ υἱὸς τῶν υἱῶν Ἰαρὶβ καὶ οἱ ἀδελφοὶ αὐτοῦ
ἔδωκαν ἑαυτοὺς τῷ κινδύνῳ, καὶ ἀντέστησαν τοῖς ὑπεναντίοις
τοῦ ἔθνους αὐτῶν, ὅπως σταθῇ τὰ ἅγια αὐτῶν καὶ ὁ νόμος, καὶ
δόξῃ μεγάλῃ ἐδόξασαν τὸ ἔθνος αὐτῶν·

Καὶ ἤθροισεν Ἰωνάθαν τὸ ἔθνος αὐτῶν, καὶ ἐγενήθη αὐτοῖς 30
ἀρχιερεὺς, καὶ προσετέθη πρὸς τὸν λαὸν αὐτοῦ. Καὶ ἐβουλή- 31
θησαν οἱ ἐχθροὶ αὐτῶν ἐμβατεῦσαι εἰς τὴν χώραν αὐτῶν, τοῦ
ἐκτρίψαι τὴν χώραν αὐτῶν, καὶ ἐκτεῖναι χεῖρας ἐπὶ τὰ ἅγια
αὐτῶν· τότε ἀνέστη Σίμων, καὶ ἐπολέμησε περὶ τοῦ ἔθνους 32
αὐτοῦ, καὶ ἐδαπάνησε χρήματα πολλὰ τῶν ἑαυτοῦ, καὶ ὡπλοδό-
τησε τοὺς ἄνδρας τῆς δυνάμεως τοῦ ἔθνους αὐτοῦ, καὶ ἔδωκεν
αὐτοῖς ὀψώνια, καὶ ὠχύρωσε τὰς πόλεις τῆς Ἰουδαίας, καὶ τὴν 33
Βαιθσούραν τὴν ἐπὶ τῶν ὁρίων τῆς Ἰουδαίας, οὗ ἦν τὰ ὅπλα
τῶν πολεμίων τοπρότερον, καὶ ἔθετο ἐκεῖ φρουρὰν ἄνδρας
Ἰουδαίους. Καὶ Ἰόππην ὠχύρωσε τὴν ἐπὶ τῆς θαλάσσης, 34
καὶ τὴν Γάζαρα τὴν ἐπὶ τῶν ὁρίων Ἀζώτου, ἐν ᾗ ᾤκουν οἱ
πολέμιοι τοπρότερον ἐκεῖ, καὶ κατῴκισεν ἐκεῖ Ἰουδαίους, καὶ
ὅσα ἐπιτήδεια ἦν πρὸς τὴν τούτων ἐπανόρθωσιν ἔθετο ἐν
αὐτοῖς.

Καὶ εἶδεν ὁ λαὸς τὴν πρᾶξιν τοῦ Σίμωνος, καὶ τὴν δόξαν ἣν 35
ἐβουλεύσατο ποιῆσαι τῷ ἔθνει αὐτοῦ, καὶ ἔθεντο αὐτὸν ἡγού-
μενον αὐτῶν καὶ ἀρχιερέα, διὰ τὸ αὐτὸν πεποιηκέναι πάντα
ταῦτα, καὶ τὴν δικαιοσύνην, καὶ τὴν πίστιν ἣν συνετήρησε τῷ
ἔθνει αὐτοῦ, καὶ ἐζήτησε παντὶ τρόπῳ ὑψῶσαι τὸν λαὸν αὐτοῦ.

Καὶ ἐν ταῖς ἡμέραις αὐτοῦ εὐωδώθη ἐν ταῖς χερσὶν αὐτοῦ, 36
τοῦ ἐξαρθῆναι τὰ ἔθνη ἐκ τῆς χώρας αὐτῶν, καὶ τοὺς ἐν τῇ πόλει
Δαυὶδ τοὺς ἐν Ἱερουσαλὴμ, οἳ ἐποίησαν ἑαυτοῖς ἄκραν, ἐξ ἧς
ἐξεπορεύοντο καὶ ἐμίαινον κύκλῳ τῶν ἁγίων, καὶ ἐποίουν πλη-
γὴν μεγάλην ἐν τῇ ἁγνείᾳ. Καὶ κατῴκισεν ἐν αὐτῇ ἄνδρας 37
Ἰουδαίους, καὶ ὠχύρωσεν αὐτὴν πρὸς ἀσφάλειαν τῆς χώρας καὶ
τῆς πόλεως, καὶ ὕψωσε τὰ τείχη Ἱερουσαλήμ.

Καὶ ὁ βασιλεὺς Δημήτριος ἔστησεν αὐτῷ τὴν ἀρχιερωσύνην 38
κατὰ ταῦτα, καὶ ἐποίησεν αὐτὸν τῶν φίλων αὐτοῦ, καὶ ἐδόξασεν 39
αὐτὸν δόξῃ μεγάλῃ.

Ἤκουσε γὰρ ὅτι προσηγόρευνται οἱ Ἰουδαῖοι ὑπὸ Ῥωμαίων 40
φίλοι καὶ σύμμαχοι καὶ ἀδελφοὶ, καὶ ὅτι ἀπήντησαν τοῖς πρεσ-
βευταῖς Σίμωνος ἐνδόξως· καὶ ὅτι εὐδόκησαν οἱ Ἰουδαῖοι, καὶ 41
οἱ ἱερεῖς, τοῦ εἶναι Σίμωνα ἡγούμενον καὶ ἀρχιερέα εἰς τὸν

42 αἰῶνα, ἕως τοῦ ἀναστῆναι προφήτην πιστόν· καὶ τοῦ εἶναι ἐπ᾽
αὐτῶν στρατηγὸν, καὶ ὅπως μέλοι αὐτῷ περὶ τῶν ἁγίων καθ-
ιστάναι αὐτοὺς ἐπὶ τῶν ἔργων αὐτῶν καὶ ἐπὶ τῆς χώρας, καὶ ἐπὶ
43 τῶν ὅπλων, καὶ ἐπὶ τῶν ὀχυρωμάτων· καὶ ὅπως μέλοι αὐτῷ
περὶ τῶν ἁγίων, καὶ ὅπως ἀκούηται ὑπὸ πάντων, καὶ ὅπως
γράφωνται ἐπὶ τῷ ὀνόματι αὐτοῦ πᾶσαι συγγραφαὶ ἐν τῇ χώρᾳ,
καὶ ὅπως περιβάληται πορφύραν, καὶ χρυσοφορῇ.

44 Καὶ οὐκ ἐξέσται οὐδενὶ τοῦ λαοῦ καὶ τῶν ἱερέων ἀθετῆσαί τι
τούτων, καὶ ἀντειπεῖν τοῖς ὑπ᾽ αὐτοῦ ῥηθησομένοις, καὶ ἐπισυ-
στρέψαι συστροφὴν ἐν τῇ χώρᾳ ἄνευ αὐτοῦ, καὶ περιβάλλεσθαι
45 πορφύραν, καὶ ἐμπορποῦσθαι πόρπην χρυσῆν. Ὃς δ᾽ ἂν παρὰ
46 ταῦτα ποιήσῃ ἢ ἀθετήσῃ τι τούτων, ἔνοχος ἔσται. Καὶ εὐδό-
κησε πᾶς ὁ λαὸς θέσθαι Σίμωνι, καὶ ποιῆσαι κατὰ τοὺς λόγους
47 τούτους. Καὶ ἐπεδέξατο Σίμων, καὶ εὐδόκησεν ἀρχιερατεύειν,
καὶ εἶναι στρατηγὸς καὶ ἐθνάρχης τῶν Ἰουδαίων, καὶ ἱερέων, καὶ
τοῦ προστατῆσαι πάντων.

48 Καὶ τὴν γραφὴν ταύτην εἶπον θέσθαι ἐν δέλτοις χαλκαῖς,
49 καὶ στῆσαι αὐτὰς ἐν περιβόλῳ τῶν ἁγίων ἐν τόπῳ ἐπισήμῳ, τὰ
δὲ ἀντίγραφα αὐτῶν θέσθαι ἐν τῷ γαζοφυλακίῳ, ὅπως ἔχῃ
Σίμων, καὶ οἱ υἱοὶ αὐτοῦ.

15 Καὶ ἀπέστειλεν ὁ Ἀντίοχος υἱὸς Δημητρίου τοῦ βασιλέως
ἐπιστολὰς ἀπὸ τῶν νήσων τῆς θαλάσσης Σίμωνι ἱερεῖ καὶ
2 ἐθνάρχῃ τῶν Ἰουδαίων, καὶ παντὶ τῷ ἔθνει. Καὶ ἦσαν περι-
έχουσαι τὸν τρόπον τοῦτον· βασιλεὺς Ἀντίοχος Σίμωνι ἱερεῖ
μεγάλῳ, καὶ ἐθνάρχῃ, καὶ ἔθνει Ἰουδαίων χαίρειν.

3 Ἐπειδὴ ἄνδρες λοιμοὶ κατεκράτησαν τῆς βασιλείας τῶν
πατέρων ἡμῶν, βούλομαι δὲ ἀντιποιήσασθαι τῆς βασιλείας,
ὅπως ἀποκαταστήσω αὐτὴν ὡς ἦν πρότερον, ἐξενολόγησα δὲ
4 πλῆθος δυνάμεων, καὶ κατεσκεύασα πλοῖα πολεμικὰ, βούλομαι
δὲ ἐκβῆναι κατὰ τὴν χώραν, ὅπως μετέλθω τοὺς κατεφθαρ-
κότας τὴν χώραν ἡμῶν, καὶ τοὺς ἠρημωκότας πόλεις πολλὰς
5 ἐν τῇ βασιλείᾳ· νῦν οὖν ἵστημί σοι πάντα τὰ ἀφαιρέματα ἃ
ἀφῆκάν σοι οἱ πρὸ ἐμοῦ βασιλεῖς, καὶ ὅσα ἄλλα δόματα
ἀφῆκάν σοι.

6 Καὶ ἐπέτρεψά σοι ποιῆσαι κόμμα ἴδιον νόμισμα τῇ χώρᾳ
7 σου, Ἱερουσαλὴμ δὲ καὶ τὰ ἅγια εἶναι ἐλεύθερα· καὶ πάντα τὰ
ὅπλα ὅσα κατεσκεύασας, καὶ τὰ ὀχυρώματα ἃ ᾠκοδόμησας, ὧν
8 κρατεῖς, μενέτω σοι. Καὶ πᾶν ὀφείλημα βασιλικὸν, καὶ τὰ
ἐσόμενα βασιλικὰ, ἀπὸ τοῦ νῦν καὶ εἰς τὸν ἅπαντα χρόνον
9 ἀφιέσθω σοι· ὡς δ᾽ ἂν κρατήσωμεν τῆς βασιλείας ἡμῶν,
δοξάσομέν σε, καὶ τὸ ἔθνος σου, καὶ τὸ ἱερὸν δόξῃ μεγάλῃ,
ὥστε φανερὰν γενέσθαι τὴν δόξαν ὑμῶν ἐν πάσῃ τῇ γῇ.

10 Ἔτους τετάρτου καὶ ἑβδομηκοστοῦ καὶ ἑκατοστοῦ ἐξῆλθεν
Ἀντίοχος εἰς τὴν γῆν πατέρων αὐτοῦ, καὶ συνῆλθον πρὸς αὐτὸν
πᾶσαι αἱ δυνάμεις, ὥστε ὀλίγους εἶναι τοὺς καταλειφθέντας σὺν
Τρύφωνι.

11 Καὶ ἐδίωξεν αὐτὸν Ἀντίοχος ὁ βασιλεὺς, καὶ ἦλθε φεύγων
12 εἰς Δωρᾶ τὴν ἐπὶ τῆς θαλάσσης. Εἶδε γὰρ ὅτι συνῆκται ἐπ᾽
αὐτὸν τὰ κακὰ, καὶ ἀφῆκαν αὐτὸν αἱ δυνάμεις.

until there should arise a faithful prophet; 42 moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, *I say*, he should take charge of the sanctuary; 43 beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold: 45 and whosoever should do otherwise, or break any of these things, he should be punished. 46 Thus it liked all the people to deal with Simon, and to do as hath been said. 47 Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place; 49 also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

Moreover Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people; 2 the contents whereof were these: King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war; 4 my meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate: 5 now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

6 I give thee leave also to coin money for thy country with thine own stamp. 7 And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee. 8 And if any thing be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore. 9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

11 Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the sea side: 12 for he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen. 14 And when he had compassed the city round about, and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

16 Lucius, consul of the Romans unto king Ptolemee, greeting: 17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews: 18 and they brought a shield of gold of a thousand pound. 19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them. 20 It seemed also good to us to receive the shield of them. 21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces, 23 and to all the countries, and to Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Phaselis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene. 24 And the copy hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora the second *day*, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour. 27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppe and Gazara, with the tower that is in Jerusalem, which are cities of my realm. 29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom. 30 Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion without the borders of Judea: 31 or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you.

32 So Athenobius the king's friend came to Jerusalem; and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

Καὶ παρενέβαλεν Ἀντίοχος ἐπὶ Δωρᾶ, καὶ σὺν αὐτῷ δώδεκα 13
μυριάδες ἀνδρῶν πολεμιστῶν, καὶ ὀκτακισχιλία ἵππος. Καὶ 14
ἐκύκλωσε τὴν πόλιν, καὶ τὰ πλοῖα ἀπὸ θαλάσσης συνῆψαν, καὶ
ἔθλιβε τὴν πόλιν ἀπὸ τῆς γῆς, καὶ τῆς θαλάσσης, καὶ οὐκ εἴασεν
οὐδένα ἐκπορεύεσθαι καὶ εἰσπορεύεσθαι.

Καὶ ἦλθε Νουμήνιος, καὶ οἱ παρ' αὐτοῦ, ἐκ Ῥώμης, ἔχοντες 15
ἐπιστολὰς τοῖς βασιλεῦσι, καὶ ταῖς χώραις ἐν αἷς ἐγέγραπτο
τάδε·

Λεύκιος ὕπατος Ῥωμαίων Πτολεμαίῳ βασιλεῖ χαίρειν. 16
Οἱ πρεσβευταὶ τῶν Ἰουδαίων ἦλθον πρὸς ἡμᾶς φίλοι ἡμῶν, καὶ 17
σύμμαχοι, ἀνανεούμενοι τὴν ἐξ ἀρχῆς φιλίαν καὶ συμμαχίαν,
ἀπεσταλμένοι ἀπὸ Σίμωνος τοῦ ἀρχιερέως, καὶ τοῦ δήμου
τῶν Ἰουδαίων. Ἤνεγκαν δὲ ἀσπίδα χρυσῆν ἀπὸ μνῶν χιλίων. 18
Ἤρεσεν οὖν ἡμῖν γράψαι τοῖς βασιλεῦσι, καὶ ταῖς χώραις, 19
ὅπως μὴ ἐκζητήσωσιν αὐτοῖς, κακὰ καὶ μὴ πολεμήσωσιν αὐτοὺς,
καὶ τὰς πόλεις αὐτῶν, καὶ τὴν χώραν αὐτῶν, καὶ ἵνα μὴ συμ-
μαχήσωσι τοῖς πολεμοῦσιν αὐτούς. Ἔδοξε δὲ ἡμῖν δέξασθαι 20
τὴν ἀσπίδα παρ' αὐτῶν. Εἴ τινες οὖν λοιμοὶ διαπεφεύγασιν 21
ἐκ τῆς χώρας αὐτῶν πρὸς ὑμᾶς, παράδοτε αὐτοὺς Σίμωνι τῷ
ἀρχιερεῖ, ὅπως ἐκδικήσῃ ἐν αὐτοῖς κατὰ τὸν νόμον αὐτῶν.

Καὶ τὰ αὐτὰ ἔγραψε Δημητρίῳ τῷ βασιλεῖ, καὶ Ἀττάλῳ, 22
Ἀριαράθῃ, καὶ Ἀρσάκῃ. Καὶ εἰς πάσας τὰς χώρας, καὶ 23
Σαμψάμῃ, καὶ Σπαρτιάταις, καὶ εἰς Δῆλον, καὶ εἰς Μύνδον,
καὶ εἰς Σικυῶνα, καὶ εἰς τὴν Καρίαν, καὶ εἰς Σάμον, καὶ εἰς τὴν
Παμφυλίαν, καὶ εἰς τὴν Λυκίαν, καὶ εἰς Ἁλικαρνασσὸν, καὶ εἰς
Ῥόδον, καὶ εἰς Φασηλίδα, καὶ εἰς Κῶ, καὶ εἰς Σίδην, καὶ εἰς
Ἄραδον, καὶ εἰς Γόρτυναν, καὶ Κνίδον, καὶ Κύπρον, καὶ Κυρή-
νην. Τὸ δὲ ἀντίγραφον αὐτῶν ἔγραψαν Σίμωνι τῷ ἀρχιερεῖ. 24

Ἀντίοχος δὲ ὁ βασιλεὺς παρενέβαλεν ἐπὶ Δωρᾶ ἐν τῇ δευ- 25
τέρᾳ, προσάγων διαπαντὸς αὐτῇ τὰς χεῖρας, καὶ μηχανὰς ποιού-
μενος, καὶ συνέκλεισε τὸν Τρύφωνα τοῦ μὴ εἰσπορεύεσθαι καὶ
ἐκπορεύεσθαι.

Καὶ ἀπέστειλεν αὐτῷ Σίμων δισχιλίους ἄνδρας ἐκλεκτοὺς 26
συμμαχῆσαι αὐτῷ, καὶ ἀργύριον καὶ χρυσίον, καὶ σκεύη ἱκανά.
Καὶ οὐκ ἠβούλετο αὐτὰ δέξασθαι, ἀλλ' ἠθέτησε πάντα ὅσα 27
συνέθετο αὐτῷ τοπρότερον, καὶ ἠλλοτριοῦτο αὐτῷ.

Καὶ ἀπέστειλε πρὸς αὐτὸν Ἀθηνόβιον ἕνα τῶν φίλων αὐτοῦ 28
κοινολογησάμενον αὐτῷ λέγων, ὑμεῖς κατακρατεῖτε τῆς Ἰόππης
καὶ Γαζάρων καὶ τῆς ἄκρας τῆς ἐν Ἱερουσαλὴμ, πόλεις τῆς
βασιλείας μου. Τὰ ὅρια αὐτῶν ἠρημώσατε, καὶ ἐποιήσατε 29
πληγὴν μεγάλην ἐπὶ τῆς γῆς, καὶ ἐκυριεύσατε τόπων πολλῶν
ἐν τῇ βασιλείᾳ μου. Νῦν οὖν παράδοτε τὰς πόλεις ἃς 30
κατελάβεσθε, καὶ τοὺς φόρους τῶν τόπων ὧν κατεκυριεύσατε
ἐκτὸς τῶν ὁρίων τῆς Ἰουδαίας. Εἰ δὲ μὴ, δότε ἀντ' αὐτῶν 31
πεντακόσια τάλαντα ἀργυρίου, καὶ τῆς καταφθορᾶς ἧς κατε-
φθάρκατε, καὶ τῶν φόρων τῶν πόλεων ἄλλα τάλαντα πεντα-
κόσια· εἰ δὲ δὴ, παραγενόμενοι ἐκπολεμήσομεν ὑμᾶς.

Καὶ ἦλθεν Ἀθηνόβιος φίλος τοῦ βασιλέως εἰς Ἱερουσαλὴμ, 32
καὶ εἶδε τὴν δόξαν Σίμωνος, καὶ κυλικεῖον μετὰ χρυσωμάτων,
καὶ ἀργυρωμάτων, καὶ παράστασιν ἱκανὴν, καὶ ἐξίστατο, καὶ
ἀπήγγειλεν αὐτῷ τοὺς λόγους τοῦ βασιλέως.

33 Καὶ ἀποκριθεὶς Σίμων εἶπεν αὐτῷ, οὔτε γῆν ἀλλοτρίαν εἰλή-
φαμεν, οὔτε ἀλλοτρίων κεκρατήκαμεν, ἀλλὰ τῆς κληρονομίας
τῶν πατέρων ἡμῶν, ὑπὸ δὲ ἐχθρῶν ἡμῶν ἔν τινι καιρῷ ἀκρίτως
34 κατεκρατήθη. Ἡμεῖς δὲ καιρὸν ἔχοντες ἀντεχόμεθα τῆς κληρο-
35 νομίας τῶν πατέρων ἡμῶν. Περὶ δὲ Ἰόππης καὶ Γαζάρων ὧν
αἰτεῖς, αὗται ἐποίουν ἐν τῷ λαῷ πληγὴν μεγάλην κατὰ τὴν
χώραν ἡμῶν, τούτων δώσομεν τάλαντα ἑκατόν·

36 Καὶ οὐκ ἀπεκρίθη αὐτῷ Ἀθηνόβιος λόγον. Ἀπέστρεψε δὲ
μετὰ θυμοῦ πρὸς τὸν βασιλέα, καὶ ἀπήγγειλεν αὐτῷ τοὺς
λόγους τούτους, καὶ τὴν δόξαν Σίμωνος, καὶ πάντα ὅσα εἶδε·
37 καὶ ὠργίσθη ὁ βασιλεὺς ὀργὴν μεγάλην. Τρύφων δὲ ἐμβὰς
εἰς πλοῖον ἔφυγεν εἰς Ὀρθωσιάδα.

38 Καὶ κατέστησεν ὁ βασιλεὺς τὸν Κενδεβαῖον στρατηγὸν τῆς
39 παραλίας, καὶ δυνάμεις πεζικὰς καὶ ἱππικὰς ἔδωκεν αὐτῷ. Καὶ
ἐνετείλατο αὐτῷ παρεμβαλεῖν κατὰ πρόσωπον τῆς Ἰουδαίας·
καὶ ἐνετείλατο αὐτῷ οἰκοδομῆσαι τὴν Κεδρὼν, καὶ ὀχυρῶσαι τὰς
πύλας, καὶ ὅπως πολεμήσῃ τὸν λαόν· ὁ δὲ βασιλεὺς ἐδίωκε τὸν
Τρύφωνα.

40 Καὶ παρεγενήθη Κενδεβαῖος εἰς Ἰάμνειαν, καὶ ἤρξατο τοῦ
ἐρεθίζειν τὸν λαὸν, καὶ ἐμβατεύειν εἰς τὴν Ἰουδαίαν, καὶ
41 αἰχμαλωτίζειν τὸν λαὸν καὶ φονεύειν. Καὶ ᾠκοδόμησε τὴν
Κεδρών· καὶ ἔταξεν ἐκεῖ ἱππεῖς καὶ δυνάμεις, ὅπως ἐκπορευό-
μενοι ἐξοδεύωσι τὰς ὁδοὺς τῆς Ἰουδαίας, καθὰ συνέταξεν αὐτῷ
ὁ βασιλεύς.

16 Καὶ ἀνέβη Ἰωάννης ἐκ Γαζάρων, καὶ ἀπήγγειλε Σίμωνι τῷ
πατρὶ αὐτοῦ ἃ συνετέλει Κενδεβαῖος.

2 Καὶ ἐκάλεσε Σίμων τοὺς δύο υἱοὺς αὐτοῦ τοὺς πρεσβυτέρους
Ἰούδαν καὶ Ἰωάννην, καὶ εἶπεν αὐτοῖς, ἐγὼ καὶ οἱ ἀδελφοί μου,
καὶ ὁ οἶκος τοῦ πατρός μου, ἐπολεμήσαμεν τοὺς πολεμίους
Ἰσραὴλ ἀπὸ νεότητος ἕως τῆς σήμερον ἡμέρας, καὶ εὐωδώθη ἐν
3 ταῖς χερσὶν ἡμῶν ῥύσασθαι τὸν Ἰσραὴλ πλεονάκις. Νῦν δὲ
γεγήρακα, καὶ ὑμεῖς δὲ ἐν τῷ ἐλέει ἱκανοί ἐστε ἐν τοῖς ἔτεσι·
γίνεσθε ἀντ᾽ ἐμοῦ, καὶ τοῦ ἀδελφοῦ μου, καὶ ἐξελθόντες ὑπερ-
μαχεῖτε ὑπὲρ τοῦ ἔθνους ἡμῶν, ἡ δὲ ἐκ τοῦ οὐρανοῦ βοήθεια
ἔστω μεθ᾽ ὑμῶν.

4 Καὶ ἐπέλεξεν ἐκ τῆς χώρας εἴκοσι χιλιάδας ἀνδρῶν πολε-
μιστῶν, καὶ ἱππεῖς, καὶ ἐπορεύθωσαν ἐπὶ τὸν Κενδεβαῖον, καὶ
ἐκοιμήθησαν ἐν Μωδεΐν.

5 Καὶ ἀναστάντες τοπρωῒ ἐπορεύοντο εἰς τὸ πεδίον, καὶ ἰδοὺ
δύναμις πολλὴ εἰς συνάντησιν αὐτοῖς πεζικὴ, καὶ ἱππεῖς, καὶ ἦν
6 χειμάῤῥους ἀναμέσον αὐτῶν. Καὶ παρενέβαλε κατὰ πρόσω-
πον αὐτῶν αὐτὸς, καὶ ὁ λαὸς αὐτοῦ· καὶ εἶδε τὸν λαὸν δειλού-
μενον διαπερᾶσαι τὸν χειμάῤῥουν, καὶ διεπέρασε πρῶτος, καὶ
7 ἴδον αὐτὸν οἱ ἄνδρες, καὶ διεπέρασαν κατόπισθεν αὐτοῦ. Καὶ
διεῖλε τὸν λαὸν, καὶ τοὺς ἱππεῖς ἐν μέσῳ τῶν πέζων· ἡ δὲ ἵππος
τῶν ὑπεναντίων πολλὴ σφόδρα.

8 Καὶ ἐσάλπισαν ταῖς ἱεραῖς σάλπιγξι, καὶ ἐτροπώθη Κενδε-
βαῖος καὶ ἡ παρεμβολὴ αὐτοῦ, καὶ ἔπεσον ἐξ αὐτῶν τραυματίαι
πολλοί· οἱ δὲ καταλειφθέντες ἔφυγον εἰς τὸ ὀχύρωμα.

9 Τότε ἐτραυματίσθη Ἰούδας ὁ ἀδελφὸς Ἰωάννου· Ἰωάννης
δὲ κατεδίωξεν αὐτοὺς ἕως ἦλθεν εἰς Κεδρὼν, ἣν ᾠκοδόμησε.

33 Then answered Simon, and said unto
him, We have neither taken other men's
land, nor holden that which appertaineth to
others, but the inheritance of our fathers,
which our enemies had wrongfully in pos-
session a certain time. 34 Wherefore we,
having opportunity, hold the inheritance of
our fathers. 35 And whereas thou de-
mandest Joppe and Gazara, albeit they
did great harm unto the people in our
country, yet will we give an hundred talents
for them.

Hereunto Athenobius answered him not
a word; 36 but returned in a rage to the
king, and made report unto him of these
speeches, and of the glory of Simon, and of
all that he had seen: whereupon the king
was exceeding wroth. 37 In the mean time
fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain
of the sea coast, and gave him an host of
footmen and horsemen, 39 and commanded
him to remove his host toward Judea: also
he commanded him to build up Cedron,
and to fortify the gates, and to war against
the people; but as for the king *himself*, he
pursued Tryphon.

40 So Cendebeus came to Jamnia, and
began to provoke the people, and to invade
Judea, and to take the people prisoners, and
slay them. 41 And when he had built up
Cedron, he set horsemen there, and an host
*of footmen*, to the end that issuing out they
might make outroads upon the ways of
Judea, as the king had commanded him.

Then came up John from Gazara, and
told Simon his father what Cendebeus had
done.

2 Wherefore Simon called his two eldest
sons, Judas and John, and said unto them,
I, and my brethren, and my father's house,
have ever from our youth unto this day
fought against the enemies of Israel; and
things have prospered so well in our hands,
that we have delivered Israel oftentimes.
3 But now I am old, and ye, by *God's* mercy,
are of a sufficient age: be ye instead of me
and my brother, and go and fight for our
nation, and the help from heaven be with
you.

4 So he chose out of the country twenty
thousand men of war with horsemen, who
went out against Cendebeus, and rested
that night at Modin.

5 And when as they rose in the morning,
and went into the plain, behold, a mighty
great host both of footmen and horsemen
came against them: howbeit there was a
water brook betwixt them. 6 So he and his
people pitched over against them: and
when he saw that the people were afraid to
go over the water brook, he went first over
himself, and then the men seeing him passed
through after him. 7 *That done*, he divided
his men, and set the horsemen in the midst
of the footmen: for the enemies' horsemen
were very many.

8 Then sounded they with the holy trum-
pets: whereupon Cendebeus and his host
were put to flight, so that many of them
were slain, and the remnant gat them to
the strong hold.

9 At that time was Judas John's brother
wounded; but John still followed after
them, until he came to Cedron, which

*Cendebeus* had built. 10 So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men. Afterward he returned into the land of Judea in peace.

11 Moreover in the plain of Jericho was Ptolemeus the *son* of Abubus made captain, and he had abundance of silver and gold: 12 for he was the high priest's son in law. 13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat: 15 where the *son* of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants. 17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

19 He sent others also to Gazara to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards. 20 And others he sent to take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were slain, and, *quoth he, Ptolemee* hath sent to slay thee also. 22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings, 24 behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

*Καὶ ἔφυγον ἕως εἰς τοὺς πύργους τοὺς ἐν τοῖς ἀγροῖς Ἀζώτου,* 10
*καὶ ἐνεπύρισεν αὐτὴν ἐν πυρὶ, καὶ ἔπεσον ἐξ αὐτῶν εἰς ἄνδρας*
*δισχιλίους· καὶ ἀπέστρεψεν εἰς γῆν Ἰούδα μετ᾽ εἰρήνης.*

*Καὶ Πτολεμαῖος ὁ τοῦ Ἀβούβου ἦν καθεσταμένος στρατη-* 11
*γὸς εἰς τὸ πεδίον Ἱεριχὼ, καὶ ἔσχεν ἀργύριον καὶ χρυσίον*
*πολύ· ἦν γὰρ γαμβρὸς τοῦ ἀρχιερέως. Καὶ ὑψώθη ἡ καρ-* 12, 13
*δία αὐτοῦ, καὶ ἠβουλήθη κατακρατῆσαι τῆς χώρας, καὶ ἐβου-*
*λεύετο δόλῳ κατὰ Σίμωνος, καὶ τῶν υἱῶν αὐτοῦ, ἆραι αὐτούς.*

*Σίμων δὲ ἦν ἐφοδεύων τὰς πόλεις τὰς ἐν τῇ χώρᾳ, καὶ* 14
*φροντίζων τῆς ἐπιμελείας αὐτῶν, καὶ κατέβη εἰς Ἱεριχὼ αὐτὸς,*
*καὶ Ματταθίας καὶ Ἰούδας οἱ υἱοὶ αὐτοῦ, ἔτους ἑβδόμου καὶ*
*ἑβδομηκοστοῦ καὶ ἑκατοστοῦ, ἐν μηνὶ ἑνδεκάτῳ, οὗτος ὁ μὴν*
*Σαβάτ. Καὶ ὑπεδέξατο αὐτοὺς ὁ τοῦ Ἀβούβου εἰς τὸ ὀχυρω-* 15
*μάτιον τὸ καλούμενον Δὼκ, μετὰ δόλου, ὃ ᾠκοδόμησε, καὶ*
*ἐποίησεν αὐτοῖς πότον μέγαν, καὶ ἐνέκρυψεν ἐκεῖ ἄνδρας.*

*Καὶ ὅτε ἐμεθύσθη Σίμων καὶ οἱ υἱοὶ αὐτοῦ, ἐξανέστη Πτολε-* 16
*μαῖος καὶ οἱ παρ᾽ αὐτοῦ, καὶ ἐλάβοσαν τὰ ὅπλα αὐτῶν, καὶ*
*ἐπεισήλθοσαν τῷ Σίμωνι εἰς τὸ συμπόσιον, καὶ ἀπέκτειναν*
*αὐτὸν καὶ τοὺς δύο υἱοὺς αὐτοῦ, καί τινας τῶν παιδαρίων αὐτοῦ.*
*Καὶ ἐποίησεν ἀθεσίαν μεγάλην, καὶ ἀπέδωκε κατὰ ἀντὶ ἀγαθῶν·* 17

*Καὶ ἔγραψε ταῦτα Πτολεμαῖος, καὶ ἀπέστειλε τῷ βασιλεῖ* 18
*ὅπως ἀποστείλῃ αὐτῷ δυνάμεις εἰς βοήθειαν, καὶ παραδῷ αὐτῷ*
*τὴν χώραν αὐτῶν, καὶ τὰς πόλεις.*

*Καὶ ἀπέστειλεν ἑτέρους εἰς Γάζαρα ἆραι τὸν Ἰωάννην, καὶ* 19
*τοῖς χιλιάρχοις ἀπέστειλεν ἐπιστολὰς παραγενέσθαι πρὸς*
*αὐτὸν, ὅπως δῷ αὐτοῖς ἀργύριον καὶ χρυσίον καὶ δόματα. Καὶ* 20
*ἑτέρους ἀπέστειλε καταλαβέσθαι τὴν Ἱερουσαλὴμ, καὶ τὸ*
*ὄρος τοῦ ἱεροῦ.*

*Καὶ προδραμών τις ἀπήγγειλεν Ἰωάννῃ εἰς Γάζαρα, ὅτι ἀπώ-* 21
*λετο ὁ πατὴρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ὅτι ἀπέσταλκε*
*καὶ σὲ ἀποκτεῖναι. Καὶ ἀκούσας ἐξέστη σφόδρα· καὶ συνέλαβε* 22
*τοὺς ἄνδρας τοὺς ἐλθόντας ἀπολέσαι αὐτὸν, καὶ ἀπέκτεινεν*
*αὐτοὺς, ἐπέγνω γὰρ ὅτι ἐζήτουν αὐτὸν ἀπολέσαι.*

*Καὶ τὰ λοιπὰ τῶν λόγων Ἰωάννου, καὶ τῶν πολέμων αὐτοῦ,* 23
*καὶ τῶν ἀνδραγαθιῶν αὐτοῦ ὧν ἠνδραγάθησε, καὶ τῆς οἰκοδομῆς*
*τῶν τειχέων ὧν ᾠκοδόμησε, καὶ τῶν πράξεων αὐτοῦ, ἰδοὺ ταῦτα* 24
*γέγραπται ἐπὶ βιβλίῳ ἡμερῶν ἀρχιερωσύνης αὐτοῦ, ἀφ᾽ οὗ*
*ἐγενήθη ἀρχιερεὺς μετὰ τὸν πατέρα αὐτοῦ.*

# ΜΑΚΚΑΒΑΙΩΝ Β'.

ΤΟΙΣ ἀδελφοῖς τοῖς κατ' Αἴγυπτον Ἰουδαίοις χαίρειν· οἱ ἀδελ-
φοὶ οἱ ἐν Ἱεροσολύμοις Ἰουδαῖοι, καὶ οἱ ἐν τῇ χώρᾳ τῆς Ἰου-
δαίας, εἰρήνην ἀγαθήν.
2 Καὶ ἀγαθοποιήσαι ὑμῖν ὁ Θεὸς, καὶ μνησθείη τῆς διαθήκης
αὐτοῦ τῆς πρὸς Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ τῶν δούλων
3 αὐτοῦ τῶν πιστῶν. Καὶ δῴη ὑμῖν καρδίαν πᾶσιν εἰς τὸ σέβ-
εσθαι αὐτὸν, καὶ ποιεῖν αὐτοῦ τὰ θελήματα καρδίᾳ μεγάλῃ, καὶ
4 ψυχῇ βουλομένῃ. Καὶ διανοίξαι τὴν καρδίαν ὑμῶν ἐν τῷ νόμῳ
5 αὐτοῦ, καὶ ἐν τοῖς προστάγμασι, καὶ εἰρήνην ποιήσαι, καὶ
ἐπακούσαι ὑμῶν τῶν δεήσεων, καὶ καταλλαγείη ὑμῖν, καὶ μὴ
6 ὑμᾶς ἐγκαταλίποι ἐν καιρῷ πονηρῷ. Καὶ νῦν ὧδέ ἐσμεν προσ-
ευχόμενοι περὶ ὑμῶν.
7 Βασιλεύοντος Δημητρίου ἔτους ἑκατοστοῦ ἑξηκοστοῦ ἐννά-
του, ἡμεῖς οἱ Ἰουδαῖοι γεγραφήκαμεν ὑμῖν ἐν τῇ θλίψει, καὶ ἐν
τῇ ἀκμῇ τῇ ἐπελθούσῃ ἡμῖν ἐν τοῖς ἔτεσι τούτοις, ἀφ' οὗ ἀπέστη
Ἰάσων καὶ οἱ μετ' αὐτοῦ ἀπὸ τῆς ἁγίας γῆς, καὶ τῆς βασιλείας·
8 καὶ ἐνεπύρισαν τὸν πυλῶνα, καὶ ἐξέχεαν αἷμα ἀθῷον· καὶ ἐδεή-
θημεν τοῦ Κυρίου, καὶ εἰσηκούσθημεν, καὶ προσηνέγκαμεν
θυσίαν, καὶ σεμίδαλιν, καὶ ἐξήψαμεν τοὺς λύχνους, καὶ προεθή-
9 καμεν τοὺς ἄρτους. Καὶ νῦν ἵνα ἄγητε τὰς ἡμέρας τῆς σκηνο-
πηγίας τοῦ Χασελεῦ μηνός.
10 Ἔτους ἑκατοστοῦ ὀγδοηκοστοῦ καὶ ὀγδόου οἱ ἐν Ἱεροσολύ-
μοις, καὶ οἱ ἐν τῇ Ἰουδαίᾳ, καὶ ἡ γερουσία, καὶ Ἰούδας Ἀριστο-
βούλῳ διδασκάλῳ Πτολεμαίου τοῦ βασιλέως, ὄντι δὲ ἀπὸ τοῦ
τῶν χριστῶν ἱερέων γένους, καὶ τοῖς ἐν Αἰγύπτῳ Ἰουδαίοις,
χαίρειν καὶ ὑγιαίνειν.
11 Ἐκ μεγάλων κινδύνων ὑπὸ τοῦ Θεοῦ σεσωσμένοι, μεγάλως
εὐχαριστοῦμεν αὐτῷ, ὡς ἂν πρὸς βασιλέα παρατασσόμενοι.
12 Αὐτὸς γὰρ ἐξέβρασε τοὺς παραταξαμένους ἐν τῇ ἁγίᾳ πόλει.
13 Εἰς γὰρ τὴν Περσίδα γενόμενος ὁ ἡγεμὼν, καὶ ἡ περὶ αὐτὸν
ἀνυπόστατος δοκοῦσα εἶναι δύναμις, κατεκόπησαν ἐν τῷ τῆς
Ναναίας ἱερῷ, παραλογισμῷ χρησαμένων τῶν περὶ τὴν Ναναίαν
14 ἱερέων. Ὡς γὰρ συνοικήσων αὐτῇ παρεγένετο εἰς τὸν τόπον
ὅ, τε Ἀντίοχος, καὶ οἱ σὺν αὐτῷ φίλοι, χάριν τοῦ λαβεῖν τὰ
15 χρήματα εἰς φερνῆς λόγον. Καὶ προθέντων αὐτὰ τῶν ἱερέων τῆς
Ναναίας, κἀκείνου προσελθόντος μετ' ὀλίγων εἰς τὸν περίβολον
τοῦ τεμένους, συγκλείσαντες τὸ ἱερὸν, ὡς εἰσῆλθεν Ἀντίοχος,
16 ἀνοίξαντες τὴν τοῦ φατνώματος κρυπτὴν θύραν, βάλλοντες
πέτρους συνεκεραύνωσαν τὸν ἡγεμόνα, καὶ μέλη ποιήσαντες, καὶ
τὰς κεφαλὰς ἀφελόντες, τοῖς ἔξω παρέῤῥιψαν.

THE brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace:
[2] God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;
[3] and give you all an heart to serve him, and to do his will, with a good courage and a willing mind;
[4] and open your hearts in his law and commandments, and send you peace,
[5] and hear your prayers, and be at one with you, and never forsake you in time of trouble.
[6] And now we be here praying for you.

[7] What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,
[8] and burned the porch, and shed innocent blood: then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.
[9] And now see that ye keep the feast of tabernacles in the month Casleu.

[10] In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

[11] Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.
[12] For he cast them out that fought within the holy city.

[13] For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.
[14] For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.
[15] Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:
[16] and opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads, and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of *the month* Casleu, we thought it necessary to certify you thereof, that ye also might keep *it, as the feast* of the tabernacles, and of the fire, *which was given us* when Neemias offered sacrifice, after that he had builded the temple and the altar. 19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept *it* sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water; 21 then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water. 22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, *I say*, both the priests, and all *the rest*, Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner: O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King, 25 the only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them: 26 receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it. 27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God. 28 Punish them that oppress us, and with pride do us wrong. 29 Plant thy people again in thy holy place, as Moses hath spoken. 30 And the priests sung psalms of thanksgiving.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones. 32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith. 34 Then the king, inclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify. 36 And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

Κατὰ πάντα εὐλογητὸς ἡμῶν ὁ Θεὸς, ὃς παρέδωκε τοὺς 17
ἀσεβήσαντας.

Μέλλοντες οὖν ἄγειν ἐν τῷ Χασελεῦ πέμπτῃ καὶ εἰκάδι τὸν 18
καθαρισμὸν τοῦ ἱεροῦ, δεὸν ἡγησάμεθα διασαφῆσαι ὑμῖν, ἵνα
καὶ αὐτοὶ ἄγητε τῆς σκηνοπηγίας καὶ τοῦ πυρὸς, ὅτε Νεεμίας
οἰκοδομήσας τό, τε ἱερὸν καὶ τὸ θυσιαστήριον, ἀνήνεγκε θυσίαν.
Καὶ γὰρ ὅτε εἰς τὴν Περσικὴν ἤγοντο οἱ πατέρες ἡμῶν, οἱ τότε 19
εὐσεβεῖς ἱερεῖς λαβόντες ἀπὸ τοῦ πυρὸς τοῦ θυσιαστηρίου
λαθραίως, κατέκρυψαν ἐν κοιλώματι φρέατος τάξιν ἔχοντος
ἀνύδρου, ἐν ᾧ κατησφαλίσαντο, ὥστε πᾶσιν ἄγνωστον εἶναι τὸν
τόπον.

Διελθόντων δὲ ἐτῶν ἱκανῶν, ὅτε ἔδοξε τῷ Θεῷ, ἀποσταλεὶς 20
Νεεμίας ὑπὸ τοῦ βασιλέως τῆς Περσίδος, τοὺς ἐκγόνους τῶν
ἱερέων τῶν ἀποκρυψάντων ἔπεμψεν ἐπὶ τὸ πῦρ· ὡς δὲ διεσάφη-
σαν ἡμῖν μὴ εὑρηκέναι πῦρ, ἀλλὰ ὕδωρ παχὺ, ἐκέλευσεν αὐτοὺς 21
ἀποβάψαντας φέρειν· ὡς δὲ ἀνηνέχθη τὰ τῶν θυσιῶν, ἐκέλευσε
τοὺς ἱερεῖς Νεεμίας ἐπιῤῥᾶναι τῷ ὕδατι τά τε ξύλα, καὶ τὰ
ἐπικείμενα. Ὡς δὲ ἐγένετο τοῦτο, καὶ χρόνος διῆλθεν ὅτε ἥλιος 22
ἀνέλαμψε πρότερον ἐπινεφὴς ὢν, ἀνήφθη πυρὰ μεγάλη, ὥστε
θαυμάσαι πάντας.

Προσευχὴν δὲ ἐποιήσαντο οἱ ἱερεῖς δαπανωμένης τῆς θυσίας, 23
οἵ τε ἱερεῖς, καὶ πάντες, καταρχομένου Ἰωνάθου, τῶν δὲ λοιπῶν
ἐπιφωνούντων, ὡς Νεεμίου.

Ἦν δὲ ἡ προσευχὴ τὸν τρόπον ἔχουσα τοῦτον· Κύριε Κύριε 24
ὁ Θεὸς ὁ πάντων κτίστης, ὁ φοβερὸς, καὶ ἰσχυρὸς, καὶ δίκαιος,
καὶ ἐλεήμων, ὁ μονος βασιλεὺς καὶ χρηστὸς, ὁ μόνος χορηγὸς, 25
ὁ μόνος δίκαιος, καὶ παντοκράτωρ, καὶ αἰώνιος, ὁ διασώζων τὸν
Ἰσραὴλ ἐκ παντος κακοῦ, ὁ ποιήσας τοὺς πατέρας ἐκλεκτοὺς,
καὶ ἁγιάσας αὐτοὺς, πρόσδεξαι τὴν θυσίαν ὑπὲρ παντὸς τοῦ 26
λαοῦ σου Ἰσραὴλ, καὶ διαφύλαξον τὴν μερίδα σου καὶ καθ-
αγίασον. Ἐπισυνάγαγε τὴν διασπορὰν ἡμῶν, ἐλευθέρωσον 27
τοὺς δουλεύοντας ἐν τοῖς ἔθνεσι, τοὺς ἐξουθενημένους καὶ βδε-
λυκτοὺς ἔπιδε, καὶ γνώτωσαν τὰ ἔθνη ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν.
Βασάνισον τοὺς καταδυναστεύοντας, καὶ ἐξυβρίζοντας ἐν ὑπερ- 28
ηφανίᾳ. Καταφύτευσον τὸν λαόν σου εἰς τὸν τόπον τὸν 29
ἅγιόν σου, καθὼς εἶπε Μωσῆς. Οἱ δὲ ἱερεῖς ἐπέψαλλον τοὺς 30
ὕμνους.

Καθὼς δὲ ἀνηλώθη τὰ τῆς θυσίας, καὶ τὸ περιλειπόμενον 31
ὕδωρ, ὁ Νεεμίας ἐκέλευσε λίθους μείζονας κατασχεῖν. Ὡς δὲ 32
τοῦτο ἐγενήθη, φλὸξ ἀνήφθη· τοῦ δὲ ἀπὸ τοῦ θυσιαστηρίου
ἀντιλάμψαντος φωτὸς ἐδαπανήθη.

Ὡς δὲ φανερὸν ἐγενήθη τὸ πρᾶγμα, καὶ διηγγέλη τῷ βασιλεῖ 33
τῶν Περσῶν, ὅτι εἰς τὸν τόπον οὗ τὸ πῦρ ἀπέκρυψαν οἱ μετα-
χθέντες ἱερεῖς, τὸ ὕδωρ ἐφάνη, ἀφ᾿ οὗ καὶ οἱ περὶ τὸν Νεεμίαν
ἥγνισαν τὰ τῆς θυσίας. Περιφράξας δὲ ὁ βασιλεὺς ἱερὸν 34
ἐποίησε, δοκιμάσας τὸ πρᾶγμα.

Καὶ οἷς ἐχαρίζετο ὁ βασιλεὺς πολλὰ διάφορα ἐλάμβανε καὶ 35
μετεδίδου. Προσηγόρευσαν δὲ οἱ περὶ τὸν Νεεμίαν τοῦτο 36
Νέφθαρ, ὃ διερμηνεύεται Καθαρισμός· καλεῖται δὲ παρὰ τοῖς
πολλοῖς Νεφθαεί.

2 Εὑρίσκεται δὲ ἐν ταῖς ἀπογραφαῖς Ἱερεμίας ὁ προφήτης,
ὅτι ἐκέλευσε τοῦ πυρὸς λαβεῖν τοὺς μεταγινομένους, ὡς σεσή-
2 μανται, καὶ ὡς ἐνετείλατο τοῖς μεταγενομένοις ὁ προφήτης,
δοὺς αὐτοῖς τὸν νόμον, ἵνα μὴ ἐπιλάθωνται τῶν προσταγμάτων
τοῦ Κυρίου, καὶ ἵνα μὴ ἀποπλανηθῶσι ταῖς διανοίαις, βλέποντες
3 ἀγάλματα χρυσᾶ καὶ ἀργυρᾶ, καὶ τὸν περὶ αὐτὰ κόσμον. Καὶ
ἕτερα τοιαῦτα λέγων, παρεκάλει μὴ ἀποστῆναι τὸν νόμον ἀπὸ
τῆς καρδίας αὐτῶν.

4 Ἦν δὲ ἐν τῇ γραφῇ, ὡς τὴν σκηνὴν καὶ τὴν κιβωτὸν ἐκέλευ-
σεν ὁ προφήτης, χρηματισμοῦ γενηθέντος, αὐτῷ συνακολουθεῖν,
ὡς δὲ ἐξῆλθεν εἰς τὸ ὄρος οὗ ὁ Μωυσῆς ἀναβὰς ἐθεάσατο τὴν
5 τοῦ Θεοῦ κληρονομίαν. Καὶ ἐλθὼν ὁ Ἱερεμίας εὗρεν οἶκον
ἀντρώδη, καὶ τὴν σκηνὴν, καὶ τὴν κιβωτὸν, καὶ τὸ θυσιαστή-
ριον τοῦ θυμιάματος εἰσήνεγκεν ἐκεῖ, καὶ τὴν θύραν ἐνέφραξε.

6 Καὶ προσελθόντες τινὲς τῶν συνακολουθούντων ὥστε ἐπιση-
7 μήνασθαι τὴν ὁδὸν, καὶ οὐκ ἠδυνήθησαν εὑρεῖν. Ὡς δὲ ὁ Ἱερε-
μίας ἔγνω, μεμψάμενος αὐτοῖς εἶπεν, ὅτι καὶ ἄγνωστος ὁ τόπος
ἔσται ἕως ἂν συναγάγῃ ὁ Θεὸς ἐπισυναγωγὴν τοῦ λαοῦ, καὶ
8 ἵλεως γένηται. Καὶ τότε ὁ Κύριος ἀναδείξει ταῦτα, καὶ ὀφθή-
σεται ἡ δόξα τοῦ Κυρίου καὶ ἡ νεφέλη, ὡς καὶ ἐπὶ Μωυσῆ ἐδη-
λοῦτο, ὡς καὶ ὁ Σαλωμὼν ἠξίωσεν ἵνα ὁ τόπος καθαγιασθῇ
μεγάλως.

9 Διεσαφεῖτο δὲ καὶ ὡς σοφίαν ἔχων ἀνήνεγκε θυσίαν ἐγκαι-
10 νισμοῦ, καὶ τῆς τελειώσεως τοῦ ἱεροῦ. Καθὼς καὶ Μωυσῆς
προσηύξατο πρὸς Κύριον, καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ, καὶ
τὰ τῆς θυσίας ἐδαπάνησεν· οὕτως καὶ Σαλωμὼν προσηύξατο,
11 καὶ καταβὰν τὸ πῦρ ἀνήλωσε τὰ ὁλοκαυτώματα. Καὶ εἶπε
Μωυσῆς, διὰ τὸ μὴ βεβρῶσθαι τὸ περὶ τῆς ἁμαρτίας, ἀνηλώθη.
12 Ὡσαύτως καὶ ὁ Σαλωμὼν τὰς ὀκτὼ ἡμέρας ἤγαγεν.

13 Ἐξηγοῦντο δὲ καὶ ἐν ταῖς ἀναγραφαῖς, καὶ ἐν τοῖς ὑπομνη-
ματισμοῖς τοῖς κατὰ τὸν Νεεμίαν τὰ αὐτὰ, καὶ ὡς καταβαλλό-
μενος βιβλιοθήκην, ἐπισυνήγαγε τὰ περὶ τῶν βασιλέων καὶ
προφητῶν, καὶ τὰ τοῦ Δαυὶδ, καὶ ἐπιστολὰς βασιλέων περὶ
14 ἀναθημάτων. Ὡσαύτως δὲ καὶ Ἰούδας, τὰ διαπεπτωκότα διὰ
τὸν πόλεμον τὸν γεγονότα ἡμῖν ἐπισυνήγαγε πάντα, καὶ ἔστι
15 παρ᾽ ἡμῖν. Ὧν οὖν ἐὰν χρείαν ἔχητε, τοὺς ἀποκομιοῦντας ὑμῖν
ἀποστέλλετε.

16 Μέλλοντες οὖν ἄγειν τὸν καθαρισμὸν, ἐγράψαμεν ὑμῖν·
17 καλῶς οὖν ποιήσετε ἄγοντες τὰς ἡμέρας. Ὁ δὲ Θεὸς ὁ σώσας
τὸν πάντα λαὸν αὐτοῦ, καὶ ἀποδοὺς τὴν κληρονομίαν πᾶσι, καὶ
18 τὸ βασίλειον, καὶ τὸ ἱεράτευμα, καὶ τὸν ἁγιασμὸν. Καθὼς
ἐπηγγείλατο διὰ τοῦ νόμου ἐλπίζομεν γὰρ ἐπὶ τῷ Θεῷ ὅτι
ταχέως ἡμᾶς ἐλεήσει, καὶ ἐπισυνάξει ἐκ τῆς ὑπὸ τὸν οὐρανὸν
εἰς τὸν ἅγιον τόπον· ἐξείλετο γὰρ ἡμᾶς ἐκ μεγάλων κακῶν, καὶ
τὸν τόπον ἐκαθάρισε.

19 Τὰ δὲ κατὰ τὸν Ἰούδαν τὸν Μακκαβαῖον, καὶ τοὺς τούτου
ἀδελφοὺς, καὶ τὸν τοῦ ἱεροῦ τοῦ μεγάλου καθαρισμὸν, καὶ τὸν
20 τοῦ βωμοῦ ἐγκαινισμὸν, ἔτι τε τοὺς πρὸς Ἀντίοχον τὸν
21 Ἐπιφανῆ, καὶ τὸν τούτου υἱὸν Εὐπάτορα πολέμους, καὶ τὰς
ἐξ οὐρανοῦ γενομένας ἐπιφανείας τοῖς ὑπὲρ τοῦ Ἰουδαϊσμοῦ

It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified: 2 and how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. 3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. 5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him came to mark the way, but they could not find it. 7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy. 8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

9 It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple. 10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings. 11 And Moses said, Because the sin offering was not to be eaten, it was consumed. 12 So Solomon kept those eight days.

13 The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts. 14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us. 15 Wherefore if ye have need thereof, send some to fetch them unto you.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days. 17 We hope also, that the God, that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary, 18 as he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar, 20 and the wars against Antiochus Epiphanes, and Eupator his son, 21 and the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism: so that, being

but a few, they overcame the whole country, and chased barbarous multitudes, 22 and recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour: 23 *all these things, I say,* being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter, 25 we have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

26 Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching; 27 even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet for the pleasuring of many we will undertake gladly this great pains; 28 leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement. 29 For as the master builder of a new house must care for the whole building: but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us. 30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story: 31 but to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgement. 32 Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness, 2 it came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts; 3 insomuch that Seleucus king of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city. 5 And when he could not overcome Onias, he gat him to Apollonius *the son* of Thraseas, who then was governor of Celosyria and Phenice, 6 and told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money. 8 So forthwith Heliodorus took his journey, under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.

φιλοτίμως ἀνδραγαθήσασιν, ὥστε τὴν ὅλην χώραν ὀλίγους ὄντας
λεηλατεῖν, καὶ τὰ βάρβαρα πλήθη διώκειν. Καὶ τὸ περιβόη- 22
τον καθ᾽ ὅλην τὴν οἰκουμένην ἱερὸν ἀνακομίσασθαι, καὶ τὴν
πόλιν ἐλευθερῶσαι, καὶ τοὺς μέλλοντας καταλύεσθαι νόμους
ἐπανορθῶσαι, τοῦ Κυρίου μετὰ πάσης ἐπιεικείας ἵλεω γενομένου
αὐτοῖς, τὰ ὑπὸ Ἰάσωνος τοῦ Κυρηναίου δεδηλωμένα διὰ πέντε 23
βιβλίων, πειρασόμεθα δι᾽ ἑνὸς συντάγματος ἐπιτεμεῖν.

Συνορῶντες γὰρ τὸ χῦμα τῶν ἀριθμῶν, καὶ τὴν οὖσαν δυσχέ- 24
ρειαν τοῖς θέλουσιν εἰσκυκλεῖσθαι τοῖς τῆς ἱστορίας διηγήμασι
διὰ τὸ πλῆθος τῆς ὕλης, ἐφροντίσαμεν τοῖς μὲν βουλομένοις ἀνα- 25
γινώσκειν ψυχαγωγίαν, τοῖς δὲ φιλοφρονοῦσιν εἰς τὸ διὰ μνήμης
ἀναλαβεῖν εὐκοπίαν, πᾶσι δὲ τοῖς ἐντυγχάνουσιν ὠφέλειαν.

Καὶ ἡμῖν μὲν τοῖς τὴν κακοπάθειαν ἐπιδεδεγμένοις τῆς ἐπι- 26
τομῆς οὐ ῥᾴδιον, ἱδρῶτος δὲ καὶ ἀγρυπνίας τὸ πρᾶγμα· καθάπερ 27
τῷ παρασκευάζοντι συμπόσιον, καὶ ζητοῦντι τὴν ἑτέρων λυσιτέ-
λειαν οὐκ εὐχερὲς μὲν, ὅμως διὰ τὴν τῶν πολλῶν εὐχαριστίαν,
ἡδέως τὴν κακοπάθειαν ὑποίσομεν, τὸ μὲν διακριβοῦν περὶ 28
ἑκάστων τῷ συγγραφεῖ παραχωρήσαντες, τὸ δὲ ἐπιπορεύεσθαι
τοῖς ὑπογραμμοῖς τῆς ἐπιτομῆς διαπονοῦντες. Καθάπερ γὰρ τῆς 29
καινῆς οἰκίας ἀρχιτέκτονι τῆς ὅλης καταβολῆς φροντιστέον, τῷ
δὲ ἐγκαίειν καὶ ζωγραφεῖν ἐπιχειροῦντι, τὰ ἐπιτήδεια πρὸς δια-
κόσμησιν ἐξεταστέον· οὕτω δοκῶ καὶ ἐπὶ ἡμῖν. Τὸ μὲν ἐμβα- 30
τεύειν, καὶ περὶ πάντων ποιεῖσθαι λόγον, καὶ πολυπραγμονεῖν
ἐν τοῖς καταμέρος, τῷ τῆς ἱστορίας ἀρχηγέτῃ καθήκει. Τὸ δὲ 31
σύντομον τῆς λέξεως μεταδιώκειν, καὶ τὸ ἐξεργαστικὸν τῆς
πραγματείας παραιτεῖσθαι, τῷ τὴν μετάφρασιν ποιουμένῳ
συγχωρητέον. Ἐντεῦθεν οὖν ἀρξώμεθα τῆς διηγήσεως, τοῖς 32
προειρημένοις τοσοῦτον ἐπιζεύξαντες· εὔηθες γὰρ τὸ μὲν πρὸ
τῆς ἱστορίας πλεονάζειν, τὴν δὲ ἱστορίαν ἐπιτεμεῖν.

Τῆς ἁγίας τοίνυν πόλεως κατοικουμένης μετὰ πάσης εἰρήνης, 3
καὶ τῶν νόμων ἔτι κάλλιστα συντηρουμένων διὰ τὴν Ὀνίου τοῦ
ἀρχιερέως εὐσέβειάν τε καὶ μισοπονηρίαν, συνέβαινε καὶ αὐτοὺς 2
τοὺς βασιλεῖς τιμᾷν τὸν τόπον, καὶ τὸ ἱερὸν ἀποστολαῖς ταῖς
κρατίσταις δοξάζειν, ὥστε καὶ Σέλευκον τὸν τῆς Ἀσίας βασιλέα 3
χορηγεῖν ἐκ τῶν ἰδίων προσόδων πάντα τὰ πρὸς τὰς λειτουργίας
τῶν θυσιῶν ἐπιβάλλοντα δαπανήματα.

Σίμων δέ τις ἐκ τῆς Βενιαμὶν φυλῆς προστάτης τοῦ ἱεροῦ 4
καθεσταμένος, διηνέχθη τῷ ἀρχιερεῖ περὶ τῆς κατὰ τὴν πόλιν
παρανομίας· καὶ νικῆσαι τὸν Ὀνίαν μὴ δυνάμενος, ἦλθε πρὸς 5
Ἀπολλώνιον Θρασαίου, τὸν κατ᾽ ἐκεῖνον τὸν καιρὸν κοιλῆς
Συρίας καὶ Φοινίκης στρατηγόν. Καὶ προσήγγειλε περὶ τοῦ 6
χρημάτων ἀμυθήτων γέμειν τὸ ἐν Ἱεροσολύμοις γαζοφυλάκιον,
ὥστε τὸ πλῆθος τῶν διαφόρων ἐναρίθμητον εἶναι, καὶ μὴ προσ-
ήκειν αὐτὰ πρὸς τὸν τῶν θυσιῶν λόγον, εἶναι δὲ δυνατὸν ὑπὸ τὴν
τοῦ βασιλέως ἐξουσίαν πεσεῖν ἅπαντα ταῦτα.

Συμμίξας δὲ ὁ Ἀπολλώνιος τῷ βασιλεῖ, περὶ τῶν μηνυθέντων 7
αὐτῷ χρημάτων ἐνεφάνισεν· ὁ δὲ προχειρισάμενος Ἡλιόδωρον
τὸν ἐπὶ τῶν πραγμάτων, ἀπέστειλε δοὺς ἐντολὰς, τὴν τῶν προει-
ρημένων χρημάτων ἐκκομιδὴν ποιήσασθαι. Εὐθέως δὲ ὁ Ἡλιό- 8
δωρος ἐποιεῖτο τὴν πορείαν, τῇ μὲν ἐμφάσει ὡς τὰς κατὰ
κοίλην Συρίαν καὶ Φοινίκην πόλεις ἐφοδεύσων, τῷ πράγματι δὲ
τὴν τοῦ βασιλέως πρόθεσιν ἐπιτελέσων.

9 Παραγενηθεὶς δὲ εἰς Ἱεροσόλυμα, καὶ φιλοφρόνως ὑπὸ τοῦ
ἀρχιερέως τῆς πόλεως ἀποδεχθεὶς, ἀνέθετο περὶ τοῦ γεγονότος
ἐμφανισμοῦ, καὶ τίνος ἕνεκεν πάρεστι διεσάφησεν· ἐπυνθάνετο
δὲ εἰ ταῖς ἀληθείαις ταῦτα οὕτως ἔχοντα τυγχάνει.

10 Τοῦ δὲ ἀρχιερέως ὑποδείξαντος παραθήκας εἶναι χηρῶν τε καὶ
11 ὀρφανῶν, τινὰ δὲ καὶ Ὑρκανοῦ τοῦ Τωβίου σφόδρα ἀνδρὸς ἐν
ὑπεροχῇ κειμένου, οὐχ ὥσπερ ἦν διαβάλλων ὁ δυσσεβὴς Σίμων,
τὰ δὲ πάντα ἀργυρίου τετρακόσια τάλαντα, χρυσίου δὲ διακόσια·
12 ἀδικηθῆναι δὲ τοὺς πεπιστευκότας τῇ τοῦ τόπου ἁγιωσύνῃ, καὶ
τῇ τοῦ τετιμημένου κατὰ τὸν σύμπαντα κόσμον ἱεροῦ σεμνότητι
καὶ ἀσυλίᾳ, παντελῶς ἀμήχανον εἶναι.

13 Ὁ δὲ Ἡλιόδωρος δι' ἃς εἶχε βασιλικὰς ἐντολὰς, πάντως
14 ἔλεγεν εἰς τὸ βασιλικὸν ἀναληπτέα ταῦτα εἶναι. Ταξάμενος δὲ
ἡμέραν εἰσῄει τὴν περὶ τούτων ἐπίσκεψιν οἰκονομήσων· ἦν δὲ
15 οὐ μικρὰ καθ' ὅλην τὴν πόλιν ἀγωνία. Οἱ δὲ ἱερεῖς πρὸ τοῦ
θυσιαστηρίου ἐν ταῖς ἱερατικαῖς στολαῖς ῥίψαντες ἑαυτοὺς,
ἐπεκαλοῦντο εἰς οὐρανὸν τὸν περὶ παραθήκης νομοθετήσαντα
τοῖς παρακαταθεμένοις ταῦτα σῶα διαφυλάξαι.

16 Ἦν δὲ ὁρῶντα τὴν τοῦ ἀρχιερέως ἰδέαν, τιτρώσκεσθαι τὴν
διάνοιαν· ἡ γὰρ ὄψις καὶ τὸ τῆς χρόας παρηλλαγμένον ἐνέφαινε
17 τὴν κατὰ ψυχὴν ἀγωνίαν. Περιεκέχυτο γὰρ περὶ τὸν ἄνδρα
δέος τι καὶ φρικασμὸς σώματος, δι' ὧν πρόδηλον ἐγένετο τοῖς
θεωροῦσι τὸ κατὰ καρδίαν ἐνεστὸς ἄλγος.

18 Οἱ δὲ ἐκ τῶν οἰκιῶν ἀγεληδὸν ἐξεπήδων ἐπὶ πάνδημον ἱκε-
τείαν, διὰ τὸ μέλλειν εἰς καταφρόνησιν ἔρχεσθαι τὸν τόπον.
19 Ὑπεζωσμέναι δὲ ὑπὸ τοὺς μαστοὺς αἱ γυναῖκες σάκκους κατὰ
τὰς ὁδοὺς ἐπλήθυνον· αἱ δὲ κατάκλειστοι τῶν παρθένων, αἱ μὲν
συνέτρεχον ἐπὶ τοὺς πυλῶνας, αἱ δὲ ἐπὶ τὰ τείχη, τινὲς δὲ διὰ
20 τῶν θυρίδων διεξέκυπτον. Πᾶσαι δὲ προτείνουσαι τὰς χεῖρας
εἰς τὸν οὐρανον, ἐποιοῦντο τὴν λιτανείαν.

21 Ἐλεεῖν δ' ἦν τὴν τοῦ πλήθους παμμιγῆ πρόπτωσιν, τήν τε
22 τοῦ μεγάλως διαγωνιῶντος ἀρχιερέως προσδοκίαν. Οἱ μὲν οὖν
ἐπεκαλοῦντο τὸν παντοκράτορα Θεὸν τὰ πεπιστευμένα τοῖς
πεπιστευκόσι σῶα διαφυλάγγειν μετὰ πάσης ἀσφαλείας.

23 Ὁ δὲ Ἡλιόδωρος τὸ διεγνωσμένον ἐπετέλει.

24 Αὐτόθι δὲ αὐτοῦ σὺν τοῖς δορυφόροις κατὰ τὸ γαζοφυλάκιον
ἤδη παρόντος, ὁ τῶν πατέρων Κύριος καὶ πάσης ἐξουσίας δυνά-
στης ἐπιφάνειαν μεγάλην ἐποίησεν, ὥστε πάντας τοὺς κατατολ-
μήσαντας συνελθεῖν, καταπλαγέντας τὴν τοῦ Θεοῦ δύναμιν, εἰς
25 ἔκλυσιν καὶ δειλίαν τραπῆναι. Ὤφθη γάρ τις ἵππος αὐτοῖς
φοβερὸν ἔχων τὸν ἐπιβάτην, καὶ καλλίστῃ σαγῇ διακεκοσ-
μημένος, φερόμενος δὲ ῥύδην ἐνέσεισε τῷ Ἡλιοδώρῳ τὰς
ἐμπροσθίους ὁπλάς· ὁ δὲ ἐπικαθήμενος ἐφαίνετο χρυσῆν
πανοπλίαν ἔχων.

26 Ἕτεροι δὲ δύο προεφάνησαν αὐτῷ νεανίαι, τῇ ῥώμῃ μὲν
ἐκπρεπεῖς, κάλλιστοι δὲ τῇ δόξῃ, διαπρεπεῖς δὲ τὴν περιβολήν·

9 And when he was come to Jerusalem,
and had been courteously received of the
high priest of the city, he told him what
intelligence was given of the money, and
declared wherefore he came, and asked if
these things were so indeed.
10 Then the high priest told him that
there was such money laid up for the relief
of widows and fatherless children: 11 and
that some of it belonged to Hircanus *son*
of Tobias, a man of great dignity, and not
as that wicked Simon had misinformed:
the sum whereof in all was four hundred
talents of silver, and two hundred of gold:
12 and that it was altogether impossible that
such wrongs should be done unto them, that
had committed it to the holiness of the place,
and to the majesty and inviolable sanctity
of the temple, honoured over all the world.
13 But Heliodorus, because of the king's
commandment given him, said, That in any
wise it must be brought into the king's trea-
sury. 14 So at the day which he appointed he
entered in to order this matter: wherefore
there was no small agony throughout the
whole city. 15 But the priests, prostrating
themselves before the altar in their priests'
vestments, called unto heaven upon him
that made a law concerning things given
to be kept, that they should safely be pre-
served for such as had committed them to
be kept.
16 Then whoso had looked the high priest
in the face, it would have wounded his
heart: for his countenance and the chang-
ing of his colour declared the inward agony
of his mind. 17 For the man was so com-
passed with fear and horror of the body, that
it was manifest to them that looked upon
him, what sorrow he had now in his heart.
18 Others ran flocking out of their houses
to the general supplication, because the
place was like to come into contempt. 19 And
the women, girt with sackcloth under their
breasts, abounded in the streets, and the
virgins that were kept in ran, some to the
gates, and some to the walls, and others
looked out of the windows. 20 And all,
holding their hands toward heaven, made
supplication.
21 Then it would have pitied a man to see
the falling down of the multitude of all
sorts, and the fear of the high priest, being
in such an agony. 22 They then called upon
the Almighty Lord to keep the things com-
mitted of trust safe and sure for those that
had committed them.
23 Nevertheless Heliodorus executed that
which was decreed.
24 Now as he was there present himself
with his guard about the treasury, the Lord
of spirits, and the Prince of all power,
caused a great apparition, so that all that
presumed to come in with him were as-
tonished at the power of God, and fainted,
and were sore afraid. 25 For there appeared
unto them an horse with a terrible rider
upon him, and adorned with a very fair
covering, and he ran fiercely, and smote at
Heliodorus with his forefeet, and it seemed
that he that sat upon the horse had complete
harness of gold.
26 Moreover two other young men ap-
peared before him, notable in strength,
excellent in beauty, and comely in apparel,

who stood by him on either side, and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter. 28 Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God: 29 for he by the hand of God was cast down, and lay speechless without all hope of life. 30 But they praised the Lord, that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost. 32 So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life: 34 and seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king. 36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said, 38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God. 39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

This Simon now, of whom we spake afore, having been a bewrayer of the money, and of his country, slandered Onias, as if he had terrified Heliodorus, and been the worker of these evils. 2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

3 But when their hatred went so far, that by one of Simon's faction murders were committed, 4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice, 5 he went to the king, not to be an accuser of his countrymen, but seeking the good of all, both public and private: 6 for he saw

οἳ καὶ παραστάντες ἐξ ἑκατέρου μέρους, ἐμαστίγουν αὐτὸν
ἀδιαλείπτως, πολλὰς ἐπιῤῥιπτοῦντες αὐτῷ πληγάς.

Ἄφνω δὲ πεσόντα πρὸς τὴν γῆν, καὶ πολλῷ σκότει περιχυ- 27
θέντα, συναρπάσαντες, καὶ εἰς φορεῖον ἐνθέντες, τὸν ἄρτι μετὰ 28
πολλῆς παραδρομῆς καὶ πάσης δορυφορίας εἰς τὸ προειρημένον
εἰσελθόντα γαζοφυλάκιον, ἔφερον ἀβοήθητον ἑαυτῷ καθεστῶτα,
φανερῶς τὴν τοῦ Θεοῦ δυναστείαν ἐπεγνωκότες. Καὶ ὁ μὲν διὰ 29
τὴν θείαν ἐνέργειαν ἄφωνος καὶ πάσης ἐστερημένος ἐλπίδος καὶ
σωτηρίας ἔῤῥιπτο. Οἱ δὲ τὸν Κύριον εὐλόγουν τὸν παρα- 30
δοξάζοντα τὸν ἑαυτοῦ τόπον· καὶ τὸ μικρῷ πρότερον δέους καὶ
ταραχῆς γέμον ἱερὸν, τοῦ παντοκράτορος ἐπιφανέντος Κυρίου,
χαρᾶς καὶ εὐφροσύνης ἐπεπλήρωτο.

Ταχὺ δέ τινες τῶν τοῦ Ἡλιοδώρου συνήθων ἠξίουν τὸν 31
Ὀνίαν ἐπικαλέσασθαι τὸν ὕψιστον, καὶ τὸ ζῆν χαρίσασθαι τῷ
παντελῶς ἐν ἐσχάτῃ πνοῇ κειμένῳ. Ὕποπτος δὲ γενόμενος ὁ 32
ἀρχιερεὺς, μήποτε διάληψιν ὁ βασιλεὺς σχῇ, κακουργίαν τινὰ
περὶ τὸν Ἡλιόδωρον ὑπὸ τῶν Ἰουδαίων συντετελέσθαι, προσ-
ήγαγε θυσίαν ὑπὲρ τῆς τοῦ ἀνδρὸς σωτηρίας.

Ποιουμένου δὲ τοῦ ἀρχιερέως τὸν ἱλασμὸν, οἱ αὐτοὶ νεανίαι 33
πάλιν ἐφάνησαν τῷ Ἡλιοδώρῳ ἐν ταῖς αὐταῖς ἐσθήσεσιν ἐστο-
λισμένοι, καὶ στάντες εἶπον, πολλὰς τῷ Ὀνίᾳ τῷ ἀρχιερεῖ
χάριτας ἔχε, διὰ γὰρ αὐτόν σοι κεχάρισται τὸ ζῆν ὁ Κύριος.
Σὺ δὲ ὑπ᾽ αὐτοῦ μεμαστιγωμένος διάγγελε πᾶσι τὸ μεγαλεῖον 34
τοῦ Θεοῦ κράτος· ταῦτα δὲ εἰπόντες ἀφανεῖς ἐγένοντο.

Ὁ δὲ Ἡλιόδωρος θυσίαν ἀνενέγκας τῷ Κυρίῳ, καὶ εὐχὰς 35
μεγίστας εὐξάμενος τῷ τὸ ζῆν περιποιήσαντι, καὶ τὸν Ὀνίαν
ἀποδεξάμενος, ἀνεστρατοπέδευσε πρὸς τὸν βασιλέα. Ἐξεμαρ- 36
τύρει δὲ πᾶσιν ἅπερ ἦν ὑπ᾽ ὄψιν τεθεαμένος ἔργα τοῦ μεγίστου
Θεοῦ.

Τοῦ δὲ βασιλέως ἐπερωτήσαντος τὸν Ἡλιόδωρον, ποῖός τις 37
εἴη ἐπιτήδειος ἔτι ἅπαξ διαπεμφθῆναι εἰς Ἱεροσόλυμα, ἔφησεν,
εἴ τινα ἔχεις πολέμιον ἢ πραγμάτων ἐπίβουλον, πέμψον αὐτὸν 38
ἐκεῖ, καὶ μεμαστιγωμένον αὐτὸν προσδέξῃ, ἐάνπερ καὶ διασω-
θείη, διὰ τὸ περὶ τὸν τόπον ἀληθῶς εἶναί τινα Θεοῦ δύναμιν.
Αὐτὸς γὰρ ὁ τὴν κατοικίαν ἐπουράνιον ἔχων, ἐπόπτης ἐστὶ καὶ 39
βοηθὸς ἐκείνου τοῦ τόπου, καὶ τοὺς παραγινομένους ἐπὶ κακώσει,
τύπτων ἀπόλλυσι.

Καὶ τὰ μὲν κατὰ Ἡλιόδωρον, καὶ τὴν τοῦ γαζοφυλακίου 40
τήρησιν οὕτως ἐχώρησεν.

Ὁ δὲ προειρημένος Σίμων ὁ τῶν χρημάτων καὶ τῆς πατρίδος 4
ἐνδείκτης γεγονὼς, ἐκακολόγει τὸν Ὀνίαν, ὡς αὐτός τε εἴη τὸν
Ἡλιόδωρον ἐπισεσεικὼς, καὶ τῶν κακῶν δημιουργὸς καθεστηκώς.
Καὶ τὸν εὐεργέτην τῆς πόλεως, καὶ τὸν κηδεμόνα τῶν ὁμοεθνῶν, καὶ 2
ζηλωτὴν τῶν νόμων, ἐπίβουλον τῶν πραγμάτων ἐτόλμα λέγειν.

Τῆς δὲ ἔχθρας ἐπὶ τοσοῦτον προβαινούσης, ὥστε καὶ διά 3
τινος τῶν ὑπὸ τοῦ Σίμωνος δεδοκιμασμένων φόνους συντε-
λεῖσθαι, συνορῶν ὁ Ὀνίας τὸ χαλεπὸν τῆς φιλονεικίας, καὶ 4
Ἀπολλώνιον μαίνεσθαι, ὡς τὸν κοίλης Συρίας καὶ Φοινίκης
στρατηγὸν, συναύξοντα τὴν κακίαν τοῦ Σίμωνος, ὡς τὸν βασι- 5
λέα διεκομίσθη, οὐ γινόμενος τῶν πολιτῶν κατήγορος, τὸ δὲ
συμφέρον κοινῇ κατ᾽ ἰδίαν παντὶ τῷ πλήθει σκοπῶν. Ἑώρα 6

γὰρ ἄνευ βασιλικῆς προνοίας ἀδύνατον εἶναι τυχεῖν εἰρήνης
ἔτι τὰ πράγματα, καὶ τὸν Σίμωνα παῦλαν οὐ ληψόμενον τῆς
ἀνοίας.
7 Μεταλλάξαντος δὲ τὸν βίον Σελεύκου, καὶ παραλαβόντος
τὴν βασιλείαν Ἀντιόχου τοῦ προσαγορευθέντος Ἐπιφανοῦς,
8 ὑπενόθευσεν Ἰάσων ὁ ἀδελφὸς Ὀνίου τὴν ἀρχιερωσύνην, ἐπαγ-
γειλάμενος τῷ βασιλεῖ δι' ἐντεύξεως ἀργυρίου τάλαντα ἑξήκοντα
πρὸς τοῖς τριακοσίοις, καὶ προσόδου τινὸς ἄλλης τάλαντα
9 ὀγδοήκοντα, πρὸς δὲ τούτοις ὑπισχνεῖτο καὶ ἕτερα διαγράψαι
πεντήκοντα πρὸς τοῖς ἑκατὸν, ἐὰν συγχωρηθῇ διὰ τῆς ἐξουσίας
αὐτοῦ, γυμνάσιον καὶ ἐφηβίαν αὐτῷ συστήσασθαι, καὶ τοὺς ἐν
10 Ἱεροσολύμοις Ἀντιοχεῖς ἀναγράψαι. Ἐπινεύσαντος δὲ τοῦ
βασιλέως, καὶ τῆς ἀρχῆς κρατήσας, εὐθέως ἐπὶ τὸν Ἑλληνικὸν
χαρακτῆρα τοὺς ὁμοφύλους μετῆγε.
11 Καὶ τὰ κείμενα τοῖς Ἰουδαίοις φιλάνθρωπα βασιλικὰ διὰ
Ἰωάννου τοῦ πατρὸς Εὐπολέμου, τοῦ ποιησαμένου τὴν πρεσ-
βείαν ὑπὲρ φιλίας καὶ συμμαχίας πρὸς τοὺς Ῥωμαίους, παρώ-
σατο· καὶ τὰς μὲν νομίμους καταλύων πολιτείας, παρανόμους
12 ἐθισμοὺς ἐκαίνιζεν. Ἀσμένως γὰρ ὑπ' αὐτὴν τὴν ἀκρόπολιν
γυμνάσιον καθίδρυσε, καὶ τοὺς κρατίστους τῶν ἐφήβων ὑποτάσ-
σων, ὑπὸ πέτασον ἦγεν.
13 Ἦν δ' οὕτως ἀκμή τις Ἑλληνισμοῦ, καὶ πρόσβασις ἀλλο-
φυλισμοῦ διὰ τὴν τοῦ ἀσεβοῦς καὶ οὐκ ἀρχιερέως Ἰάσωνος
14 ὑπερβάλλουσαν ἀναγνείαν, ὥστε μηκέτι περὶ τὰς τοῦ θυσια-
στηρίου λειτουργίας προθύμους εἶναι τοὺς ἱερεῖς, ἀλλὰ τοῦ μὲν
ναοῦ καταφρονοῦντες, καὶ τῶν θυσιῶν ἀμελοῦντες ἔσπευδον
μετέχειν τῆς ἐν παλαίστρᾳ παρανόμου χορηγίας, μετὰ τὴν τοῦ
15 δίσκου πρόκλησιν. Καὶ τὰς μὲν πατρῴους τιμὰς ἐν οὐδενὶ
τιθέμενοι, τὰς δὲ Ἑλληνικὰς δόξας καλλίστας ἡγούμενοι.

16 Ὧν χάριν περιέσχεν αὐτοὺς χαλεπὴ περίστασις, καὶ ὧν
ἐζήλουν τὰς ἀγωγὰς, καὶ καθάπαν ἤθελον ἐξομοιοῦσθαι, τού-
17 τους πολεμίους καὶ τιμωρητὰς ἔσχον. Ἀσεβεῖν γὰρ εἰς τοὺς
θείους νόμους οὐ ῥᾴδιον, ἀλλὰ ταῦτα ὁ ἀκόλουθος καιρὸς
δηλώσει.
18 Ἀγομένου δὲ πενταετηρικοῦ ἀγῶνος ἐν Τύρῳ, καὶ τοῦ βασι-
19 λέως παρόντος, ἀπέστειλεν Ἰάσων ὁ μιαρὸς θεωροὺς ἀπὸ
Ἱεροσολύμων Ἀντιοχεῖς ὄντας, παρακομίζοντας ἀργυρίου δραχ-
μὰς τριακοσίας εἰς τὴν τοῦ Ἡρακλέους θυσίαν· ἃς καὶ ἠξίωσαν
οἱ παρακομίσαντες μὴ χρῆσθαι πρὸς θυσίαν διὰ τὸ μὴ καθήκειν,
20 εἰς ἑτέραν δὲ καταθέσθαι δαπάνην. Ἔπεμψεν οὖν ταῦτα, διὰ
μὲν τὸν ἀποστείλαντα εἰς τὴν τοῦ Ἡρακλέους θυσίαν, ἕνεκεν δὲ
τῶν παρακομιζόντων, εἰς τὰς τῶν τριήρων κατασκευάς.

21 Ἀποσταλέντος δὲ εἰς Αἴγυπτον Ἀπολλωνίου τοῦ Μενεσθέως
διὰ τὰ πρωτοκλίσια Πτολεμαίου τοῦ Φιλομήτορος βασιλέως,
μεταλαβὼν Ἀντίοχος ἀλλότριον αὐτὸν τῶν αὐτῶν γεγονέναι
πραγμάτων, τῆς κατ' αὐτὸν ἀσφαλείας ἐφρόντιζεν· ὅθεν εἰς
22 Ἰόππην παραγενόμενος, κατήντησεν εἰς Ἱεροσόλυμα. Μεγα-
λοπρεπῶς δὲ ὑπὸ τοῦ Ἰάσωνος καὶ τῆς πόλεως παραδεχθεὶς,
μετὰ δᾳδουχίας καὶ βοῶν εἰσπεπόρευται, εἶθ' οὕτως εἰς τὴν
Φοινίκην κατεστρατοπέδευσε.
23 Μετὰ δὲ τριετῆ χρόνον ἀπέστειλεν Ἰάσων Μενέλαον τὸν

that it was impossible that the state should
continue quiet, and Simon leave his folly,
unless the king did look thereunto.
7 But after the death of Seleucus, when
Antiochus, called Epiphanes, took the king-
dom, Jason the brother of Onias laboured
underhand to be high priest, 8 promising
unto the king by intercession three hundred
and threescore talents of silver, and of an-
other revenue eighty talents: 9 beside this,
he promised to assign an hundred and fifty
more, if he might have licence to set him
up a place for exercise, and for the training
up of youth in the fashione of the heathen,
and to write them of Jerusalem *by the
name of* Antiochians. 10 Which when the
king had granted, and he had gotten into
his hand the rule, he forthwith brought his
own nation to the Greekish fashion.
11 And the royal privileges granted of
special favour to the Jews by the means of
John the father of Eupolemus, who went
ambassador to Rome for amity and aid, he
took away; and putting down the govern-
ments which were according to the law, he
brought up new customs against the law:
12 for he built gladly a place of exercise
under the tower itself, and brought the
chief young men under his subjection, and
made them wear a hat.
13 Now such was the height of Greek
fashions, and increase of heathenish man-
ners, through the exceeding profaneness of
Jason, that ungodly wretch, and no high
priest; 14 that the priests had no courage
to serve any more at the altar, but despising
the temple, and neglecting the sacrifices,
hastened to be partakers of the unlawful
allowance in the place of exercise, after the
game of Discus called them forth; 15 not
setting by the honours of their fathers, but
liking the glory of the Grecians best of all.
16 By reason whereof sore calamity came
upon them: for they had them to be their
enemies and avengers, whose custom they
followed so earnestly, and unto whom they
desired to be like in all things. 17 For it
is not a light thing to do wickedly against
the laws of God; but the time following
shall declare these things.
18 Now when the game that was used every
fifth year was kept at Tyrus, the king being
present, 19 this ungracious Jason sent special
messengers from Jerusalem, who were Antio-
chians, to carry three hundred drachms of
silver to the sacrifice of Hercules, which
even the bearers thereof thought fit not to
bestow upon the sacrifice, because it was not
convenient, but to be reserved for other
charges. 20 This money then, in regard of
the sender, was appointed to Hercules'
sacrifice; but because of the bearers thereof,
it was employed to the making of gallies.
21 Now when Apollonius the *son* of Menes-
theus was sent into Egypt for the corona-
tion of king Ptolemeus Philometor, Anti-
ochus, understanding him not to be well
affected to his affairs, provided for his own
safety: whereupon he came to Joppe, and
from thence to Jerusalem: 22 where he
was honourably received of Jason, and of
the city, and was brought in with torch
light, and with great shoutings: and so after-
ward went with his host unto Phenice.
23 Three years afterward Jason sent

Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters. 24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver. 25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites. 27 So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratus the ruler of the castle required it: 28 for unto him appertained the gathering of the customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood: and Sostratus *left* Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochis. 31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about. 33 Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected *by him*, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard to justice. 35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause. 37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead. 38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the bruit thereof was spread abroad, the multitude gathered themselves together against Lysi-

*τοῦ προσημαινομένου Σίμωνος ἀδελφὸν, παρακομίζοντα τὰ χρή-
ματα τῷ βασιλεῖ, καὶ περὶ πραγμάτων ἀναγκαίων ὑπομνηματι-
σμοὺς τελέσοντα. Ὁ δὲ συσταθεὶς τῷ βασιλεῖ, καὶ δοξάσας* 24
*αὐτὸν τῷ προσώπῳ τῆς ἐξουσίας, εἰς ἑαυτὸν κατήντησε τὴν
ἀρχιερωσύνην, ὑπερβαλὼν τὸν Ἰάσωνα τάλαντα ἀργυρίου τρια-
κόσια. Λαβὼν δὲ τὰς βασιλικὰς ἐντολὰς παρεγένετο, τῆς μὲν* 25
*ἀρχιερωσύνης οὐδὲν ἄξιον φέρων, θυμοὺς δὲ ὠμοῦ τυράννου, καὶ
θηρὸς βαρβάρου ὀργὰς ἔχων.*

Καὶ ὁ *μὲν* Ἰάσων ὁ *τὸν ἴδιον ἀδελφὸν ὑπονοθεύσας, ὑπονο-* 26
*θευθεὶς ὑφ᾽ ἑτέρου φυγὰς εἰς τὴν* Ἀ*μμανῖτιν χώραν συνήλαστο.*
Ὁ δὲ Μενέλαος *τῆς μὲν ἀρχῆς ἐκράτει, τῶν δὲ ἐπηγγελμένων* 27
*τῷ βασιλεῖ χρημάτων οὐδὲν εὐτάκτει, ποιουμένου δὲ τὴν ἀπαί-
τησιν* Σωστράτου *τοῦ τῆς ἀκροπόλεως ἐπάρχου· πρὸς τοῦτον* 28
*γὰρ ἦν ἡ τῶν φόρων πρᾶξις· δι᾽ ἣν αἰτίαν οἱ δύο ὑπὸ τοῦ βασι-
λέως προσεκλήθησαν.*

Καὶ ὁ *μὲν* Μενέλαος *ἀπέλιπε τῆς ἀρχιερωσύνης διάδοχον* 29
Λυσίμαχον *τὸν ἑαυτοῦ ἀδελφὸν,* Σώστρατος *δὲ,* Κράτητα *τὸν
ἐπὶ τῶν* Κυπρίων.

Τοιούτων *δὲ συνεστηκότων, συνέβη* Ταρσεῖς, *καὶ* Μαλλώτας 30
*στασιάζειν, διὰ τὸ* Ἀ*ντιοχίδι τῇ παλλακῇ τοῦ βασιλέως ἐν
δωρεᾷ δεδόσθαι.* Θᾶττον *οὖν ὁ βασιλεὺς ἧκε καταστεῖλαι τὰ* 31
*πράγματα, καταλιπὼν τὸν διαδεχόμενον* Ἀνδρόνικον, *τῶν ἐν
ἀξιώματι κειμένων.*

Νομίσας *δὲ ὁ* Μενέλαος *εἰληφέναι καιρὸν εὐφυῆ, χρυσώ-* 32
*ματά τινα τῶν τοῦ ἱεροῦ νοσφισάμενος ἐχαρίσατο τῷ* Ἀνδρονίκῳ,
*καὶ ἕτερα ἐτύγχανε πεπρακὼς εἴς τε* Τύρον *καὶ τὰς κύκλῳ
πόλεις.* Ἃ *καὶ σαφῶς ἐπεγνωκὼς ὁ* Ὀνίας, *παρήλεγχεν ἀποκε-* 33
*χωρηκὼς εἰς ἄσυλον τόπον, ἐπὶ* Δάφνης *τῆς πρὸς* Ἀντιόχειαν
*κειμένης.*

Ὅθεν ὁ Μενέλαος *λαβὼν ἰδίᾳ τὸν* Ἀνδρόνικον, *παρεκάλει* 34
*χειρώσασθαι τὸν* Ὀνίαν· *ὁ δὲ παραγενόμενος ἐπὶ τὸν* Ὀνίαν,
*καὶ πεισθεὶς ἐπὶ δόλῳ, καὶ δεξιὰς μεθ᾽ ὅρκων δοὺς, καίπερ ἐν
ὑποψίᾳ κείμενος ἔπεισεν ἐκ τοῦ ἀσύλου προελθεῖν, ὃν καὶ
παραχρῆμα παρέκλεισεν, οὐκ αἰδεσθεὶς τὸ δίκαιον.* Δι᾽ *ἣν* 35
*αἰτίαν οὐ μόνον* Ἰουδαῖοι, *πολλοὶ δὲ καὶ τῶν ἄλλων ἐθνῶν ἐδεί-
ναζον, καὶ ἐδυσφόρουν ἐπὶ τῷ τοῦ ἀνδρὸς ἀδίκῳ φόνῳ.*

Τοῦ *δὲ βασιλέως ἐπανελθόντος ἀπὸ τῶν κατὰ* Κιλικίαν *τόπων,* 36
*ἐνετύγχανον οἱ κατὰ πόλιν* Ἰουδαῖοι *συμμισοπονηρούντων καὶ
τῶν* Ἑλλήνων, *ὑπὲρ τοῦ παρὰ λόγον τὸν* Ὀνίαν *ἀπεκτάνθαι.*
Ψυχικῶς *οὖν ὁ* Ἀντίοχος *ἐπιλυπηθεὶς, καὶ τραπεὶς εἰς ἔλεον, καὶ* 37
*δακρύσας διὰ τὴν τοῦ μετηλλαχότος σωφροσύνην, καὶ πολλὴν
εὐταξίαν, καὶ πυρωθεὶς τοῖς θυμοῖς, παραχρῆμα τὴν τοῦ* Ἀν- 38
*δρονίκου πορφύραν περιελόμενος, καὶ τοὺς χιτῶνας περιῤῥήξας,
περιαγαγὼν καθ᾽ ὅλην τὴν πόλιν, ἐπ᾽ αὐτὸν τὸν τόπον οὗπερ εἰς
τὸν* Ὀνίαν *ἠσέβησεν, ἐκεῖ τὸν μιαιφόνον ἀπεκόσμησε, τοῦ*
Κυρίου *τὴν ἀξίαν αὐτῷ κόλασιν ἀποδόντος.*

Γενομένων *δὲ πολλῶν ἱεροσυλημάτων κατὰ τὴν πόλιν ὑπὸ* 39
*τοῦ* Λυσιμάχου *μετὰ τῆς* Μενελάου *γνώμης, καὶ διαδοθείσης
ἔξω τῆς φήμης, ἐπισυνήχθη τὸ πλῆθος ἐπὶ τὸν* Λυσίμαχον,

40 χρυσωμάτων ἤδη πολλῶν διενηνεγμένων. Ἐπεγειρομένων δὲ
τῶν ὄχλων, καὶ ταῖς ὀργαῖς διεμπιμπλαμένων, καθοπλίσας ὁ
Λυσίμαχος πρὸς τρισχιλίους, κατήρξατο χειρῶν ἀδίκων, προ-
ηγησαμένου τινὸς Τυράννου προβεβηκότος τὴν ἡλικίαν, οὐδὲν δὲ
ἧττον καὶ τὴν ἄνοιαν.

41 Συνιδόντες δὲ καὶ τὴν ἐπίθεσιν τοῦ Λυσιμάχου, συναρπάσαν-
τες οἱ μὲν πέτρους, οἱ δὲ ξύλων πάχη, τινὲς δὲ ἐκ τῆς παρακει-
μένης σποδοῦ δρασσόμενοι, φύρδην ἐνετίνασσον εἰς τοὺς περὶ
42 τὸν Λυσίμαχον. Δι᾽ ἣν αἰτίαν πολλοὺς μὲν αὐτῶν τραυματίας
ἐποίησαν, τινὰς δὲ καὶ κατέβαλον, πάντας δὲ εἰς φυγὴν συνή-
λασαν, αὐτὸν δὲ τὸν ἱερόσυλον παρὰ τὸ γαζοφυλάκιον ἐχειρώ-
σαντο.

43, 44 Περὶ δὲ τούτων ἐνέστη κρίσις πρὸς τὸν Μενέλαον. Κατ-
αντήσαντος δὲ τοῦ βασιλέως εἰς Τύρον, ἐπ᾽ αὐτοῦ τὴν δικαιο-
λογίαν ἐποιήσαντο οἱ πεμφθέντες ἄνδρες τρεῖς ὑπὸ τῆς γερου-
45 σίας. Ἤδη δὲ λελειμμένος ὁ Μενέλαος ἐπηγγείλατο χρήματα
ἱκανὰ τῷ Πτολεμαίῳ τῷ Δορυμένους πρὸς τὸ πεῖσαι τὸν
βασιλέα.

46 Ὅθεν ἀπολαβὼν ὁ Πτολεμαῖος εἴς τι περίστυλον ὡς ἀναψύ-
47 ξοντα τὸν βασιλέα, μετέθηκε. Καὶ τὸν μὲν τῆς ὅλης κακίας
αἴτιον Μενέλαον ἀπέλυσε τῶν κατηγορημάτων, τοῖς δὲ ταλαι-
πώροις, οἵτινες εἰ καὶ ἐπὶ Σκυθῶν ἔλεγον, ἀπελύθησαν ἂν ἀκατά-
γνωστοι, τούτοις θάνατον ἐπέκρινε.

48 Ταχέως οὖν τὴν ἄδικον ζημίαν ὑπέσχον οἱ ὑπὲρ πόλεως καὶ
49 δήμων καὶ τῶν ἱερῶν σκευῶν προαγορεύσαντες. Δι᾽ ἣν αἰτίαν
καὶ Τύριοι μισοπονηρήσαντες τὰ πρὸς τὴν κηδείαν αὐτῶν μεγα-
50 λοπρεπῶς ἐχορήγησαν. Ὁ δὲ Μενέλαος διὰ τὰς τῶν κρατούν-
των πλεονεξίας, ἔμενεν ἐπὶ τῆς ἀρχῆς, ἐπιφυόμενος τῇ κακίᾳ,
μέγας τῶν πολιτῶν ἐπίβουλος καθεστώς.

5 Περὶ δὲ τὸν καιρὸν τοῦτον τὴν δευτέραν ἔφοδον ὁ Ἀντίοχος
2 εἰς Αἴγυπτον ἐστείλατο. Συνέβη δὲ καθ᾽ ὅλην τὴν πόλιν
σχεδὸν ἐφ᾽ ἡμέρας τεσσαράκοντα φαίνεσθαι διὰ τοῦ ἀέρος
τρέχοντας ἱππεῖς διαχρύσους στολὰς ἔχοντας, καὶ λόγχας σπει-
3 ρηδὸν ἐξωπλισμένους, καὶ ἴλας ἵππων διατεταγμένας, καὶ
προσβολὰς γινομένας, καὶ καταδρομὰς ἑκατέρων, καὶ ἀσπίδων
κινήσεις, καὶ καμάκων πλήθη, καὶ μαχαιρῶν σπασμοὺς, καὶ
βελῶν βολὰς, καὶ χρυσῶν κόσμων ἐκλάμψεις, καὶ παντοίους
4 θωρακισμούς. Διὸ πάντες ἠξίουν ἐπ᾽ ἀγαθῷ τὴν ἐπιφάνειαν
γενέσθαι.

5 Γενομένης δὲ λαλιᾶς ψευδοῦς, ὡς μετηλλαχότος τὸν βίον
Ἀντιόχου, παραλαβὼν ὁ Ἰάσων οὐκ ἐλάττους τῶν χιλίων,
αἰφνιδίως ἐπὶ τὴν πόλιν συνετελέσατο ἐπίθεσιν· τῶν δὲ ἐπὶ τῷ
τείχει συνελασθέντων, καὶ τέλος ἤδη καταλαμβανομένης τῆς
6 πόλεως, ὁ Μενέλαος εἰς τὴν ἀκρόπολιν ἐφυγάδευσεν. Ὁ δὲ
Ἰάσων ἐποιεῖτο σφαγὰς τῶν πολιτῶν τῶν ἰδίων ἀφειδῶς, οὐ
συννοῶν τὴν εἰς τοὺς συγγενεῖς εὐημερίαν, δυσημερίαν εἶναι τὴν
μεγίστην· δοκῶν δὲ πολεμίων καὶ οὐχ ὁμοεθνῶν τρόπαια κατα-
7 βάλλεσθαι, τῆς μὲν ἀρχῆς οὐκ ἐκράτησε, τὸ δὲ τέλος τῆς
ἐπιβουλῆς αἰσχύνην λαβὼν, φυγὰς πάλιν εἰς τὴν Ἀμμανῖτιν
ἀπῆλθε.

machus, many vessels of gold being already carried away. [40] Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

[41] They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them. [42] Thus many of them they wounded, and some they struck to the ground, and all *of them* they forced to flee: but as for the churchrobber himself, him they killed beside the treasury.

[43] Of these matters therefore there was an accusation laid against Menelaus. [44] Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him: [45] but Menelaus, being now convicted, promised Ptolemee the *son* of Dorymenes to give him much money, if he would pacify the king toward him.

[46] Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind: [47] insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

[48] Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment. [49] Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried. [50] And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great traitor to the citizens.

About the same time Antiochus prepared his second voyage into Egypt: [2] and then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers, [3] and troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts. [4] Wherefore every man prayed that that apparition might turn to good.

[5] Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle: [6] but Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been *his* enemies, and not *his* countrymen, whom he conquered. [7] Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt. 9 Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking *there* to find succour by reason of his kindred: 10 and he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms, 12 and commanded his men of war not to spare such as they met, and to slay such as went up upon the houses. 13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants. 14 And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide: 16 and taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place. 18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

19 Nevertheless God did not choose the people for the place's sake, but the place for the people's sake. 20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there; 23 and at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the

Πέρας οὖν κακῆς ἀναστροφῆς ἔτυχεν ἐγκλεισθεὶς πρὸς 8
Ἀρέταν τὸν τῶν Ἀράβων τύραννον, πόλιν ἐκ πόλεως φεύγων,
διωκόμενος ὑπὸ πάντων, καὶ στυγούμενος ὡς τῶν νόμων ἀπο-
στάτης, καὶ βδελυσσόμενος ὡς πατρίδος καὶ πολιτῶν δήμιος,
εἰς Αἴγυπτον συνεβράσθη. Καὶ ὁ συχνοὺς τῆς πατρίδος ἀπο- 9
ξενώσας, ἐπὶ ξένης ἀπώλετο πρὸς Λακεδαιμονίους ἀναχθεὶς, ὡς
διὰ τὴν συγγένειαν τευξόμενος σκέπης. Καὶ ὁ πλῆθος ἀτάφων 10
ἐκρίψας ἀπένθητος ἐγενήθη, καὶ κηδείας οὐδ᾽ ἡστινοσοῦν οὔτε
πατρῴου τάφου μετέσχε.

Προσπεσόντων δὲ τῷ βασιλεῖ περὶ τῶν γεγονότων, διέλαβεν 11
ἀποστατεῖν τὴν Ἰουδαίαν· ὅθεν ἀναζεύξας ἐξ Αἰγύπτου τεθη-
ριωμένος τῇ ψυχῇ, ἔλαβε τὴν μὲν πόλιν δορυάλωτον. Καὶ 12
ἐκέλευσε τοῖς στρατιώταις κόπτειν ἀφειδῶς τοὺς ἐμπίπτοντας,
καὶ τοὺς εἰς τὰς οἰκίας ἀναβαίνοντας κατασφάζειν. Ἐγίνοντο 13
δὲ νέων καὶ πρεσβυτέρων ἀναιρέσεις, ἀνδρῶν τε καὶ γυναικῶν
καὶ τέκνων ἀφανισμὸς, παρθένων τε καὶ νηπίων σφαγαί. Ὀκτὼ 14
δὲ μυριάδες ἐν ταῖς πάσαις ἡμέραις τρισὶ κατεφθάρησαν, τέσ-
σαρες μὲν ἐν χειρῶν νομαῖς, οὐκ ἧττον δὲ τῶν ἐσφαγμένων
ἐπράθησαν.

Καὶ οὐκ ἀρκεσθεὶς δὲ τούτοις, κατετόλμησεν εἰς τὸ πάσης 15
τῆς γῆς ἁγιώτατον ἱερὸν εἰσελθεῖν, ὁδηγὸν ἔχων τὸν Μενέλαον,
τὸν καὶ τῶν νόμων καὶ τῆς πατρίδος προδότην γεγονότα. Καὶ 16
ταῖς μιαραῖς χερσὶ τὰ ἱερὰ σκεύη λαμβάνων, καὶ τὰ ὑπ᾽ ἄλλων
βασιλέων ἀνατεθέντα πρὸς αὔξησιν καὶ δόξαν τοῦ τόπου καὶ
τιμὴν, ταῖς βεβήλοις χερσὶ συσσύρων ἐπεδίδου.

Καὶ ἐμετεωρίζετο τὴν διάνοιαν ὁ Ἀντίοχος, οὐ συνορῶν ὅτι 17
διὰ τὰς ἁμαρτίας τῶν τὴν πόλιν οἰκούντων ἀπώργισται βραχέως
ὁ Δεσπότης, διὸ γέγονε περὶ τὸν τόπον παρόρασις. Εἰ δὲ μὴ 18
συνέβαινε προενέχεσθαι πολλοῖς ἁμαρτήμασι, καθάπερ ὁ Ἡλιό-
δωρος ὁ πεμφθεὶς ὑπὸ Σελεύκου τοῦ βασιλέως ἐπὶ τὴν ἐπίσκεψιν
τοῦ γαζοφυλακίου, οὗτος προαχθεὶς παραχρῆμα μαστιγωθεὶς
ἀνετράπη τοῦ θράσους.

Ἀλλ᾽ οὐ διὰ τὸν τόπον τὸ ἔθνος, ἀλλὰ διὰ τὸ ἔθνος τὸν τόπον 19
ὁ Κύριος ἐξελέξατο. Διόπερ καὶ αὐτὸς ὁ τόπος συμμετασχὼν 20
τῶν τοῦ ἔθνους δυσπετημάτων γενομένων, ὕστερον εὐεργετημά-
των ὑπὸ τοῦ Κυρίου ἐκοινώνησε· καὶ ὁ καταλειφθεὶς ἐν τῇ τοῦ
παντοκράτορος ὀργῇ, πάλιν ἐν τῇ τοῦ μεγάλου Δεσπότου καταλ-
λαγῇ μετὰ πάσης δόξης ἐπανωρθώθη.

Ὁ γοῦν Ἀντίοχος ὀκτακόσια πρὸς τοῖς χιλίοις ἀπενεγκάμενος 21
ἐκ τοῦ ἱεροῦ τάλαντα, θᾶττον εἰς Ἀντιόχειαν ἐχωρίσθη, οἰόμενος
ἀπὸ τῆς ὑπερηφανίας τὴν μὲν γῆν πλωτὴν, καὶ τὸ πέλαγος
πορευτὸν θέσθαι διὰ τὸν μετεωρισμὸν τῆς καρδίας.

Κατέλιπε δὲ καὶ ἐπιστάτας τοῦ κακοῦν τὸ γένος, ἐν μὲν 22
Ἱεροσολύμοις Φίλιππον, τὸ μὲν γένος Φρύγα, τὸν δὲ τρόπον
βαρβαρώτερον ἔχοντα τοῦ καταστήσαντος· ἐν δὲ Γαριζὶν Ἀν- 23
δρόνικον, πρὸς δὲ τούτοις Μενέλαον, ὃς χείριστα τῶν ἄλλων
ὑπερήρετο τοῖς πολίταις, ἀπεχθῆ δὲ πρὸς τοὺς πολίτας Ἰου-
δαίους ἔχων διάθεσιν.

Ἔπεμψε δὲ τὸν μυσάρχην Ἀπολλώνιον μετὰ στρατεύματος 24
δισμυρίων πρὸς τοῖς δισχιλίοις, προστάξας τοὺς ἐν ἡλικίᾳ πάν-

25 τας κατασφάξαι, τὰς δὲ γυναῖκας καὶ νεωτέρους πωλεῖν. Οὗτος
δὲ παραγενόμενος εἰς Ἱεροσόλυμα, καὶ τὸν εἰρηνικὸν ὑποκριθεὶς,
ἐπέσχεν ἕως τῆς ἁγίας ἡμέρας τοῦ σαββάτου· καὶ λαβὼν
ἀργοῦντας τοὺς Ἰουδαίους, τοῖς ὑφ᾽ ἑαυτὸν ἐξοπλησίαν παρήγ-
26 γειλε. Καὶ τοὺς ἐξελθόντας πάντας ἐπὶ τὴν θεωρίαν συνεξε-
κέντησε, καὶ εἰς τὴν πόλιν σὺν τοῖς ὅπλοις εἰσδραμὼν ἱκανὰ
κατέστρωσε πλήθη.
27 Ἰούδας δὲ ὁ Μακκαβαῖος δέκατός που γενηθεὶς, καὶ ἀναχω-
ρήσας εἰς τὴν ἔρημον, θηρίων τρόπον ἐν τοῖς ὄρεσι διέζη σὺν
τοῖς μετ᾽ αὐτοῦ, καὶ τὴν χορτώδη τροφὴν σιτούμενοι διατέλουν,
πρὸς τὸ μὴ μετασχεῖν τοῦ μολυσμοῦ.
6 Μετ᾽ οὐ πολὺν δὲ χρόνον ἐξαπέστειλεν ὁ βασιλεὺς γέροντα
Ἀθηναῖον, ἀναγκάζειν τοὺς Ἰουδαίους μεταβαίνειν ἐκ τῶν πατ-
2 ρῴων νόμων, καὶ τοῖς τοῦ Θεοῦ νόμοις μὴ πολιτεύεσθαι, μολῦναι
δὲ καὶ τὸν ἐν Ἱεροσολύμοις νεὼν, καὶ προσονομάσαι Διὸς
Ὀλυμπίου, καὶ τὸν ἐν Γαριζὶν, καθὼς ἐτύγχανον οἱ τὸν τόπον
οἰκοῦντες, Διὸς Ξενίου.
3 Χαλεπὴ δὲ καὶ τοῖς ὄχλοις ἦν καὶ δυσχερὴς ἡ ἐπίστασις τῆς
4 κακίας. Τὸ μὲν γὰρ ἱερὸν ἀσωτίας καὶ κώμων ἐπεπλήρωτο ὑπὸ
τῶν ἐθνῶν ῥαθυμούντων μεθ᾽ ἑταιρῶν, καὶ ἐν τοῖς ἱεροῖς περιβό-
λοις γυναιξὶ πλησιαζόντων, ἔτι δὲ τὰ μὴ καθήκοντα ἔνδον
5 φερόντων. Τὸ δὲ θυσιαστήριον τοῖς ἀποδιεσταλμένοις ἀπὸ
6 τῶν νόμων ἀθεμίτοις ἐπεπλήρωτο. Ἦν δ᾽ οὔτε σαββατίζειν,
οὔτε πατρῴους ἑορτὰς διαφυλάττειν, οὔτε ἁπλῶς Ἰουδαῖον ὁμο-
λογεῖν εἶναι.
7 Ἤγοντο δὲ μετὰ πικρᾶς ἀνάγκης εἰς τὴν κατὰ μῆνα τοῦ
βασιλέως γενέθλιον ἡμέραν ἐπὶ σπλαγχνισμόν· γενομένης δὲ
Διονυσίων ἑορτῆς, ἠναγκάζοντο οἱ Ἰουδαῖοι κισσοὺς ἔχοντες
πομπεύειν τῷ Διονύσῳ.
8 Ψήφισμα δὲ ἐξέπεσεν εἰς τὰς ἀστυγείτονας πόλεις Ἑλληνί-
δας, Πτολεμαίων ὑποτιθεμένων τὴν αὐτὴν ἀγωγὴν κατὰ τῶν
9 Ἰουδαίων, ἄγειν καὶ σπλαγχνίζειν· τοὺς δὲ μὴ προαιρουμένους
μεταβαίνειν ἐπὶ τὰ Ἑλληνικὰ, κατασφάζειν· παρῆν οὖν ὁρᾷν
τὴν ἐνεστῶσαν ταλαιπωρίαν.
10 Δύο γὰρ γυναῖκες ἀνηνέχθησαν περιτετμηκυῖαι τὰ τέκνα
αὐτῶν· τούτων δὲ ἐκ τῶν μαστῶν κρεμάσαντες τὰ βρέφη, καὶ
δημοσίᾳ περιαγαγόντες αὐτὰς τὴν πόλιν, κατὰ τοῦ τείχους
11 ἐκρήμνισαν. Ἕτεροι δὲ πλησίον συνδραμόντες εἰς τὰ σπήλαια,
λεληθότως ἄγειν τὴν ἑβδομάδα, μηνυθέντες τῷ Φιλίππῳ συν-
εφλογίσθησαν, διὰ τὸ εὐλαβῶς ἔχειν βοηθῆσαι ἑαυτοῖς κατὰ τὴν
δόξαν τῆς σεμνοτάτης ἡμέρας.
12 Παρακαλῶ οὖν τοὺς ἐντυγχάνοντας τῇδε τῇ βίβλῳ, μὴ
συστέλλεσθαι διὰ τὰς συμφορὰς, λογίζεσθαι δὲ τὰς τιμωρίας
μὴ πρὸς ὄλεθρον, ἀλλὰ πρὸς παιδείαν τοῦ γένους ἡμῶν εἶναι.
13 Καὶ τὸ μὴ πολὺν χρόνον ἐᾶσθαι τοὺς δυσσεβοῦντας, ἀλλ᾽ εὐθέως
περιπίπτειν ἐπιτιμίοις, μεγάλης εὐεργεσίας σημεῖόν ἐστιν.
14 Οὐ γὰρ, καθάπερ καὶ ἐπὶ τῶν ἄλλων ἐθνῶν ἀναμένει μακρο-
θυμῶν ὁ Δεσπότης, μέχρι τοῦ καταντήσαντας αὐτοὺς πρὸς
ἐκπλήρωσιν ἁμαρτιῶν, κολάσαι, οὕτω καὶ ἐφ᾽ ἡμῶν ἔκρινεν
15 εἶναι, ἵνα μὴ πρὸς τέλος ἀφικομένων ἡμῶν τῶν ἁμαρτιῶν,
16 ὕστερον ἡμᾶς ἐκδικᾷ. Διόπερ οὐδέ ποτε μὲν τὸν ἔλεον αὐτοῦ
ἀφ᾽ ἡμῶν ἀφίστησι· παιδεύων δὲ μετὰ συμφορᾶς, οὐκ ἐγκατα-

women and the younger sort: [25] who coming
to Jerusalem, and pretending peace, did for-
bear till the holy day of the sabbath, when
taking the Jews keeping holy day, he com-
manded his men to arm themselves. [26] And
so he slew all them that were gone to the
celebrating of the sabbath, and running
through the city with weapons slew great
multitudes.
[27] But Judas Maccabeus with nine others,
or thereabout, withdrew himself into the
wilderness, and lived in the mountains after
the manner of beasts, with his company,
who fed on herbs continually, lest they
should be partakers of the pollution.
Not long after this the king sent an old
man of Athens to compel the Jews to depart
from the laws of their fathers, and not to
live after the laws of God: [2] and to pollute
also the temple in Jerusalem, and to call it
the temple of Jupiter Olympius; and that in
Garizim, of Jupiter the defender of strangers,
as they did desire that dwelt in the place.
[3] The coming in of this mischief was sore
and grievous to the people: [4] for the temple
was filled with riot and revelling by the
Gentiles, who dallied with harlots, and had
to do with women within the circuit of the
holy places, and besides that brought in
things that were not lawful. [5] The altar
also was filled with profane things, which
the law forbiddeth. [6] Neither was it lawful
for a man to keep sabbath days or ancient
feasts, or to profess himself at all to be a Jew.
[7] And in the day of the king's birth every
month they were brought by bitter con-
straint to eat of the sacrifices; and when the
feast of Bacchus was kept, the Jews were
compelled to go in procession to Bacchus,
carrying ivy.
[8] Moreover there went out a decree to the
neighbour cities of the heathen, by the sugges-
tion of Ptolemee, against the Jews, that they
should observe the same fashions, and be par-
takers of their sacrifices: [9] and whoso would
not conform themselves to the manners of
the Gentiles should be put to death. Then
might a man have seen the present misery.
[10] For there were two women brought,
who had circumcised their children; whom
when they had openly led round about the
city, the babes hanging at their breasts, they
cast them down headlong from the wall.
[11] And others, that had run together into
caves near by, to keep the sabbath day
secretly, being discovered to Philip, were all
burnt together, because they made a con-
science to help themselves for the honour of
the most sacred day.
[12] Now I beseech those that read this book,
that they be not discouraged for these cala-
mities, but that they judge those punish-
ments not to be for destruction, but for a
chastening of our nation. [13] For it is a token
of his great goodness, when wicked doers are
not suffered any longer time, but forthwith
punished.
[14] For not as with other nations, whom the
Lord patiently forbeareth to punish, till they
be come to the fulness of their sins, so deal-
eth he with us, [15] lest that, being come to the
height of sin, afterwards he should take ven-
geance of us. [16] And therefore he never with-
draweth his mercy from us: and though he
punish with adversity, yet doth he never for-

sake his people. 17 But let this that we have spoken be for a warning unto us. And now will we come to the declaring of the matter in a few words.

18 Eleazar, one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth, and to eat swine's flesh. 19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment. 20 As it behoved them to come, that are resolute to stand out against such things as are not lawful for love of life to be tasted.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king; 22 that in so doing he might be delivered from death, and for the old friendship with them find favour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, *said he*, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion; 25 and so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable. 26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth, 28 and leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment: 29 they that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him. 31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

*λείπει τὸν ἑαυτοῦ λαόν. Πλὴν ἕως ὑπομνήσεως ταῦθ᾽ ἡμῖν* 17
*εἰρήσθω· δι᾽ ὀλίγων δ᾽ ἐλευστέον ἐπὶ τὴν διήγησιν.*

*Ἐλεάζαρός τις τῶν πρωτευόντων γραμματέων, ἀνὴρ ἤδη* 18
*προβεβηκὼς τὴν ἡλικίαν, καὶ τὴν πρόσοψιν τοῦ προσώπου*
*κάλλιστος τυγχάνων, ἀναχανὼν ἠναγκάζετο φαγεῖν ὕειον κρέας.*
*Ὁ δὲ τὸν μετ᾽ εὐκλείας θάνατον μᾶλλον ἢ τὸν μετὰ μύσους* 19
*βίον ἀναδεξάμενος, αὐθαιρέτως ἐπὶ τὸ τύμπανον προσῆγε· προ-*
*πτύσας δὲ, καθ᾽ ὃν ἔδει τρόπον προσέρχεσθαι τοὺς ὑπομένοντας* 20
*ἀμύνεσθαι, ὧν οὐ θέμις γεύσασθαι διὰ τὴν πρὸς τὸ ζῆν φιλο-*
*στοργίαν.*

*Οἱ δὲ πρὸς τῷ παρανόμῳ σπλαγχνισμῷ τεταγμένοι, διὰ τὴν* 21
*ἐκ τῶν παλαιῶν χρόνων πρὸς τὸν ἄνδρα γνῶσιν, ἀπολαβόντες*
*αὐτὸν κατιδίαν παρεκάλουν, ἐνέγκαντα κρέα οἷς καθῆκον αὐτῷ*
*χρήσασθαι δι᾽ αὐτοῦ παρασκευασθέντα, ὑποκριθῆναι δὲ ὡς*
*ἐσθίοντα τὰ ὑπὸ τοῦ βασιλέως προστεταγμένα τῶν ἀπὸ τῆς*
*θυσίας κρεῶν, ἵνα τοῦτο πράξας ἀπολυθῇ τοῦ θανάτου, καὶ* 22
*διὰ τὴν ἀρχαίαν πρὸς αὐτοὺς φιλίαν τύχῃ φιλανθρωπίας.*

*Ὁ δὲ λογισμὸν ἀστεῖον ἀναλαβὼν καὶ ἄξιον τῆς ἡλικίας,* 23
*καὶ τῆς τοῦ γήρως ὑπεροχῆς, καὶ τῆς ἐπικτήτου καὶ ἐπιφανοῦς*
*πολιᾶς, καὶ τῆς ἐκ παιδὸς καλλίστης ἀνατροφῆς, μᾶλλον δὲ τῆς*
*ἁγίας καὶ θεοκτίστου νομοθεσίας, ἀκολούθως ἀπεφήνατο, τα-*
*χέως λέγων προπέμπειν εἰς τὸν ᾅδην.*

*Οὐ γὰρ τῆς ἡμετέρας ἡλικίας ἄξιόν ἐστιν ὑποκριθῆναι, ἵνα* 24
*πολλοὶ τῶν νέων ὑπολαβόντες Ἐλεάζαρον τὸν ἐννενηκονταετῆ*
*μεταβεβηκέναι εἰς ἀλλοφυλισμὸν, καὶ αὐτοὶ διὰ τὴν ἐμὴν* 25
*ὑπόκρισιν, καὶ διὰ τὸ μικρὸν καὶ ἀκαριαῖον ζῆν πλανηθῶσι δι᾽*
*ἐμὲ, καὶ μῦσος καὶ κηλῖδα τοῦ γήρως κατακτήσομαι. Εἰ γὰρ* 26
*καὶ ἐπὶ τοῦ παρόντος ἐξελοῦμαι τὴν ἐξ ἀνθρώπων τιμωρίαν,*
*ἀλλὰ τὰς τοῦ παντοκράτορος χεῖρας οὔτε ζῶν οὔτε ἀποθανὼν*
*ἐκφεύξομαι.*

*Διόπερ ἀνδρείως μὲν νῦν διαλλάξας τὸν βίον, τοῦ μὲν γήρως* 27
*ἄξιος φανήσομαι, τοῖς δὲ νέοις ὑπόδειγμα γενναῖον καταλε-* 28
*λοιπὼς, εἰς τὸ προθύμως καὶ γενναίως ὑπὲρ τῶν σεμνῶν καὶ*
*ἁγίων νόμων ἀπευθανατίζειν· τοσαῦτα δὲ εἰπὼν, ἐπὶ τὸ τύμ-*
*πανον εὐθέως ἦλθε. Τῶν δὲ ἀγόντων τὴν μικρῷ πρότερον* 29
*εὐμένειαν πρὸς αὐτὸν εἰς δυσμένειαν μεταβαλόντων διὰ τὸ τοὺς*
*προειρημένους λόγους, ὡς αὐτοὶ διελάμβανον, ἀπόνοιαν εἶναι·*

*Μέλλων δὲ ταῖς πληγαῖς τελευτᾶν, ἀναστενάξας εἶπε, τῷ* 30
*Κυρίῳ τῷ τὴν ἁγίαν γνῶσιν ἔχοντι φανερόν ἐστιν, ὅτι δυνά-*
*μενος ἀπολυθῆναι τοῦ θανάτου, σκληρὰς ὑποφέρω κατὰ τὸ*
*σῶμα ἀλγηδόνας μαστιγούμενος, κατὰ ψυχὴν δὲ ἡδέως διὰ τὸν*
*αὐτοῦ φόβον ταῦτα πάσχω. Καὶ οὗτος οὖν τοῦτον τὸν τρόπον* 31
*μετήλλαξεν, οὐ μόνον τοῖς νέοις, ἀλλὰ καὶ τοῖς πλείστοις τοῦ*
*ἔθνους τὸν ἑαυτοῦ θάνατον ὑπόδειγμα γενναιότητος καὶ μνημό-*
*συνον ἀρετῆς καταλιπών.*

*Συνέβη δὲ καὶ ἑπτὰ ἀδελφοὺς μετὰ τῆς μητρὸς συλληφθέντας* 7
*ἀναγκάζεσθαι ὑπὸ τοῦ βασιλέως ἀπὸ τῶν ἀθεμίτων ὑείων κρεῶν*
*ἐφάπτεσθαι, μάστιξι καὶ νευραῖς αἰκιζομένους.*

*Εἷς δὲ αὐτῶν γενόμενος προήγορος, οὕτως ἔφη, τί μέλλεις* 2
*ἐρωτᾶν, καὶ μανθάνειν παρ᾽ ἡμῶν; ἕτοιμοι γὰρ ἀποθνήσκειν*
*ἐσμὲν ἢ παραβαίνειν τοὺς πατρίους νόμους.*

3 Ἔκθυμος δὲ γενόμενος ὁ βασιλεὺς, προσέταξε τήγανα, καὶ
4 λέβητας ἐκπυροῦν. Τῶν δὲ ἐκπυρωθέντων, παραχρῆμα τὸν
γενόμενον αὐτῶν προήγορον προσέταξε γλωσσοτομεῖν, καὶ
περισκυθίσαντας ἀκρωτηριάζειν, τῶν λοιπῶν ἀδελφῶν, καὶ τῆς
μετρὸς, συνορώντων.

5 Ἄχρηστον δὲ αὐτὸν τοῖς ὅλοις γενόμενον, ἐκέλευσε τῇ πυρᾷ
προσάγειν ἔμπνουν, καὶ τηγανίζειν· τῆς δὲ ἀτμίδος ἐφ' ἱκανὸν
διαδιδούσης τοῦ τηγάνου, ἀλλήλους παρεκάλουν σὺν τῇ μητρὶ
6 γενναίως τελευτᾷν, λέγοντες οὕτως. Ὁ Κύριος ὁ Θεὸς ἐφορᾷ,
καὶ ταῖς ἀληθείαις ἐφ' ἡμῖν παρακαλεῖται, καθάπερ διὰ τῆς
κατὰ πρόσωπον ἀντιμαρτυρούσης ᾠδῆς διεσάφησε Μωυσῆς,
λέγων, καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται.

7 Μεταλλάξαντος δὲ τοῦ πρώτου τὸν τρόπον τοῦτον, τὸν δεύτε-
ρον ἦγον ἐπὶ τὸν ἐμπαιγμόν· καὶ τὸ τῆς κεφαλῆς δέρμα σὺν
ταῖς θριξὶ περισύραντες, ἐπηρώτων, εἰ φάγεσαι πρὸ τοῦ τιμωρη-
θῆναι τὸ σῶμα κατὰ μέλος;

8 Ὁ δὲ ἀποκριθεὶς τῇ πατρίῳ φωνῇ εἶπεν, οὐχί· διόπερ καὶ
9 οὗτος τὴν ἑξῆς ἔλαβε βάσανον, ὡς ὁ πρῶτος. Ἐν ἐσχάτῃ δὲ
πνοῇ γενόμενος, εἶπε, σὺ μὲν ἀλάστωρ ἐκ τοῦ παρόντος ἡμᾶς
ζῆν ἀπολύεις, ὁ δὲ τοῦ κόσμου βασιλεὺς ἀποθανόντας ἡμᾶς
ὑπὲρ τῶν αὐτοῦ νόμων εἰς αἰώνιον ἀναβίωσιν ζωῆς ἡμᾶς ἀνα-
στήσει.

10 Μετὰ δὲ τοῦτον ὁ τρίτος ἐνεπαίζετο, καὶ τὴν γλῶσσαν αἰτη-
11 θεὶς ταχέως προέβαλε, καὶ τὰς χεῖρας εὐθαρσῶς προέτεινε, καὶ
γενναίως εἶπεν, ἐξ οὐρανοῦ ταῦτα κέκτημαι, καὶ διὰ τοὺς αὐτοῦ
νόμους ὑπερορῶ ταῦτα, καὶ παρ' αὐτοῦ ταῦτα πάλιν ἐλπίζω
12 κομίσασθαι. Ὥστε αὐτὸν τὸν βασιλέα καὶ τοὺς σὺν αὐτῷ
ἐκπλήσσεσθαι τὴν τοῦ νεανίσκου ψυχὴν, ὡς ἐν οὐδενὶ τὰς ἀλγη-
δόνας ἐτίθετο.

13 Καὶ τούτου δὲ μεταλλάξαντος, τὸν τέταρτον ὡσαύτως ἐβασά-
14 νιζον αἰκιζόμενοι. Καὶ γεννόμενος πρὸς τὸ τελευτᾷν, οὕτως
ἔφη, αἱρετὸν μεταλλάσσοντας ὑπ' ἀνθρώπων τὰς ὑπὸ τοῦ Θεοῦ
προσδοκᾷν ἐλπίδας, πάλιν ἀναστήσεσθαι ὑπ' αὐτοῦ· σοὶ μὲν
γὰρ ἀνάστασις εἰς ζωὴν οὐκ ἔσται.

15, 16 Ἐχομένως δὲ τὸν πέμπτον προσάγοντες ᾐκίζοντο. Ὁ δὲ
πρὸς αὐτὸν ἰδὼν, εἶπεν, ἐξουσίαν ἐν ἀνθρώποις ἔχων φθαρτὸς
ὢν, ὃ θελεις ποιεῖς· μὴ δόκει δὲ τὸ γένος ἡμῶν ὑπὸ τοῦ Θεοῦ
17 καταλελεῖφθαι. Σὺ δὲ καρτέρει, καὶ θεώρει τὸ μεγαλεῖον
αὐτοῦ κράτος, ὡς σὲ καὶ τὸ σπέρμα σου βασανίσει.

18 Μετὰ δὲ τοῦτον ἦγον τὸν ἕκτον, καὶ μέλλων ἀποθνήσκειν,
ἔφη, μὴ πλανῶ μάτην, ἡμεῖς γὰρ δι' ἑαυτοὺς ταῦτα πάσχομεν
ἁμαρτάνοντες εἰς τὸν ἑαυτῶν Θεὸν, διὸ ἄξια θαυμασμοῦ γέγονε.
19 Σὺ δὲ μὴ νομίσῃς ἀθῶος ἔσεσθαι, θεομαχεῖν ἐπιχειρήσας.

20 Ὑπεραγόντως δὲ ἡ μήτηρ θαυμαστὴ καὶ μνήμης ἀγαθῆς
ἀξία, ἥτις ἀπολλυμένους υἱοὺς ἑπτὰ συνορῶσα μιᾶς ὑπὸ καιρὸν
21 ἡμέρας, εὐψύχως ἔφερε διὰ τὰς ἐπὶ Κύριον ἐλπίδας. Ἕκαστον
δὲ αὐτῶν παρεκάλει τῇ πατρίῳ φωνῇ, γενναίῳ πεπληρωμένη
φρονήματι, καὶ τὸν θῆλυν λογισμὸν ἄρσενι θυμῷ διεγείρασα,
22 λέγουσα πρὸς αὐτοὺς, οὐδ' οἶδ' ὅπως εἰς τὴν ἐμὴν ἐφάνητε

3 Then the king, being in a rage, com-
manded pans and caldrons to be made hot:
4 which forthwith being heated, he com-
manded to cut out the tongue of him that
spake first, and to cut off the utmost parts
of his body, the rest of his brethren and
his mother looking on.
5 Now when he was thus maimed in all
his members, he commanded him being yet
alive to be brought to the fire, and to be
fried in the pan: and as the vapour of the
pan was for a good space dispersed, they ex-
horted one another with the mother to die
manfully, saying thus, 6 The Lord God look-
eth upon us, and in truth hath comfort in
us, as Moses in his song, which witnessed to
their faces, declared, saying, And he shall be
comforted in his servants.
7 So when the first was dead after this man-
ner, they brought the second to make him a
mocking stock: and when they had pulled off
the skin of his head with the hair, they asked
him, Wilt thou eat, before thou be punished
throughout every member of thy body?
8 But he answered in his own language,
and said, No. Wherefore he also received
the next torment in order, as the former
did. 9 And when he was at the last gasp, he
said, Thou like a fury takest us out of this
present life, but the King of the world shall
raise us up, who have died for his laws, unto
everlasting life.
10 After him was the third made a mocking
stock: and when he was required he put
out his tongue, and that right soon, holding
forth his hands manfully, 11 and said cour-
ageously, These I had from heaven; and
for his laws I despise them; and from him
I hope to receive them again. 12 Insomuch
that the king, and they that were with him,
marvelled at the young man's courage, for
that he nothing regarded the pains.
13 Now when this man was dead also, they
tormented and mangled the fourth in like
manner. 14 So when he was ready to die he
said thus, It is good, being put to death by
men, to look for hope from God to be raised
up again by him: as for thee, thou shalt
have no resurrection to life.
15 Afterward they brought the fifth also, and
mangled him. 16 Then looked he unto the
king, and said, Thou hast power over men,
thou art corruptible, thou doest what thou
wilt; yet think not that our nation is for-
saken of God; 17 but abide a while, and
behold his great power, how he will torment
thee and thy seed.
18 After him also they brought the sixth,
who being ready to die said, Be not deceiv-
ed without cause: for we suffer these
things for ourselves, having sinned against
our God: therefore marvellous things are
done *unto us.* 19 But think not thou, that
takest in hand to strive against God, that
thou shalt escape unpunished.
20 But the mother was marvellous above
all, and worthy of honourable memory: for
when she saw her seven sons slain within
the space of one day, she bare it with a good
courage, because of the hope she had in the
Lord. 21 Yea, she exhorted every one of
them in her own language, filled with cour-
ageous spirits; and stirring up her woman-
ish thoughts with a manly stomach, she
said unto them, 22 I cannot tell how ye

came into my womb; for I neither gave you breath nor life, neither was it I that formed the members of every one of you; 23 but doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life. 26 And when he had exhorted her with many words, she promised him that she would counsel her son.

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education. 28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise. 29 Fear not this tormentor, but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses. 31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins. 33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants. 34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God: 35 for thou hast not yet escaped the judgment of Almighty God, who seeth all things.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride. 37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God; 38 and that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease.

39 Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked. 40 So this

*κοιλίαν, οὐδὲ ἐγὼ τὸ πνεῦμα καὶ τὴν ζωὴν ὑμῖν ἐχαρισάμην,*
*καὶ τὴν ἑκάστου στοιχείωσιν οὐκ ἐγὼ διερύθμισα. Τοιγαροῦν* 23
*ὁ τοῦ κόσμου κτίστης ὁ πλάσας ἀνθρώπου γένεσιν, καὶ πάντων*
*ἐξευρὼν γένεσιν, καὶ τὸ πνεῦμα καὶ τὴν ζωὴν ὑμῖν πάλιν ἀπο-*
*δώσει μετ' ἐλέους, ὡς νῦν ὑπερορᾶτε ἑαυτοὺς διὰ τοὺς αὐτοῦ*
*νόμους.*

*Ὁ δὲ Ἀντίοχος οἰόμενος καταφρονεῖσθαι, καὶ τὴν ὀνειδίζου-* 24
*σαν ὑφορώμενος φωνὴν, ἔτι τοῦ νεωτέρου περιόντος, οὐ μόνον*
*διὰ λόγων ἐποιεῖτο τὴν παράκλησιν, ἀλλὰ καὶ δι' ὅρκων ἐπίστου,*
*ἅμα πλουτιεῖν καὶ μακαριστὸν ποιήσειν μεταθέμενον ἀπὸ τῶν*
*πατρίων νόμων, καὶ φίλον ἕξειν, καὶ χρείας ἐμπιστεύσειν.*

*Τοῦ δὲ νεανίου μηδαμῶς προσέχοντος, προσκαλεσάμενος ὁ* 25
*βασιλεὺς τὴν μητέρα, παρῄνει τοῦ μειρακίου γενέσθαι σύμ-*
*βουλον ἐπὶ σωτηρίᾳ. Πολλὰ δὲ αὐτοῦ παραινέσαντος, ἐπεδέ-* 26
*ξατο πείσειν τὸν υἱόν.*

*Προσκύψασα δὲ αὐτῷ, χλευάσασα τὸν ὠμὸν τύραννον, οὕτως* 27
*ἔφησε τῇ πατρῴᾳ φωνῇ, υἱὲ, ἐλέησόν με τὴν ἐν γαστρὶ περι-*
*ενέγκασάν σε μῆνας ἐννέα, καὶ θηλάσασάν σε ἔτη τρία, καὶ*
*ἐκθρέψασάν σε καὶ ἀγαγοῦσαν εἰς τὴν ἡλικίαν ταύτην, καὶ*
*τροφοφορήσασαν. Ἀξιῶ σε, τέκνον, ἀναβλέψαντα εἰς τὸν* 28
*οὐρανὸν καὶ τὴν γῆν, καὶ τὰ ἐν αὐτοῖς πάντα ἰδόντα, γνῶναι ὅτι*
*ἐξ οὐκ ὄντων ἐποίησεν αὐτὰ ὁ Θεὸς, καὶ τὸ τῶν ἀνθρώπων γένος*
*οὕτως γεγένηται, μὴ φοβηθῇς τὸν δήμιον τοῦτον, ἀλλὰ τῶν* 29
*ἀδελφῶν ἄξιος γενόμενος, ἐπίδεξαι τὸν θάνατον, ἵνα ἐν τῷ ἐλέει*
*σὺν τοῖς ἀδελφοῖς σου κομίσωμαί σε.*

*Ἔτι δὲ ταύτης καταλεγούσης ὁ νεανίας εἶπε, τίνα μένετε;* 30
*οὐχ ὑπακούω τοῦ προστάγματος τοῦ βασιλέως· τοῦ δὲ προσ-*
*τάγματος ἀκούω τοῦ νόμου τοῦ δοθέντος τοῖς πατράσιν ἡμῶν*
*διὰ Μωυσέως. Σὺ δὲ πάσης κακίας εὑρετὴς γενόμενος εἰς τοὺς* 31
*Ἑβραίους, οὐ μὴ διαφύγῃς τὰς χεῖρας τοῦ Θεοῦ.*

*Ἡμεῖς γὰρ διὰ τὰς ἑαυτῶν ἁμαρτίας πάσχομεν. Εἰ δὲ* 32, 33
*χάριν ἐπιπλήξεως καὶ παιδείας ὁ ζῶν Κύριος ἡμῶν βραχέως*
*ἐπώργισται, καὶ πάλιν καταλλαγήσεται τοῖς ἑαυτοῦ δούλοις.*
*Σὺ δὲ ὦ ἀνόσιε, καὶ πάντων ἀνθρώπων μιαρώτατε, μὴ μάτην* 34
*μετεωρίζου φρυαττόμενος ἀδήλοις ἐλπίσιν, ἐπὶ τοὺς δούλους*
*αὐτοῦ ἐπαιρόμενος χεῖρα. Οὔπω γὰρ τὴν τοῦ παντοκράτορος* 35
*ἐπόπτου Θεοῦ κρίσιν ἐκπέφευγας.*

*Οἱ μὲν γὰρ νῦν ἡμέτεροι ἀδελφοὶ βραχὺν ὑπενέγκαντες* 36
*πόνον, ἀεννάου ζωῆς ὑπὸ διαθήκην Θεοῦ πεπτώκασι· σὺ δὲ τῇ*
*τοῦ Θεοῦ κρίσει δίκαια τὰ πρόστιμα τῆς ὑπερηφανίας ἀποίσῃ.*
*Ἐγὼ δὲ καθάπερ οἱ ἀδελφοί μου, καὶ σῶμα καὶ ψυχὴν προ-* 37
*δίδωμι περὶ τῶν πατρίων νόμων, ἐπικαλούμενος τὸν Θεὸν ἵλεων*
*ταχὺ τῷ ἔθνει γενέσθαι, καὶ σὲ μετὰ ἐτασμῶν καὶ μαστίγων*
*ἐξομολογήσασθαι, διότι μόνος αὐτὸς Θεός ἐστιν, ἐν ἐμοὶ δὲ* 38
*καὶ τοῖς ἀδελφοῖς μου στῆναι τὴν τοῦ παντοκράτορος ὀργὴν*
*τὴν ἐπὶ τὸ σύμπαν ἡμῶν γένος δικαίως ἐπηγμένην.*

*Ἔκθυμος δὲ γενόμενος ὁ βασιλεὺς, τούτῳ παρὰ τοὺς ἄλλους* 39
*χειρίστως ἀπήντησε, πικρῶς φέρων ἐπὶ τῷ μυκτηρισμῷ. Καὶ* 40

οὗτος οὖν καθαρὸς τὸν βίον μετήλλαξε, παντελῶς ἐπὶ τῷ
Κυρίῳ πεποιθώς.
41 Ἐσχάτη δὲ τῶν υἱῶν ἡ μήτηρ ἐτελεύτησε.
42 Τὰ μὲν οὖν περὶ σπλαγχνισμοὺς, καὶ τὰς ὑπερβαλλούσας
αἰκίας ἐπὶ τοσοῦτον δεδηλώσθω.
8 Ἰούδας δὲ ὁ Μακκαβαῖος καὶ οἱ σὺν αὐτῷ, παρεισπορευό-
μενοι λεληθότως εἰς τὰς κώμας, προσεκαλοῦντο τοὺς συγγενεῖς,
καὶ τοὺς μεμενηκότας ἐν τῷ Ἰουδαϊσμῷ προσλαβόμενοι, συν-
ήγαγον εἰς ἑξακισχιλίους.
2 Καὶ ἐπεκαλοῦντο τὸν Κύριον ἐπιδεῖν ἐπὶ τὸν ὑπὸ πάντων
καταπατούμενον λαὸν, οἰκτεῖραι δὲ καὶ τὸν ναὸν, τὸν ὑπὸ τῶν
3 ἀσεβῶν ἀνθρώπων βεβηλωθέντα, ἐλεῆσαι δὲ καὶ τὴν κατα-
φθειρομένην πόλιν καὶ μέλλουσαν ἰσόπεδον γίνεσθαι, καὶ τῶν
4 καταβοώντων πρὸς αὐτὸν αἱμάτων εἰσακοῦσαι, μνησθῆναι
δὲ καὶ τῆς τῶν ἀναμαρτήτων νηπίων παρανόμου ἀπωλείας, καὶ
περὶ τῶν γενομένων εἰς τὸ ὄνομα αὐτοῦ βλασφημιῶν, καὶ
μισοπονηρῆσαι.
5 Γενόμενος δὲ ἐν συστήματι ὁ Μακκαβαῖος, ἀνυπόστατος
ἤδη τοῖς ἔθνεσιν ἐγίνετο, τῆς ὀργῆς τοῦ Κυρίου εἰς ἔλεον
6 τραπείσης. Πόλεις δὲ καὶ κώμας ἀπροσδοκήτως ἐρχόμενος
ἐνεπίμπρα, καὶ τοὺς ἐπικαίρους τόπους ἀπολαμβάνων, οὐκ
7 ὀλίγους τῶν πολεμίων ἐνίκα τροπούμενος. Μάλιστα τὰς
νύκτας πρὸς τὰς τοιαύτας ἐπιβουλὰς συνεργοὺς ἐλάμβανε· καὶ
λαλιά τις τῆς εὐανδρίας αὐτοῦ διεχεῖτο πανταχῇ.
8 Συνορῶν δὲ ὁ Φίλιππος κατὰ μικρὸν εἰς προκοπὴν ἐρχόμενον
τὸν ἄνδρα πυκνότερον δὲ ἐν ταῖς εὐημερίαις προβαίνοντα, πρὸς
Πτολεμαῖον τὸν κοίλης Συρίας καὶ Φοινίκης στρατηγὸν ἔγραψεν
ἐπιβοηθεῖν τοῖς τοῦ βασιλέως πράγμασιν.
9 Ὁ δὲ ταχέως προχειρισάμενος, Νικάνορα τὸν τοῦ Πατρόκλου,
τῶν πρώτων φίλων, ἀπέστειλεν, ὑποτάξας παμφύλων ἔθνη οὐκ
ἐλάττους τῶν δισμυρίων, τὸ σύμπαν τῶν Ἰουδαίων ἐξᾶραι γένος·
συνέστησε δὲ αὐτῷ καὶ Γοργίαν ἄνδρα στρατηγὸν, καὶ ἐν πο-
λεμικαῖς χρείαις πεῖραν ἔχοντα.
10 Διεστήσατο δὲ ὁ Νικάνωρ τὸν φόρον τῷ βασιλεῖ τοῖς Ῥω-
μαίοις ὄντα ταλάντων δισχιλίων ἐκ τῆς τῶν Ἰουδαίων αἰχμαλω-
11 σίας ἐκπληρώσειν. Εὐθέως δὲ εἰς τὰς παραθαλασσίους πόλεις
ἀπέστειλε προσκαλούμενος ἐπ᾿ ἀγορασμὸν Ἰουδαϊκῶν σωμάτων,
ὑπισχνούμενον ἐννενήκοντα σώματα ταλάντου παραχωρήσειν·
οὐ προσδεχόμενος τὴν παρὰ τοῦ παντοκράτορος μέλλουσαν
παρακολουθήσειν ἐπ᾿ αὐτῷ δίκην.
12 Τῷ δὲ Ἰούδᾳ προσέπεσε περὶ τῆς τοῦ Νικάνορος ἐφόδου·
καὶ μεταδόντος αὐτοῦ τοῖς σὺν αὐτῷ τὴν παρουσίαν τοῦ στρατο-
13 πέδου, οἱ δειλανδροῦντες καὶ ἀπιστοῦντες τὴν τοῦ Θεοῦ δίκην,
διεδίδρασκον, καὶ ἐξετόπιζον ἑαυτούς.
14 Οἱ δὲ τὰ περιλελειμμένα πάντα ἐπώλουν, ὁμοῦ δὲ τὸν
Κύριον ἠξίουν ῥύσασθαι τοὺς ὑπὸ τοῦ δυσσεβοῦς Νικάνορος
15 πρὶν συντυχεῖν πεπραμένους. Καὶ εἰ μὴ δι᾿ αὐτοὺς, ἀλλὰ
διὰ τὰς πρὸς τοὺς πατέρας αὐτῶν διαθήκας, καὶ ἕνεκεν τῆς
ἐπ᾿ αὐτοὺς ἐπικλήσεως τοῦ σεμνοῦ καὶ μεγαλοπρεποῦς ὀνό-
ματος αὐτοῦ.
16 Συναγαγὼν δὲ ὁ Μακκαβαῖος τοὺς περὶ αὐτὸν ὄντας τὸν

man died undefiled, and put his whole trust
in the Lord.
41 Last of all after the sons the mother
died.
42 Let this be enough now to have spoken
concerning the idolatrous feasts, and the
extreme tortures.
Then Judas Maccabeus, and they that
were with him, went privily into the towns,
and called their kinsfolks together, and took
unto them all such as continued in the Jews'
religion, and assembled about six thousand
men.
2 And they called upon the Lord, that he
would look upon the people that was trod-
den down of all; and also pity the temple
profaned of ungodly men; 3 and that he
would have compassion upon the city, sore
defaced, and ready to be made even with
the ground; and hear the blood that cried
unto him, 4 and remember the wicked slaugh-
ter of harmless infants, and the blasphemies
committed against his name; and that he
would shew his hatred against the wicked.
5 Now when Maccabeus had his company
about him, he could not be withstood by
the heathen: for the wrath of the Lord was
turned into mercy. 6 Therefore he came at
unawares, and burnt up towns and cities,
and got into his hands the most commodious
places, and overcame and put to flight no
small number of his enemies. 7 But speci-
ally took he advantage of the night for such
privy attempts, insomuch that the bruit of
his manliness was spread every where.
8 So when Philip saw that this man in-
creased by little and little, and that things
prospered with him still more and more, he
wrote unto Ptolemeus, the governor of Celo-
syria and Phenice, to yield more aid to the
king's affairs.
9 Then forthwith choosing Nicanor the
*son* of Patroclus, one of his special friends,
he sent him with no fewer than twenty
thousand of all nations under him, to
root out the whole generation of the Jews;
and with him he joined also Gorgias a cap-
tain, who in matters of war had great ex-
perience.
10 So Nicanor undertook to make so much
money of the captive Jews, as should defray
the tribute of two thousand talents, which
the king was to pay to the Romans. 11 Where-
fore immediately he sent to the cities upon
the sea coast, proclaiming a sale of the cap-
tive Jews, and promising that they should
have fourscore and ten bodies for one
talent, not expecting the vengeance that
was to follow upon him from the Almighty
God.
12 Now when word was brought unto
Judas of Nicanor's coming, and he had im-
parted unto those that were with him that
the army was at hand, 13 they that were fear-
ful, and distrusted the justice of God, fled,
and conveyed themselves away.
14 Others sold all that they had left, and
withal besought the Lord to deliver them,
being sold by the wicked Nicanor before
they met together: 15 and if not for their
own sakes, yet for the covenants he had
made with their fathers, and for his holy
and glorious name's sake, by which they
were called.
16 So Maccabeus called his men together

unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongfully against them; but to fight manfully, 17 and to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city whereof they made a mockery, and also the taking away of the government of their forefathers: 18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty God, who at a beck can cast down both them that come against us, and also all the world.

19 Moreover he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished. 20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the laws and the country, he divided his army into four parts; 22 and joined with himself his own brethren, leaders of each band, *to wit*, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men. 23 Also *he appointed* Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band, he joined battle with Nicanor.

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight; 25 and took their money that came to buy them, and pursued them far: but lacking time they returned: 26 for it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

28 And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants. 29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves. 31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

*ἀριθμὸν ἑξακισχιλίους, παρεκάλει μὴ καταπλαγῆναι τοὺς*
*πολεμίους, μηδὲ εὐλαβεῖσθαι τὴν τῶν ἀδίκως παραγινομένων*
*ἐπ' αὐτοὺς ἐθνῶν πολυπληθίαν, ἀγωνίσασθαι δὲ γενναίως,*
*πρὸ ὀφθαλμῶν λαβόντας τὴν ἀνόμως εἰς τὸν ἅγιον τόπον* 17
*συντετελεσμένην ὑπ' αὐτῶν ὕβριν, καὶ τὸν τῆς ἐμπεπαιγμένης*
*πόλεως αἰκισμὸν, ἔτι δὲ τὴν τῆς προγονικῆς πολιτείας κατάλυ-*
*σιν. Οἱ μὲν γὰρ ὅπλοις πεποίθασιν ἅμα καὶ τόλμαις, ἔφησεν,* 18
*ἡμεῖς δὲ ἐπὶ τῷ παντοκράτορι Θεῷ δυναμένῳ καὶ τοὺς ἐρχομέ-*
*νους ἐφ' ἡμᾶς, καὶ τὸν ὅλον κόσμον ἐν ἑνὶ νεύματι καταβα-*
*λεῖν, πεποίθαμεν.*

*Προσαναλεξάμενος δὲ αὐτοῖς καὶ τὰς ἐπὶ τῶν προγόνων* 19
*γενομένας ἀντιλήψεις, καὶ τὴν ἐπὶ Σενναχηρεὶμ τῶν ἑκατὸν*
*ὀγδοήκοντα πέντε χιλιάδων ὡς ἀπώλοντο. Καὶ τὴν ἐν τῇ* 20
*Βαβυλωνίᾳ τὴν πρὸς αὐτοὺς Γαλάτας παράταξιν γενομένην,*
*ὡς οἱ πάντες ἐπὶ τὴν χρείαν ἦλθον ὀκτακισχίλιοι σὺν Μακεδόσι*
*τετρακισχιλίοις, τῶν Μακεδόνων ἀπορουμένων, οἱ ὀκτακισχί-*
*λιοι τὰς δώδεκα μυριάδας ἀπώλεσαν διὰ τὴν γενομένην αὐτοῖς*
*ἀπ' οὐρανοῦ βοήθειαν, καὶ ὠφέλειαν πολλὴν ἔλαβον.*

*Ἐφ' οἷς εὐθαρσεῖς αὐτοὺς παραστήσας, καὶ ἑτοίμους ὑπὲρ* 21
*τῶν νόμων καὶ τῆς πατρίδος ἀποθνήσκειν, τετραμερές τι τὸ*
*στράτευμα ἐποίησε· τάξας καὶ τοὺς ἀδελφοὺς αὐτοῦ προη-* 22
*γουμένους ἑκατέρας τάξεως, Σίμωνα καὶ Ἰώσηφον καὶ Ἰωνάθαν,*
*ὑποτάξας ἑκάστῳ χιλίους πρὸς τοῖς πεντακοσίοις, ἔτι δὲ καὶ* 23
*Ἐλεάζαρον, παραγνοὺς τὴν ἱερὰν βίβλον, καὶ δοὺς σύνθημα*
*Θεοῦ βοηθείας, τῆς πρώτης σπείρας αὐτὸς προηγούμενος, συνέ-*
*βαλε τῷ Νικάνορι.*

*Γενομένου δὲ αὐτοῖς τοῦ παντοκράτορος συμμάχου, κατέσ-* 24
*φαξαν τῶν πολεμίων ὑπὲρ τοὺς ἐννακισχιλίους, τραυματίας δὲ*
*καὶ τοῖς μέλεσιν ἀναπήρους τὸ πλεῖστον μέρος τῆς τοῦ Νικά-*
*νορος στρατιᾶς ἐποίησαν, πάντας δὲ φυγεῖν ἠνάγκασαν. Τὰ* 25
*δὲ χρήματα τῶν παραγεγονότων ἐπὶ τὸν ἀγορασμὸν αὐτῶν*
*ἔλαβον· συνδιώξαντες δὲ αὐτοὺς ἐφ' ἱκανὸν, ἀνέλυσαν ὑπὸ τῆς*
*ὥρας συγκλειόμενοι. Ἦν γὰρ ἡ πρὸ τοῦ σαββάτου, δι' ἣν* 26
*αἰτίαν οὐκ ἐμακροθύμησαν κατατρέχοντες αὐτούς.*

*Ὁπλολογήσαντες δὲ αὐτοὺς, καὶ τὰ σκῦλα ἐκδύσαντες τῶν* 27
*πολεμίων, περὶ τὸ σάββατον ἐγίνοντο, περισσῶς εὐλογοῦντες,*
*καὶ ἐξομολογούμενοι τῷ Κυρίῳ τῷ διασώσαντι αὐτοὺς εἰς τὴν*
*ἡμέραν ταύτην, ἀρχὴν ἐλέους τάξαντος αὐτοῖς.*

*Μετὰ δὲ τὸ σάββατον τοῖς ᾐκισμένοις, καὶ ταῖς χήραις,* 28
*καὶ ὀρφανοῖς, μερίσαντες ἀπὸ τῶν σκύλων, τὰ λοιπὰ αὐτοὶ καὶ*
*τὰ παιδία ἐμερίσαντο. Ταῦτα δὲ διαπραξάμενοι, καὶ κοινὴν* 29
*ἱκετείαν ποιησάμενοι, τὸν ἐλεήμονα Κύριον ἠξίουν εἰς τέλος,*
*καταλλαγῆναι τοῖς αὐτοῦ δούλοις.*

*Καὶ τῶν περὶ Τιμόθεον καὶ Βακχίδην συνεριζόντων, ὑπὲρ* 30
*τοὺς δισμυρίους αὐτῶν ἀνεῖλον, καὶ ὀχυρωμάτων ὑψηλῶν εὖ*
*μάλα ἐγκρατεῖς ἐγένοντο· καὶ λάφυρα πλεῖστα ἐμερίσαντο,*
*ἰσομοίρους ἑαυτοὺς καὶ τοῖς ᾐκισμένοις, καὶ ὀρφανοῖς, καὶ*
*χήραις, ἔτι δὲ καὶ πρεσβυτέροις ποιήσαντες. Ὁπλολογήσαν-* 31
*τες δὲ αὐτοὺς, ἐπιμελῶς πάντα συνέθηκαν εἰς τοὺς ἐπικαί-*
*ρους τόπους, τὰ δὲ λοιπὰ τῶν σκύλων ἤνεγκαν εἰς Ἱεροσό-*
*λυμα.*

32 Τὸν δὲ φυλάρχην τῶν περὶ Τιμόθεον ἀνεῖλον, ἀνοσιώτατον
33 ἄνδρα καὶ πολλὰ τοὺς Ἰουδαίους ἐπιλελυπηκότα. Ἐπινίκια
δὲ ἄγοντες ἐν τῇ πατρίδι, τοὺς ἐμπρήσαντας τοὺς ἱεροὺς
πυλῶνας, Καλλισθένην, καί τινας ἄλλους ὑφῆψαν εἰς ἓν
οἰκίδιον πεφευγότας, οἵ τινες ἄξιον τῆς δυσσεβείας ἐκομίσαντο
μισθόν.

34 Ὁ δὲ τρισαλιτήριος Νικάνωρ, ὁ τοὺς χιλίους ἐμπόρους ἐπὶ
35 τὴν πρᾶσιν τῶν Ἰουδαίων ἀγαγὼν, ταπεινωθεὶς ὑπὸ τῶν κατ'
αὐτὸν νομιζομένων ἐλαχίστων εἶναι, τῇ τοῦ Κυρίου βοηθείᾳ,
τὴν δοξικὴν ἀποθέμενος ἐσθῆτα, διὰ τῆς μεσογείου, δραπέτου
τρόπον ἔρημον ἑαυτὸν ποιήσας, ἧκεν εἰς Ἀντιόχειαν, ὑπεράγαν
36 δυσημερήσας ἐπὶ τῇ τοῦ στρατοῦ διαφθορᾷ. Καὶ ὁ τοῖς
Ῥωμαίοις ἀναδεξάμενος φόρον ἀπὸ τῆς τῶν ἐν Ἱεροσολύμοις
αἰχμαλωσίας κατορθώσασθαι, κατήγγελλεν ὑπέρμαχον ἔχειν
τὸν Θεὸν τοὺς Ἰουδαίους, καὶ διὰ τὸν τρόπον τοῦτον ἀτρώτους
εἶναι τοὺς Ἰουδαίους, διὰ τὸ ἀκολουθεῖν τοῖς ὑπ' αὐτοῦ προτε-
ταγμένοις νόμοις.

9 Περὶ δὲ τὸν καιρὸν ἐκεῖνον ἐτύγχανεν Ἀντίοχος ἀναλελυκὼς
2 ἀκόσμως ἐκ τῶν κατὰ τὴν Περσίδα τόπων. Εἰσεληλύθει γὰρ
εἰς τὴν λεγομένην Περσέπολιν, καὶ ἐπεχείρησεν ἱεροσυλεῖν,
καὶ τὴν πόλιν συνέχειν· διὸ δὴ τῶν πληθῶν ὁρμησάντων, ἐπὶ
τὴν τῶν ὅπλων βοήθειαν ἐτράπησαν· καὶ συνέβη τροπωθέντα
τὸν Ἀντίοχον ὑπὸ τῶν ἐγχωρίων, ἀσχήμονα τὴν ἀναζυγὴν
ποιήσασθαι.

3 Ὄντι δὲ αὐτῷ κατ' Ἐκβάτανα, προσέπεσε τὰ κατὰ Νικά-
4 νορα, καὶ τοὺς περὶ Τιμόθεον, γεγονότα. Ἐπαρθεὶς δὲ τῷ
θυμῷ, ᾤετο καὶ τὴν τῶν πεφυγαδευκότων αὐτὸν κακίαν εἰς
τοὺς Ἰουδαίους ἐναπερείσασθαι· διὸ συνέταξε τὸν ἁρματηλάτην
ἀδιαλείπτως ἐλαύνοντα κατανύειν τὴν πορείαν, τῆς ἐξ οὐρα-
νοῦ δὴ κρίσεως συνούσης αὐτῷ· οὕτω γὰρ ὑπερηφάνως εἶπε,
πολυάνδριον Ἰουδαίων Ἱεροσόλυμα ποιήσω παραγενόμενος
ἐκεῖ.

5 Ὁ δὲ πανεπόπτης Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ ἐπάταξεν
αὐτὸν ἀνιάτῳ καὶ ἀοράτῳ πληγῇ· ἄρτι δὲ αὐτοῦ καταλήξαντος
τὸν λόγον, ἔλαβεν αὐτὸν ἀνήκεστος τῶν σπλάγχνων ἀλγηδὼν,
6 καὶ πικραὶ τῶν ἔνδον βάσανοι, πάνυ δικαίως, τὸν πολλαῖς
καὶ ξενιζούσαις συμφοραῖς ἑτέρων σπλάγχνα βασανίσαντα.

7 Ὁ δ' οὐδαμῶς τῆς ἀγερωχίας ἔληγεν· ἔτι δὲ καὶ τῆς ὑπερη-
φανίας ἐπεπλήρωτο, πῦρ πνέων τοῖς θυμοῖς ἐπὶ τοὺς Ἰουδαί-
ους, καὶ κελεύων ἐποξύνειν τὴν πορείαν· συνέβη δὲ καὶ πεσεῖν
αὐτὸν ἀπὸ τοῦ ἅρματος φερομένου ῥοίζῳ, καὶ δυσχερεῖ πτώματι
περιπεσόντα, πάντα τὰ μέλη τοῦ σώματος ἀποστρεβλοῦσθαι.

8 Ὁ δ' ἄρτι δοκῶν τοῖς τῆς θαλάσσης κύμασιν ἐπιτάσσειν,
διὰ τὴν ὑπὲρ ἄνθρωπον ἀλαζονείαν, καὶ πλάστιγγι τὰ τῶν
ὀρέων οἰόμενος ὕψη στήσειν, κατὰ γῆν γενόμενος, ἐν φορείῳ
παρεκομίζετο, φανερὰν τοῦ Θεοῦ πᾶσι τὴν δύναμιν ἐνδεικνύ-
9 μενος· ὥστε καὶ ἐκ τοῦ σώματος τοῦ δυσσεβοῦς σκώληκας
ἀναζεῖν, καὶ ζῶντος ἐν ὀδύναις καὶ ἀλγηδόσι τὰς σάρκας αὐτοῦ
διαπίπτειν, ὑπὸ δὲ τῆς ὀσμῆς αὐτοῦ πᾶν τὸ στρατόπεδον βα-
10 ρύνεσθαι τῇ σαπρίᾳ. Καὶ τὸν μικρῷ πρότερον τῶν οὐρανίων

32 They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways. 33 Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, [and some others] that had set fire upon the holy gates, who had fled into a little house; and they received a reward meet for their wickedness.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews, 35 he was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch, having very great dishonour, for that his host was destroyed. 36 Thus he, that took upon him to make good to the Romans their tribute by means of the captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

About that time came Antiochus with dishonour out of the country of Persia. 2 For he had entered the *city* called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus. 4 Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgment of God now following him. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common burying place of the Jews.

5 But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: for as soon as had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts; 6 and that most justly: for he had tormented other men's bowels with many and strange torments.

7 Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

8 And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of men) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God. 9 So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army. 10 And the man, that thought a little afore

he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge *of himself* by the scourge of God, his pain increasing every moment. 12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.

13 This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus, 14 That the holy city (to the which he was going in haste, to lay it even with the ground, and to make it a common burying place,) he would set at liberty: 15 and as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens: 16 and the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices: 17 yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity: 20 if ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 As for me, I was weak, or else I would have remembered kindly your honour and good will. Returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all: 22 not distrusting mine health, but having great hope to escape this sickness. 23 But considering that even my father, at what time he led an army into the high countries, appointed a successor, 24 to the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son. 27 For I am persuaded that he understanding my mind will favourably and graciously yield to your desires.

28 Thus the murderer and blasphemer

ἄστρων ἅπτεσθαι δοκοῦντα, παρακομίζειν οὐδεὶς ἐδύνατο, διὰ
τὸ τῆς ὀσμῆς ἀφόρητον βάρος.

Ἐνταῦθα οὖν ἤρξατο τὸ πολὺ τῆς ὑπερηφανίας λήγειν 11
ὑποτεθραυσμένος, καὶ εἰς ἐπίγνωσιν ἔρχεσθαι θείᾳ μάστιγι
κατὰ στιγμὴν ἐπιτεινόμενος ταῖς ἀλγηδόσι. Καὶ μηδὲ τῆς 12
ὀσμῆς αὐτοῦ δυνάμενος ἀνέχεσθαι, ταῦτ᾽ ἔφη, δίκαιον ὑπο-
τάσσεσθαι τῷ Θεῷ, καὶ μὴ θνητὸν ὄντα ἰσόθεα φρονεῖν
ὑπερηφανῶς.

Ηὔχετο δὲ ὁ μιαρὸς πρὸς τὸν οὐκέτι αὐτὸν ἐλεήσοντα δεσπό- 13
την, οὕτω λέγων, τὴν μὲν ἁγίαν πόλιν ἣν σπεύδων παρεγίνετο 14
ἰσόπεδον ποιῆσαι, καὶ πολυάνδριον οἰκοδομῆσαι, ἐλευθέραν
ἀναδεῖξαι· τοὺς δὲ Ἰουδαίους οὓς διεγνώκει μηδὲ ταφῆς 15
ἀξιῶσαι, οἰωνοβρώτους δὲ σὺν τοῖς νηπίοις ἐκρίψειν θηρίοις,
πάντας αὐτοὺς ἴσους Ἀθηναίοις ποιήσειν· ὃν δὲ πρότερον 16
ἐσκύλευσεν ἅγιον νεὼν, καλλίστοις ἀναθήμασι κοσμήσειν, καὶ
τὰ ἱερὰ σκεύη πολυπλάσια πάντα ἀποδώσειν, τὰς δὲ ἐπιβαλ-
λούσας πρὸς τὰς θυσίας συντάξεις ἐκ τῶν ἰδίων προσόδων
χορηγήσειν· πρὸς δὲ τούτοις, καὶ Ἰουδαῖον ἔσεσθαι, καὶ 17
πάντα τόπον οἰκητὸν ἐπελεύσεσθαι καταγγέλλοντα τὸ τοῦ
Θεοῦ κράτος.

Οὐδαμῶς δὲ ληγόντων τῶν πόνων, ἐπεληλύθει γὰρ ἐπ᾽ αὐτὸν 18
δικαία ἡ τοῦ Θεοῦ κρίσις, τὰ κατ᾽ αὐτὸν ἀπελπίσας, ἔγραψε
πρὸς τοὺς Ἰουδαίους τὴν ὑπογεγραμμένην ἐπιστολὴν, ἱκετηρίας
τάξιν ἔχουσαν, περιέχουσαν δὲ οὕτως·

Τοῖς χρηστοῖς Ἰουδαίοις τοῖς πολίταις πολλὰ χαίρειν, καὶ 19
ὑγιαίνειν, καὶ εὖ πράττειν, βασιλεὺς καὶ στρατηγὸς Ἀντίοχος.
Εἰ ἔρρωσθε, καὶ τὰ τέκνα καὶ τὰ ἴδια κατὰ γνώμην ἐστὶν 20
ὑμῖν, εὔχομαι μὲν τῷ Θεῷ τὴν μεγίστην χάριν, εἰς οὐρανὸν τὴν
ἐλπίδα ἔχων.

Κἀγὼ δὲ ἀσθενῶς διεκείμην, ὑμῶν τὴν τιμὴν καὶ τὴν 21
εὔνοιαν ἂν ἐμνημόνευον φιλοστόργως· ἐπανάγων ἐκ τῶν περὶ
τὴν Περσίδα τόπων, καὶ περιπεσὼν ἀσθενείᾳ δυσχέρειαν
ἐχούσῃ, ἀναγκαῖον ἡγησάμην φροντίσαι τῆς κοινῆς πάντων
ἀσφαλείας. Οὐκ ἀπογινώσκων τὰ κατ᾽ ἐμαυτὸν, ἀλλὰ ἔχων 22
πολλὴν ἐλπίδα ἐκφεύξεσθαι τὴν ἀσθένειαν, θεωρῶν δὲ ὅτι καὶ 23
ὁ πατὴρ καθ᾽ οὓς καιροὺς εἰς τοὺς ἄνω τόπους ἐστρατοπέδευ-
σεν, ἀνέδειξε τὸν διαδεξόμενον, ὅπως ἐάν τι παράδοξον ἀπο- 24
βαίνῃ, ἢ καὶ προσαγγελθῇ τι δυσχερὲς, εἰδότες οἱ κατὰ τὴν
χώραν ᾧ καταλέλειπται τὰ πράγματα, μὴ ἐπιταράσσωνται·

Πρὸς δὲ τούτοις κατανοῶν τοὺς παρακειμένους δυνάστας, 25
καὶ γειτνιῶντας τῇ βασιλείᾳ τοῖς καιροῖς ἐπέχοντας, προσδε-
χομένους τὸ ἀποβησόμενον, ἀναδέδειχα τὸν υἱόν μου Ἀντίοχον
βασιλέα, ὃν πολλάκις ἀνατρέχων εἰς τὰς ἐπάνω σατραπείας
τοῖς πλείστοις ὑμῶν παρακατετιθέμην καὶ συνίστων· γέγραφα
δὲ πρὸς αὐτὸν τὰ ὑπογεγραμμένα·

Παρακαλῶ οὖν ὑμᾶς καὶ ἀξιῶ, μεμνημένους τῶν εὐεργεσιῶν 26
κοινῇ καὶ κατιδίαν, ἕκαστον συντηρεῖν τὴν οὖσαν εὔνοιαν εἰς
ἐμὲ καὶ τὸν υἱόν μου. Πέπεισμαι γὰρ αὐτὸν ἐπιεικῶς καὶ 27
φιλανθρώπως παρακολουθοῦντα τῇ ἐμῇ προαιρέσει, συμπεριεν-
εχθήσεσθαι ὑμῖν.

Ὁ μὲν οὖν ἀνδροφόνος καὶ βλάσφημος τὰ χείριστα παθὼν, 28

ὡς ἑτέρους διέθηκεν, ἐπὶ ξένης ἐν τοῖς ὄρεσιν οἰκτίστῳ μόρῳ
29 κατέστρεψε τὸν βίον. Παρεκομίζετο δὲ τὸ σῶμα Φίλιππος
ὁ σύντροφος αὐτοῦ· ὃς καὶ διευλαβηθεὶς τὸν υἱὸν Ἀντιόχου,
πρὸς Πτολεμαῖον τὸν Φιλομήτορα εἰς Αἴγυπτον διεκομίσθη.

10 Μακκαβαῖος δὲ καὶ οἱ σὺν αὐτῷ, τοῦ Κυρίου προάγοντος
2 αὐτοὺς, τὸ μὲν ἱερὸν ἐκομίσαντο καὶ τὴν πόλιν, τοὺς δὲ κατὰ
τὴν ἀγορὰν βωμοὺς ὑπὸ τῶν ἀλλοφύλων δεδημιουργημένους,
ἔτι δὲ τεμένη καθεῖλον.

3 Καὶ τὸν νεὼν καθαρίσαντες, ἕτερον θυσιαστήριον ἐποίησαν,
καὶ πυρώσαντες λίθους, καὶ πῦρ ἐκ τούτων λαβόντες, ἀνήνεγκαν
θυσίαν μετὰ διετῆ χρόνον, καὶ θυμίαμα καὶ λύχνους, καὶ τῶν
4 ἄρτων τὴν πρόθεσιν ἐποιήσαντο. Ταῦτα δὲ ποιήσαντες ἠξίω-
σαν τὸν Κύριον πεσόντες ἐπὶ κοιλίαν, μηκέτι περιπεσεῖν
τοιούτοις κακοῖς, ἀλλ᾽ ἐάν ποτε καὶ ἁμάρτωσιν, ὑπ᾽ αὐτοῦ μετ᾽
ἐπιεικείας παιδεύεσθαι, καὶ μὴ βλασφήμοις καὶ βαρβάροις
ἔθνεσι παραδίδοσθαι.

5 Ἐν ᾗ δὲ ἡμέρᾳ ὁ νεὼς ὑπὸ ἀλλοφύλων ἐβεβηλώθη, συνέβη
κατὰ τὴν αὐτὴν ἡμέραν τὸν καθαρισμὸν γενέσθαι τοῦ ναοῦ,
τῇ πέμπτῃ καὶ εἰκάδι τοῦ αὐτοῦ μηνὸς, ὅς ἐστι Χασελεῦ.

6 Καὶ μετ᾽ εὐφροσύνης ἦγον ἡμέρας ὀκτὼ σκηνωμάτων τρό-
πον, μνημονεύοντες ὡς πρὸ μικροῦ χρόνου τὴν τῶν σκηνῶν
ἑορτὴν ἐν τοῖς ὄρεσι καὶ ἐν τοῖς σπηλαίοις θηρίων τρόπον ἦσαν
7 νεμόμενοι. Διὸ θύρσους καὶ κλάδους ὡραίους, ἔτι δὲ φοίνικας
ἔχοντες, ὕμνους ἀνέφερον τῷ εὐοδώσαντι καθαρισθῆναι τὸν
8 ἑαυτοῦ τόπον. Ἐδογμάτισαν δὲ μετὰ κοινοῦ προστάγματος
καὶ ψηφίσματος παντὶ τῷ τῶν Ἰουδαίων ἔθνει κατ᾽ ἐνιαυτὸν
ἄγειν τάσδε τὰς ἡμέρας.

9 Καὶ τὰ μὲν τῆς Ἀντιόχου τοῦ προσαγορευθέντες Ἐπιφανοῦς
τελευτῆς οὕτως εἶχε.

10 Νυνὶ δὲ τὰ κατὰ τὸν Εὐπάτορα Ἀντίοχον, υἱὸν δὲ τοῦ
ἀσεβοῦς γενόμενον, δηλώσομεν, αὐτὰ συντέμνοντες τὰ τῶν
11 πολέμων κακά. Αὐτὸς γὰρ παραλαβὼν βασιλείαν, ἀνέδειξεν
ἐπὶ τῶν πραγμάτων Λυσίαν τινὰ, κοίλης δὲ Συρίας καὶ Φοινίκης
στρατηγὸν πρώταρχον.

12 Πτολεμαῖος γὰρ ὁ καλούμενος Μάκρων τὸ δίκαιον συντηρεῖν
προηγούμενος εἰς τοὺς Ἰουδαίους διὰ τὴν γεγονυῖαν εἰς αὐτοὺς
ἀδικίαν, καὶ ἐπειρᾶτο τὰ πρὸς αὐτοὺς εἰρηνικῶς διεξάγειν.
13 Ὅθεν κατηγορούμενος ὑπὸ τῶν φίλων πρὸς τὸν Εὐπάτορα, καὶ
προδότης παρέκαστα ἀκούων, διὰ τὸ τὴν Κύπρον ἐμπιστευθέντα
ὑπὸ τοῦ Φιλομήτορος ἐκλιπεῖν, καὶ πρὸς Ἀντίοχον τὸν Ἐπιφανῆ
ἀναχωρῆσαι, μήτ᾽ εὐγενῆ τὴν ἐξουσίαν ἔχων, ὑπ᾽ ἀθυμίας
φαρμακεύσας ἑαυτὸν ἐξέλιπε τὸν βίον.

14 Γοργίας δὲ γενόμενος στρατηγὸς τῶν τόπων, ἐξενοτρόφει,
15 καὶ παρέκαστα πρὸς τοὺς Ἰουδαίους ἐπολεμοτρόφει. Ὁμοῦ
δὲ τούτῳ καὶ οἱ Ἰδουμαῖοι ἐγκρατεῖς ἐπικαίρων ὀχυρωμάτων
ὄντες, ἐγύμναζον τοὺς Ἰουδαίους, καὶ τοὺς φυγαδευθέντας ἀπὸ
Ἱεροσολύμων προσλαβόμενοι πολεμοτροφεῖν ἐπεχείρουν.

16 Οἱ δὲ περὶ τὸν Μακκαβαῖον ποιησάμενοι λιτανείαν, καὶ ἀξιώ-
σαντες τὸν Θεὸν σύμμαχον αὐτοῖς γενέσθαι, ἐπὶ τὰ τῶν Ἰδου-
17 μαίων ὀχυρώματα ὥρμησαν, οἷς καὶ προσβαλόντες εὐρώστως,

having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains. 29 And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city: 2 but the altars which the heathen had built in the open street, and also the chapels, they pulled down.

3 And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread. 4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth *day* of the same month, which is Casleu.

6 And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts. 7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place. 8 They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars. 11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and *appointed him* chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them. 13 Whereupon being accused of *the king's* friends before Eupator, and called traitor at every word, because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

14 But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews; 15 and therewithal the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans, 17 and assaulting them strongly,

they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to *sustain* the siege, 19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

20 Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape. 21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them. 22 So he slew those that were found traitors, and immediately took the two castles. 23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms. 25 But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth, 26 and fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth. 27 So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

28 Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage leader of their battle.

29 But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews, 30 and took Maccabeus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed. 31 And there were slain *of footmen* twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a very strong hold, called Gazara, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress courageously four days. 34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

35 Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blas-

ἐγκρατεῖς ἐγένοντο τῶν τόπων, πάντας τε τοὺς ἐπὶ τῷ τείχει
μαχομένους ἠμύναντο· κατέσφαζον δὲ τοὺς ἐμπίπτοντας, ἀνεῖλον
δὲ οὐχ ἧττον τῶν δισμυρίων.

Συμφυγόντων δὲ οὐκ ἔλαττον τῶν ἐννακισχιλίων εἰς δύο 18
πύργους ὀχυροὺς εὖ μάλα, καὶ πάντα τὰ πρὸς πολιορκίαν
ἔχοντας, ὁ Μακκαβαῖος εἰς ἐπείγοντας τόπους ἀπολιπὼν 19
Σίμωνα καὶ Ἰώσηφον, ἔτι δὲ καὶ Ζακχαῖον καὶ τοὺς σὺν αὐτῷ
ἱκανοὺς πρὸς τὴν τούτων πολιορκίαν, αὐτὸς ἐχωρίσθη.

Οἱ δὲ περὶ τὸν Σίμωνα φιλαργυρήσαντες ὑπό τινων τῶν ἐν 20
τοῖς πύργοις ἐπείσθησαν ἀργυρίῳ· ἑπτάκις δὲ μυριάδας δραχμὰς
λαβόντες, εἴασάν τινας διαῤῥυῆναι. Προσαγγελθέντος δὲ τῷ 21
Μακκαβαίῳ περὶ τοῦ γεγονότος, συναγαγὼν τοὺς ἡγουμένους
τοῦ λαοῦ, κατηγόρησεν ὡς ἀργυρίου πεπράκασι τοὺς ἀδελφοὺς,
τοὺς πολεμίους κατ᾽ αὐτῶν ἀπολύσαντες. Τούτους μὲν οὖν 22
προδότας γενομένους ἀπέκτεινε, καὶ παραχρῆμα τοὺς δύο
πύργους κατελάβετο. Τοῖς δὲ ὅπλοις τὰ πάντα ἐν ταῖς χερσὶν 23
εὐοδούμενος, ἀπώλεσεν ἐν τοῖς δυσὶν ὀχυρώμασι πλείους τῶν
δισμυρίων.

Τιμόθεος δὲ ὁ πρότερον ἡττηθεὶς ὑπὸ τῶν Ἰουδαίων, συν- 24
αγαγὼν ξένας δυνάμεις παμπληθεῖς, καὶ τοὺς τῆς Ἀσίας γενο-
μένους ἵππους συναθροίσας οὐκ ὀλίγους, παρῆν ὡς δοριάλωτον
ληψόμενος τὴν Ἰουδαίαν. Οἱ δὲ περὶ τὸν Μακκαβαῖον, 25
συνεγγίζοντος αὐτοῦ, πρὸς ἱκετείαν τοῦ Θεοῦ ἐτράπησαν, γῇ
τὰς κεφαλὰς καταπάσαντες, καὶ τὰς ὀσφύας σάκκοις ζώσαντες,
ἐπὶ τὴν ἀπέναντι τοῦ θυσιαστηρίου κρηπῖδα προσπεσόντες, 26
ἠξίουν ἵλεων αὐτοῖς γενόμενον ἐχθρεῦσαι τοῖς ἐχθροῖς αὐτῶν,
καὶ ἀντικεῖσθαι τοῖς ἀντικειμένοις, καθὼς ὁ νόμος διασαφεῖ.
Γενόμενοι δὲ ἀπὸ τῆς δεήσεως, ἀναλαβόντες τὰ ὅπλα, προῆγον 27
ἀπὸ τῆς πόλεως ἐπὶ πλεῖον· συνεγγίσαντες δὲ τοῖς πολεμίοις,
ἐφ᾽ ἑαυτῶν ἦσαν.

Ἄρτι δὲ τῆς ἀνατολῆς διαδεχομένης, προσέβαλον ἑκάτεροι· 28
οἱ μὲν ἔγγυον ἔχοντες εὐημερίας καὶ νίκης μετ᾽ ἀρετῆς τὴν ἐπὶ
τὸν Κύριον καταφυγὴν, οἱ δὲ καθηγεμόνα τῶν ἀγώνων ταττό-
μενοι τὸν θυμόν.

Γενομένης δὲ καρτερᾶς μάχης, ἐφάνησαν τοῖς ὑπεναντίοις ἐξ 29
οὐρανοῦ ἐφ᾽ ἵππων χρυσοχαλίνων ἄνδρες πέντε διαπρεπεῖς, καὶ
ἀφηγούμενοι τῶν Ἰουδαίων οἱ δύο, καὶ τὸν Μακκαβαῖον μέσον 30
λαβόντες, καὶ σκεπάζοντες ταῖς ἑαυτῶν πανοπλίαις, ἄτρωτον
διεφύλαττον· εἰς δὲ τοὺς ὑπεναντίους τοξεύματα καὶ κεραυνοὺς
ἐξεῤῥίπτουν· διὸ συγχυθέντες ἀορασίᾳ, κατεκόπτοντο ταραχῆς
πεπληρωμένοι. Κατεσφάγησαν δὲ δισμύριοι πρὸς τοῖς πεντα- 31
κοσίοις, ἱππεῖς δὲ ἑξακόσιοι.

Αὐτὸς δὲ ὁ Τιμόθεος συνέφυγεν εἰς Γάζαρα λεγόμενον ὀχύ- 32
ρωμα, εὖ μάλα φρούριον, στρατηγοῦντος ἐκεῖ Χαιρέου.

Οἱ δὲ περὶ τὸν Μακκαβαῖον ἄσμενοι περιεκάθισαν τὸ φρού- 33
ριον ἡμέρας τέσσαρας. Οἱ δὲ ἔνδον τῇ ἐρυμνότητι τοῦ τόπου 34
πεποιθότες, ὑπεράγαν ἐβλασφήμουν, καὶ λόγους ἀθεμίτους
προΐοντο.

Ὑποφαινούσης δὲ τῆς πέμπτης ἡμέρας, εἴκοσι νεανίαι τῶν 35
περὶ τὸν Μακκαβαῖον πυρωθέντες τοῖς θυμοῖς διὰ τὰς βλασφη-

*μίας, προσβαλόντες τῷ τείχει, ἀῤῥενωδῶς καὶ θηριώδει θυμῷ*
36 *τὸν ἐμπίπτοντα ἔκοπτον, ἕτεροι δὲ ὁμοίως προσαναβάντες ἐν*
*τῷ περισπασμῷ πρὸς τοὺς ἔνδον, ἐνεπίμπρων τοὺς πύργους, καὶ*
*πυρὰς ἀνάψαντες ζῶντας τοὺς βλασφήμους κατέκαιον· οἱ δὲ*
*τὰς πύλας διέκοπτον, εἰσδεξάμενοι δὲ τὴν λοιπὴν τάξιν, προ-*
37 *κατελάβοντο τὴν πόλιν, καὶ τὸν Τιμόθεον ἀποκεκρυμμένον ἔν*
*τινι λάκκῳ κατέσφαξαν, καὶ τὸν τούτου ἀδελφὸν Χαιρέαν, καὶ*
*τὸν Ἀπολλοφάνη.*

38 *Ταῦτα δὲ διαπραξάμενοι, μεθ' ὕμνων καὶ ἐξομολογήσεων*
*εὐλόγουν τῷ Κυρίῳ τῷ μεγάλως εὐεργετοῦντι τὸν Ἰσραὴλ, καὶ*
*τὸ νῖκος αὐτοῖς διδόντι.*

11 *Μετ' ὀλίγον δὲ παντελῶς χρόνον Λυσίας ἐπίτροπος τοῦ*
*βασιλέως καὶ συγγενὴς, καὶ ἐπὶ τῶν πραγμάτων, λίαν βαρέως*
2 *φέρων ἐπὶ τοῖς γεγονόσι, συναθροίσας περὶ τὰς ὀκτὼ μυριάδας*
*καὶ τὴν ἵππον πᾶσαν, παρεγένετο ἐπὶ τοὺς Ἰουδαίους, λογιζό-*
3 *μενος τὴν μὲν πόλιν Ἕλλησιν οἰκητήριον ποιήσειν, τὸ δὲ ἱερὸν*
*ἀργυρολόγητον καθὼς τὰ λοιπὰ τῶν ἐθνῶν τεμένη, πρατὴν δὲ*
4 *τὴν ἀρχιερωσύνην κατ' ἔτος ποιήσειν, οὐδαμῶς ἐπιλογιζόμενος*
*τὸ τοῦ Θεοῦ κράτος, πεφρενωμένος δὲ ταῖς μυριάσι τῶν πεζῶν*
*καὶ ταῖς χιλιάσι τῶν ἱππέων καὶ τοῖς ἐλέφασι τοῖς ὀγδοήκοντα.*

5 *Εἰσελθὼν δὲ εἰς τὴν Ἰουδαίαν, καὶ συνεγγίσας τῷ Βαιθ-*
*σούρᾳ, ὄντι μὲν ἐρυμνῷ χωρίῳ, ἀπὸ δὲ Ἱεροσολύμων ἀπέχοντι*
*ὡσεὶ σταδίους πέντε, τοῦτο ἔθλιβεν.*

6 *Ὡς δὲ μετέλαβον οἱ περὶ τὸν Μακκαβαῖον πολιορκοῦντα*
*αὐτὸν τὰ ὀχυρώματα, μετ' ὀδυρμῶν καὶ δακρύων ἱκέτευον σὺν*
*τοῖς ὄχλοις τὸν Κύριον, ἀγαθὸν ἄγγελον ἀποστεῖλαι πρὸς*
7 *σωτηρίαν τῷ Ἰσραήλ. Αὐτὸς δὲ πρῶτος ὁ Μακκαβαῖος ἀνα-*
*λαβὼν τὰ ὅπλα προετρέψατο τοὺς ἄλλους, ἅμα αὐτῷ δια-*
*κινδυνεύοντας, ἐπιβοηθεῖν τοῖς ἀδελφοῖς αὐτῶν· ὁμοῦ δὲ καὶ*
*προθύμως ἐξώρμησαν.*

8 *Αὐτόθι δὲ καὶ πρὸς τοῖς Ἱεροσολύμοις ὄντων, ἐφάνη προ-*
*ηγούμενος αὐτῶν ἔφιππος ἐν λευκῇ ἐσθῆτι, πανοπλίαν χρυσῆν*
9 *κραδαίνων. Ὁμοῦ δὲ πάντες εὐλόγησαν τὸν ἐλεήμονα Θεὸν,*
*καὶ ἐπεῤῥώσθησαν ταῖς ψυχαῖς, οὐ μόνον ἀνθρώπους ἀλλὰ καὶ*
*θῆρας τοὺς ἀγριωτάτους, καὶ σιδηρᾶ τείχη τιτρώσκειν ὄντες*
10 *ἕτοιμοι. Προσῆγον ἐν διασκευῇ τὸν ἀπ' οὐρανοῦ σύμμαχον*
11 *ἔχοντες, ἐλεήσαντος αὐτοὺς τοῦ Κυρίου. Λεοντηδὸν δὲ ἐντινά-*
*ξαντες εἰς τοὺς πολεμίους, κατέστρωσαν αὐτῶν χιλίους πρὸς*
*τοῖς μυρίοις, ἱππεῖς δὲ ἑξακοσίους πρὸς τοῖς χιλίοις· τοὺς δὲ*
12 *πάντας ἠνάγκασαν φυγεῖν. Οἱ πλείονες δὲ αὐτῶν τραυματίαι*
*γυμνοὶ διεσώθησαν· καὶ αὐτὸς δὲ ὁ Λυσίας αἰσχρῶς φεύγων*
*διεσώθη.*

13 *Οὐκ ἄνους δὲ ὑπάρχων, πρὸς ἑαυτὸν ἀντιβάλλων τὸ γεγονὸς*
*περὶ ἑαυτὸν ἐλάσσωμα, καὶ συννοήσας ἀνικήτους εἶναι τοὺς*
*Ἑβραίους, τοῦ πάντα δυναμένου Θεοῦ συμμαχοῦντος αὐτοῖς,*
14 *προσαποστείλας ἔπεισε συλλύσεσθαι ἐπὶ πᾶσι τοῖς δικαίοις·*
*καὶ διότι καὶ τὸν βασιλέα πείσειν φίλον αὐτοῖς ἀναγκάζειν*
15 *γενέσθαι. Ἐπένευσε δὲ ὁ Μακκαβαῖος ἐπὶ πᾶσιν οἷς ὁ Λυσίας*
*παρεκάλει τοῦ συμφέροντος φροντίζων· ὅσα γὰρ ὁ Μακκαβαῖος*
*ἐπέδωκε τῷ Λυσίᾳ διὰ γραπτῶν περὶ τῶν Ἰουδαίων, συνεχώρη-*
*σεν ὁ βασιλεύς.*

16 *Ἦσαν γὰρ αἱ γεγραμμέναι τοῖς Ἰουδαίοις ἐπιστολαὶ παρὰ*

phemies, assaulted the wall manly, and with
a fierce courage killed all that they met
withal. 36 Others likewise ascending after
them, whiles they were busied with them
that were within, burnt the towers, and
kindling fires burnt the blasphemers alive;
and others broke open the gates, and,
having received in the rest of the army,
took the city, 37 and killed Timotheus, that
was hid in a certain pit, and Chereas his
brother, with Apollophanes.

38 When this was done, they praised the
Lord with psalms and thanksgiving, who
had done so great things for Israel, and
given them the victory.

Not long after this, Lysias the king's pro-
tector and cousin, who also managed the
affairs, took sore displeasure for the things
that were done. 2 And when he had gather-
ed about fourscore thousand with all the
horsemen, he came against the Jews, think-
ing to make the city an habitation of the
Gentiles, 3 and to make a gain of the temple,
as of the other chapels of the heathen, and
to set the high priesthood to sale every
year: 4 not at all considering the power of
God, but puffed up with his ten thousands
of footmen, and his thousands of horsemen,
and his fourscore elephants.

5 So he came to Judea, and drew near to
Bethsura, which was a strong town, but
distant from Jerusalem about five furlongs
and he laid sore siege unto it.

6 Now when they that were with Macca-
beus heard that he besieged the holds, they
and all the people with lamentation and
tears besought the Lord that he would send
a good angel to deliver Israel. 7 Then Mac-
cabeus himself first of all took weapons, ex-
horting the other that they would jeopard
themselves together with him to help their
brethren: so they went forth together with
a willing mind.

8 And as they were at Jerusalem, there
appeared before them on horseback one in
white clothing, shaking his armour of gold.
9 Then they praised the merciful God all to-
gether, and took heart, insomuch that they
were ready not only to fight with men,
but with most cruel beasts, and to pierce
through walls of iron. 10 Thus they marched
forward in their armour, having an helper
from heaven: for the Lord was merciful
unto them. 11 And giving a charge upon
their enemies like lions, they slew eleven
thousand *footmen*, and sixteen hundred
horsemen, and put all the other to flight.
12 Many of them also being wounded escaped
naked; and Lysias himself fled away shame-
fully, and so escaped.

13 Who, as he was a man of understand-
ing, casting with himself what loss he had
had, and considering that the Hebrews
could not be overcome, because the Al-
mighty God helped them, he sent unto
them, 14 and persuaded them to agree to all
reasonable *conditions*, and *promised* that he
would persuade the king that he must
needs be a friend unto them. 15 Then
Maccabeus consented to all that Lysias
desired, being careful of the common good;
and whatsoever Maccabeus wrote unto Ly-
sias concerning the Jews, the king granted
it.

16 For there were letters written unto the

Jews from Lysias to this effect: Lysias unto the people of the Jews *sendeth* greeting: 17 John and Absalon, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof. 18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be. 19 If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good. 20 But of the particulars I have given order both to these, and the other that came from me, to commune with you. 21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of *the month* Dioscorinthius.

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias *sendeth* greeting: 23 since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs. 24 We understand also that the Jews would not consent to our father, for to be brought unto the customs of the Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws. 25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers. 26 Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus *sendeth* greeting unto the council, and the rest of the Jews; 28 If ye fare well, we have our desire; we are also in good health. 29 Menelaus declared unto us, that your desire was to return home, and to follow your own business: 30 wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security. 31 And the Jews shall use their own kind of meats and laws, as before: and none of them any manner of ways shall be molested for things ignorantly done. 32 I have sent also Menelaus, that he may comfort you. 33 Fare ye well. In the hundred forty and eighth year, *and* the fifteenth *day* of *the month* Xanthicus.

34 The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus Manlius, ambassadors of the Romans, *send* greeting unto the people of the Jews. 35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased. 36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch. 37 Therefore send some with speed, that we may know what is your mind. 38 Farewell. This hundred and eight and fortieth year, the fifteenth day of *the month* Xanthicus.

When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry. 2 But of the governors of several places, Timotheus, and Apol-

μὲν Λυσίου περιέχουσαι τὸν τρόπον τοῦτον· Λυσίας τῷ πλήθει
τῶν Ἰουδαίων χαίρειν. Ἰωάννης καὶ Ἀβεσσαλὼμ οἱ πεμφθέν- 17
τες παρ' ὑμῶν, ἐπιδόντες τὸν ὑπογεγραμμένον χρηματισμὸν,
ἠξίουν περὶ τῶν δι' αὐτοῦ σημαινομένων. Ὅσα μὲν οὖν 18
ἔδει καὶ τῷ βασιλεῖ προσενεχθῆναι διεσάφησα, ἃ δὲ ἦν ἐνδε-
χόμενα, συνεχώρησεν. Ἐὰν μὲν οὖν συντηρήσητε τὴν εἰς τὰ 19
πράγματα εὔνοιαν, καὶ εἰς τὸ λοιπὸν πειράσομαι παραίτιος
ὑμῖν ἀγαθῶν γενέσθαι. Ὑπὲρ δὲ τῶν κατὰ μέρος ἐντέταλμαι 20
τούτοις τε καὶ τοῖς παρ' ἐμοῦ διαλεχθῆναι ὑμῖν. Ἔρρωσθε· 21
ἔτους ἑκατοστοῦ τεσσαρακοστοῦ ὀγδόου, Διοσκορινθίου εἰκοστῇ
τετάρτῃ.

Ἡ δὲ τοῦ βασιλέως ἐπιστολὴ περιεῖχεν οὕτως· βασιλεὺς 22
Ἀντίοχος τῷ ἀδελφῷ Λυσίᾳ χαίρειν. Τοῦ πατρὸς ἡμῶν εἰς 23
θεοὺς μεταστάντος, βουλόμενοι τοὺς ἐκ τῆς βασιλείας ἀταρά-
χους ὄντας γενέσθαι πρὸς τὴν τῶν ἰδίων ἐπιμέλειαν, ἀκηκοότες 24
τοὺς Ἰουδαίους μὴ συνευδοκοῦντας τῇ τοῦ πατρὸς ἐπὶ τὰ
Ἑλληνικὰ μεταθέσει, ἀλλὰ τὴν ἑαυτῶν ἀγωγὴν αἱρετίζοντας,
καὶ διὰ τοῦτο ἀξιοῦντας συγχωρηθῆναι αὐτοῖς τὰ νόμιμα αὐτῶν·
Αἱρούμενοι οὖν καὶ τοῦτο τὸ ἔθνος ἐκτὸς ταραχῆς εἶναι, κρίνο- 25
μεν τό, τε ἱερὸν αὐτοῖς ἀποκατασταθῆναι, καὶ πολιτεύεσθαι
κατὰ τὰ ἐπὶ τῶν προγόνων αὐτῶν ἔθη. Εὖ οὖν ποιήσεις δια- 26
πεμψάμενος πρὸς αὐτοὺς καὶ δοὺς δεξιὰς, ὅπως εἰδότες τὴν
ἡμετέραν προαίρεσιν, εὔθυμοί τε ὦσι, καὶ ἡδέως διαγίνωνται
πρὸς τὴν τῶν ἰδίων ἀντίληψιν.

Πρὸς δὲ τὸ ἔθνος ἡ τοῦ βασιλέως ἐπιστολὴ τοιαύτη ἦν· 27
βασιλεὺς Ἀντίοχος τῇ γερουσίᾳ τῶν Ἰουδαίων καὶ τοῖς ἄλλοις
Ἰουδαίοις χαίρειν. Εἰ ἔρρωσθε, εἴη ἂν ὡς βουλόμεθα· καὶ 28
αὐτοὶ δὲ ὑγιαίνομεν. Ἐνεφάνισεν ἡμῖν ὁ Μενέλαος βούλε- 29
σθαι κατελθόντας ὑμᾶς γίνεσθαι πρὸς τοῖς ἰδίοις. Τοῖς οὖν 30
καταπορευομένοις μέχρι τριακάδος Ξανθικοῦ ὑπάρξει δεξιὰ
μετὰ τῆς ἀδείας, χρῆσθαι τοὺς Ἰουδαίους τοῖς ἑαυτῶν δαπανή- 31
μασι καὶ νόμοις καθὰ καὶ τὸ πρότερον, καὶ οὐδεὶς αὐτῶν κατ'
οὐδένα τρόπον παρενοχληθήσεται περὶ τῶν ἠγνοημένων. Πέ- 32
πομφα δὲ καὶ τὸν Μενέλαον παρακαλέσοντα ὑμᾶς. Ἔρρωσθε· 33
ἔτους ἑκατοστοῦ τεσσαρακοστοῦ ὀγδόου, Ξανθικοῦ πέμπτῃ καὶ
δεκάτῃ.

Ἔπεμψαν δὲ καὶ οἱ Ῥωμαιοὶ πρὸς αὐτοὺς ἐπιστολὴν ἔχου- 34
σαν οὕτως· Κόϊντος Μέμμιος, Τίτος Μάνλιος, πρεσβύται
Ῥωμαίων, τῷ δήμῳ τῶν Ἰουδαίων χαίρειν. Ὑπὲρ ὧν Λυσίας 35
ὁ συγγενὴς τοῦ βασιλέως συνεχώρησεν ὑμῖν, καὶ ἡμεῖς συνευ-
δοκοῦμεν. Ἃ δὲ ἔκρινε προσανενεχθῆναι τῷ βασιλεῖ, πέμψατέ 36
τινα παραχρῆμα ἐπισκεψάμενοι περὶ τούτων, ἵνα ἐκθῶμεν ὡς
καθήκει ὑμῖν· ἡμεῖς γὰρ προσάγομεν πρὸς Ἀντιόχειαν. Διὸ 37
σπεύσατε, καὶ πέμψατέ τινας, ὅπως καὶ ἡμεῖς ἐπιγνῶμεν ὁποίας
ἐστὲ γνώμης. Ὑγιαίνετε· ἔτους ἑκατοστοῦ τεσσαρακοστοῦ 38
ὀγδόου, Ξανθικοῦ πέμπτῃ καὶ δεκάτῃ.

Γενομένων τῶν συνθηκῶν τούτων, ὁ μὲν Λυσίας ἀπῄει πρὸς 12
τὸν βασιλέα, οἱ δὲ Ἰουδαῖοι περὶ τὴν γεωργίαν ἐγίνοντο. Τῶν 2
δὲ κατὰ τόπον στρατηγῶν Τιμόθεος καὶ Ἀπολλώνιος ὁ τοῦ

Γενναίου, ἔτι δὲ Ἱερώνυμος καὶ Δημοφῶν, πρὸς δὲ τούτοις
Νικάνωρ ὁ Κυπριάρχης, οὐκ εἴων αὐτοὺς εὐσταθεῖς, καὶ τὰ τῆς
ἡσυχίας ἄγειν.

3 Ἰοππῖται δὲ τηλικοῦτο συνετέλεσαν τὸ δυσσέβημα· παρα-
καλέσαντες τοὺς σὺν αὐτοῖς οἰκοῦντας Ἰουδαίους ἐμβῆναι εἰς
τὰ παρασταθέντα ὑπ' αὐτῶν σκάφη σὺν γυναιξὶ καὶ τέκνοις,
4 ὡς μηδεμιᾶς ἐνεστώσης πρὸς αὐτοὺς δυσμενείας, κατὰ δὲ τὸ
κοινὸν τῆς πόλεως ψήφισμα, καὶ τούτων ἐπιδεξαμένων ὡς ἂν
εἰρηνεύειν θελόντων, καὶ μηδὲν ὕποπτον ἐχόντων, ἐπαναχθέντας
αὐτοὺς ἐβύθισαν, ὄντας οὐκ ἔλαττον τῶν διακοσίων.

5 Μεταλαβὼν δὲ Ἰούδας τὴν γεγονυῖαν εἰς τοὺς ὁμοεθνεῖς
6 ὠμότητα, παραγγείλας τοῖς περὶ αὐτὸν ἀνδράσι, καὶ ἐπικαλε-
σάμενος τὸν δίκαιον κριτὴν Θεὸν, παρεγένετο ἐπὶ τοὺς μιαιφό-
νους τῶν ἀδελφῶν· καὶ τὸν μὲν λιμένα νύκτωρ ἐνέπρησε, καὶ
τὰ σκάφη κατέφλεξε, τοὺς δὲ ἐκεῖ συμφυγόντας ἐξεκέντησε.
7 Τοῦ δὲ χωρίου συγκλεισθέντος, ἀνέλυσεν, ὡς πάλιν ἥξων καὶ
τὸ σύμπαν τῶν Ἰοππιτῶν ἐκριζῶσαι πολίτευμα.

8 Μεταλαβὼν δὲ καὶ τοὺς ἐν Ἰαμνείᾳ τὸν αὐτὸν ἐπιτελεῖν
9 βουλομένους τρόπον τοῖς παροικοῦσιν Ἰουδαίοις, καὶ τοῖς
Ἰαμνίταις νυκτὸς ἐπιβαλὼν, ὑφῆψε τὸν λιμένα σὺν τῷ στόλῳ,
ὥστε φαίνεσθαι τὰς αὐγὰς τοῦ φέγγους εἰς τὰ Ἱεροσόλυμα,
σταδίων ὄντων διακοσίων τεσσαράκοντα.

10 Ἐκεῖθεν δὲ ἀποσπασθέντων σταδίους ἐννέα, ποιουμένων τὴν
πορείαν ἐπὶ τὸν Τιμόθεον, προσέβαλον Ἄραβες αὐτῷ οὐκ
11 ἐλάττους τῶν πεντακισχιλίων, ἱππεῖς δὲ πεντακόσιοι. Γενο-
μένης δὲ καρτερᾶς μάχης, καὶ τῶν περὶ τὸν Ἰούδαν διὰ τὴν
παρὰ τοῦ Θεοῦ βοήθειαν εὐημερησάντων, ἐλαττωθέντες οἱ
Νομάδες Ἄραβες ἠξίουν δοῦναι τὸν Ἰούδαν δεξιὰν αὐτοῖς,
ὑπισχνούμενοι καὶ βοσκήματα δώσειν, καὶ ἐν τοῖς λοιποῖς
ὠφελήσειν αὐτούς.

12 Ἰούδας δὲ ὑπολαβὼν ὡς ἀληθῶς ἐν πολλοῖς αὐτοὺς χρησί-
μους, ἐπεχώρησεν εἰρήνην ἄξειν πρὸς αὐτούς· καὶ λαβόντες
δεξιὰς, εἰς τὰς σκηνὰς αὐτῶν ἐχωρίσθησαν.

13 Ἐπέβαλε δὲ καὶ ἐπί τινα πόλιν γεφυροῦν ὀχυρὰν καὶ τείχεσι
περιπεφραγμένην, καὶ παμμιγέσιν ἔθνεσι κατοικουμένην, ὄνομα
14 δὲ Κάσπιν. Οἱ δ' ἔνδον πεποιθότες τῇ τῶν τειχέων ἐρυμνότητι,
τῇ τε τῶν βρωμάτων παραθέσει, ἀναγωγότερον ἐχρῶντο, τοῖς
περὶ τὸν Ἰούδαν λοιδοροῦντες, καὶ προσέτι βλασφημοῦντες,
15 καὶ λαλοῦντες ἃ μὴ θέμις. Οἱ δὲ περὶ τὸν Ἰούδαν ἐπικαλεσά-
μενοι τὸν μέγαν τοῦ κόσμου δυνάστην, τὸν ἄτερ κριῶν καὶ
μηχανῶν ὀργανικῶν κατακρημνίσαντα τὴν Ἱεριχὼ κατὰ τοὺς
16 Ἰησοῦ χρόνους, ἐνέσεισαν θηριωδῶς τῷ τείχει. Καταλαβό-
μενοί τε τὴν πόλιν τῇ τοῦ Θεοῦ θελήσει, ἀμυθήτους ἐποιήσαντο
σφαγὰς, ὥστε τὴν παρακειμένην λίμνην τὸ πλάτος ἔχουσαν
σταδίων δύο, καταῤῥυτον αἵματι πεπληρωμένην φαίνεσθαι.

17 Ἐκεῖθεν δὲ ἀποσπάσαντες σταδίους ἑπτακοσίους πεντήκοντα
διήνυσαν εἰς τὸν Χάρακα, πρὸς τοὺς λεγομένους Τουβιήνους
18 Ἰουδαίους. Καὶ Τιμόθεον μὲν ἐπὶ τῶν τόπων οὐ κατέλαβον,
ἄπρακτόν τε ἀπὸ τῶν τόπων ἐκλελυκότα, καταλελοιπότα δὲ

lonius the *son* of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet, and live in peace.

3 The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt. 4 Who accepted of it according to the common decree of the city, as being desirous to live in peace and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him *to make them ready*. 6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew. 7 And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppe.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them, 9 he came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand *men on foot* and five hundred horsemen of the Arabians set upon him. 11 Whereupon there was a very sore battle; but Judas' side by the help of God got the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis. 14 But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken. 15 Wherefore Judas with his company, calling upon the great Lord of the world, who without any rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls, 16 and took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni. 18 But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence,

having left a very strong garrison in a certain hold. 19 Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him that seeth all things, fled amain, one running this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords. 23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded. 25 So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts. 28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem. 30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity; 31 they gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the *feast*, called Pentecost, they went forth against Gorgias the governor of Idumea, 33 who came out with three thousand men of foot and four hundred horsemen. 34 And it happened that in their fighting together a few of the Jews were slain. 35 At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias,

*φρουρὰν· ἔν τινι τόπῳ, καὶ μάλα ὀχυράν. Δωσίθεος δὲ καὶ* 19
*Σωσίπατρος τῶν περὶ τὸν Μακκαβαῖον ἡγεμόνων, ἐξοδεύσαντες*
*ἀπώλεσαν τοὺς ὑπὸ Τιμοθέου καταλειφθέντας ἐν τῷ ὀχυρώματι*
*πλείους τῶν μυρίων ἀνδρῶν.*

*Ὁ δὲ Μακκαβαῖος διατάξας τὴν ἑαυτοῦ στρατιὰν σπειρηδὸν,* 20
*κατέστησεν αὐτοὺς ἐπὶ τῶν σπειρῶν, καὶ ἐπὶ τὸν Τιμόθεον*
*ὥρμησεν ἔχοντα περὶ αὐτὸν μυριάδας δώδεκα πεζῶν, ἱππεῖς δὲ*
*χιλίους πρὸς τοῖς πεντακοσίοις.*

*Τὴν δὲ ἔφοδον μεταλαβὼν Ἰούδα, ὁ Τιμόθεος προεξαπέ-* 21
*στειλε τὰς γυναῖκας, καὶ τὰ τέκνα, καὶ τὴν ἄλλην ἀποσκευὴν*
*εἰς τὸ λεγόμενον Καρνίον· ἦν γὰρ δυσπολιόρκητον καὶ δυσ-*
*πρόσιτον τὸ χωρίον διὰ τὴν τῶν πάντων τῶν τόπων στενότητα.*

*Ἐπιφανείσης δὲ τῆς Ἰούδα σπείρας πρώτης, καὶ γενομένου* 22
*δέους ἐπὶ τοὺς πολεμίους, φόβου τε ἐκ τῆς τοῦ πάντα ἐφορῶν-*
*τος ἐπιφανείας γενομένου ἐπ᾽ αὐτοὺς, εἰς φυγὴν ὥρμησαν*
*ἄλλος ἀλλαχῃ φερόμενος, ὥστε πολλάκις ὑπὸ τῶν ἰδίων*
*βλάπτεσθαι, καὶ ταῖς τῶν ξιφῶν ἀκμαῖς ἀναπείρεσθαι.*
*Ἐποιεῖτο δὲ τὸν διωγμὸν εὐτονώτερον Ἰούδας, συγκεντῶν τοὺς* 23
*ἀλιτηρίους, διέφθειρέ τε εἰς μυριάδας τρεῖς ἀνδρῶν.*

*Αὐτὸς δὲ ὁ Τιμόθεος ἐμπεσὼν τοῖς περὶ τὸν Δωσίθεον καὶ* 24
*Σωσίπατρον, ἠξίου μετὰ πολλῆς γοητείας ἐξαφεῖναι σῶον*
*αὐτόν· διὰ τὸ πλειόνων μὲν γονεῖς, ὧν δὲ ἀδελφοὺς ἔχειν, καὶ*
*τούτους ἀλογηθῆναι συμβήσεται, εἰ ἀποθάνοι. Πιστώσαντος* 25
*δὲ αὐτοῦ διὰ πλειόνων τὸν ὁρισμὸν ἀποκαταστήσειν τούτους*
*ἀπημάντους, ἀπέλυσαν αὐτὸν ἕνεκα τῆς τῶν ἀδελφῶν σωτηρίας.*

*Ἐξελθὼν δὲ ἐπὶ τὸ Καρνίον καὶ τὸ Ἀταργατεῖον, κατέσφαξε* 26
*μυριάδας σωμάτων δύο καὶ πεντακισχιλίους.*

*Καὶ μετὰ τὴν τούτων τροπὴν καὶ ἀπώλειαν ἐπεστράτευσεν* 27
*Ἰούδας καὶ ἐπὶ Ἐφρὼν, πόλιν ὀχυρὰν, ἐν ᾗ κατῴκει Λυσίας,*
*καὶ πάμφυλα πλήθη· νεανίαι δὲ πρὸ τῶν τειχῶν καθεστῶτες*
*ῥωμαλέοι ἀπεμάχοντο εὐρώστως, ἐνθάδε ὀργάνων καὶ βελῶν*
*πολλαὶ παραθέσεις ὑπῆρχον. Ἐπικαλεσάμενοι δὲ τὸν Δυ-* 28
*νάστην τὸν μετὰ κράτους συντρίβοντα τὰς τῶν πολεμίων ἀλκὰς,*
*ἔλαβον τὴν πόλιν ὑποχείριον, καὶ κατέστρωσαν τῶν ἔνδον εἰς*
*μυριάδας δύο καὶ πεντακισχιλίους.*

*Ἀναζεύξαντες δὲ ἐκεῖθεν, ὥρμησαν ἐπὶ Σκυθῶν πόλιν, ἀπ-* 29
*έχουσαν ἀπὸ Ἱεροσολύμων σταδίους ἑξακοσίους. Ἀπομαρτυ-* 30
*ρησάντων δὲ τῶν ἐκεῖ κατοικούντων Ἰουδαίων, ἣν οἱ Σκυθο-*
*πολῖται ἔσχον πρὸς αὐτοὺς εὔνοιαν, καὶ ἐν τοῖς τῆς ἀτυχίας*
*καιροῖς ἥμερον ἀπάντησιν ἐποιοῦντο, εὐχαριστήσαντες αὐτοῖς,* 31
*καὶ προσπαρακαλέσαντες καὶ εἰς τὰ λοιπὰ πρὸς τὸ γένος*
*εὐμενεῖς εἶναι, παρεγένοντο εἰς Ἱεροσόλυμα, τῆς τῶν ἑβδομάδων*
*ἑορτῆς οὔσης ὑπογύου.*

*Μετὰ δὲ τὴν λεγομένην Πεντηκοστὴν, ὥρμησαν ἐπὶ Γοργίαν* 32
*τὸν τῆς Ἰδουμαίας στρατηγόν. Ἐξῆλθε δὲ μετὰ πεζῶν τρισχι-* 33
*λίων, ἱππέων δὲ τετρακοσίων. Καὶ παραταξαμένων συνέβη* 34
*πεσεῖν ὀλίγους τῶν Ἰουδαίων. Δωσίθεος δέ τις τῶν τοῦ* 35
*Βακήνορος, ἔφιππος ἀνὴρ καὶ καρτερὸς, εἴχετο τοῦ Γοργίου,*
*καὶ λαβόμενος τῆς χλαμύδος, ἦγεν αὐτὸν εὐρώστως, καὶ βου-*

λόμενος τὸν κατάρατον λαβεῖν ζωγρίαν, τῶν ἱππέων Θρακῶν
τινὸς ἐπενεχθέντος αὐτῷ καὶ τὸν ὦμον καθελόντος, διέφυγεν
ὁ Γοργίας εἰς Μαρισά.

36 Τῶν δὲ περὶ τὸν Ἔσδριν ἐπιπλεῖον μαχομένων, καὶ κατα-
κόπων ὄντων, ἐπικαλεσάμενος ὁ Ἰούδας τὸν Κύριον σύμμαχον
37 φανῆναι καὶ προοδηγὸν τοῦ πολέμου, καταρξάμενος τῇ πατρίῳ
φωνῇ τὴν μεθ᾽ ὕμνων κραυγὴν, ἀναβοήσας, καὶ ἐνσείσας
ἀπροσδοκήτως τοῖς περὶ τὸν Γοργίαν, τροπὴν αὐτῶν ἐποιήσατο.
38 Ἰούδας δὲ ἀναλαβὼν τὸ στράτευμα, ἦγεν εἰς Ὀδολλὰμ πόλιν·
τῆς δὲ ἑβδομάδος ἐπιβαλλούσης, κατὰ τὸν ἐθισμὸν ἁγνισθέντες
αὐτόθι τὸ σάββατον διήγαγον.

39 Τῇ δὲ ἐχομένῃ ἦλθον οἱ περὶ τὸν Ἰούδαν καθ᾽ ὃν τρόπον τὸ
τῆς χρείας ἐγεγόνει, τὰ τῶν προπεπτωκότων σώματα ἀνακομί-
σασθαι, καὶ μετὰ τῶν συγγενῶν ἀποκαταστῆσαι εἰς τοὺς
40 πατρῴους τάφους. Εὗρον δὲ ἑκάστου τῶν τεθνηκότων ὑπὸ
τοὺς χιτῶνας ἱερώματα τῶν ἀπὸ Ἰαμνείας εἰδώλων, ἀφ᾽ ὧν
ὁ νόμος ἀπείργει τοὺς Ἰουδαίους· τοῖς δὲ πᾶσι σαφὲς ἐγένετο
41 διὰ τήνδε τὴν αἰτίαν τούσδε πεπτωκέναι. Πάντες οὖν εὐλογή-
σαντες τοῦ δικαιοκρίτου Κυρίου τοῦ τὰ κεκρυμμένα φανερὰ
42 ποιοῦντος, εἰς ἱκετείαν ἐτράπησαν, ἀξιώσαντες τὸ γεγονὸς
ἁμάρτημα τελείως ἐξαλειφθῆναι· ὁ δὲ γενναῖος Ἰούδας παρε-
κάλεσε τὸ πλῆθος συντηρεῖν ἑαυτοὺς ἀναμαρτήτους εἶναι, ὑπ᾽
ὄψιν ἑωρακότας τὰ γεγονότα, διὰ τὴν τῶν προπεπτωκότων
ἁμαρτίαν.

43 Ποιησάμενός τε κατ᾽ ἀνδραλογίαν κατασκευάσματα εἰς
ἀργυρίου δραχμὰς δισχιλίας, ἀπέστειλεν εἰς Ἱεροσόλυμα
προσαγαγεῖν περὶ ἁμαρτίας θυσίαν, πάνυ καλῶς καὶ ἀστείως
44 πράττων, ὑπὲρ ἀναστάσεως διαλογιζόμενος· εἰ γὰρ μὴ τοὺς
προπεπτωκότας ἀναστῆναι προσεδόκα, περισσὸν ἂν ἦν καὶ
45 ληρῶδες ὑπὲρ νεκρῶν προσεύχεσθαι· εἶτ᾽ ἐμβλέπων τοῖς μετ᾽
εὐσεβείας κοιμωμένοις κάλλιστον ἀποκείμενον χαριστήριον·
ὁσία καὶ εὐσεβὴς ἡ ἐπίνοια· ὅθεν περὶ τῶν τεθνηκότων τὸν
ἐξιλασμὸν ἐποιήσατο, τῆς ἁμαρτίας ἀπολυθῆναι.

13 Τῷ δὲ ἐννάτῳ καὶ τεσσαρακοστῷ καὶ ἑκατοστῷ ἔτει προσέπεσε
τοῖς περὶ τὸν Ἰούδαν, Ἀντίοχον τὸν Εὐπάτορα παραγενέσθαι
2 σὺν πλήθεσιν ἐπὶ τὴν Ἰουδαίαν, καὶ σὺν αὐτῷ Λυσίαν τὸν
ἐπίτροπον καὶ ἐπὶ τῶν πραγμάτων, ἕκαστον ἔχοντα δύναμιν
Ἑλληνικὴν πεζῶν μυριάδας ἕνδεκα, καὶ ἱππεῖς πεντακισχιλίους
τριακοσίους, καὶ ἐλέφαντας εἰκοσιδύο, ἅρματα δὲ δρεπανηφόρα
τριακόσια.

3 Καὶ Μενέλαος δὲ συνέμιξεν αὐτοῖς, καὶ παρεκάλει μετὰ
πολλῆς εἰρωνείας τὸν Ἀντίοχον, οὐκ ἐπὶ σωτηρίᾳ τῆς πατρίδος,
4 οἰόμενος δὲ ἐπὶ τῆς ἀρχῆς κατασταθήσεσθαι. Ὁ δὲ βασιλεὺς
τῶν βασιλέων ἐξήγειρε τὸν θυμὸν τοῦ Ἀντιόχου ἐπὶ τὸν ἀλιτή-
ριον, καὶ Λυσίου ὑποδείξαντος τοῦτον αἴτιον εἶναι πάντων τῶν
κακῶν, προσέταξεν, ὡς ἔθος ἐστὶν ἐν τῷ τόπῳ, προσαπολέσαι
ἀγαγόντας αὐτὸν εἰς Βέροιαν.

5 Ἔστι δὲ ἐν τῷ τόπῳ πύργος πεντήκοντα πηχῶν πλήρης σπο-
δοῦ· οὗτος δὲ ὄργανον εἶχε περιφερὲς πάντοθεν ἀπόκρημνον

and taking hold of his coat drew him by
force; and when he would have taken that
cursed man alive, a horseman of Thracia
coming upon him smote off his shoulder, so
that Gorgias fled unto Marisa.
[36] Now when they that were with Gorgias
had fought long, and were weary, Judas
called upon the Lord, that he would shew
himself to be their helper and leader of the
battle. [37] And with that he began in his own
language, and sung psalms with a loud voice,
and rushing unawares upon Gorgias' men,
he put them to flight. [38] So Judas gathered
his host, and came into the city of Odollam.
And when the seventh day came, they puri-
fied themselves, as the custom was, and kept
the sabbath in the same place.
[39] And upon the day following, as the use
had been, Judas and his company came to
take up the bodies of them that were slain,
and to bury them with their kinsmen in
their fathers' graves. [40] Now under the
coats of every one that was slain they found
things consecrated to the idols of the Jam-
nites, which is forbidden the Jews by the
law. Then every man saw that this was
the cause wherefore they were slain. [41] All
men therefore praising the Lord, the right-
eous Judge, who had opened the things
that were hid, [42] betook themselves unto
prayer, and besought him that the sin
committed might wholly be put out of
remembrance. Besides, that noble Judas
exhorted the people to keep themselves
from sin, forsomuch as they saw before
their eyes the things that came to pass for
the sins of those that were slain.
[43] And when he had made a gathering
throughout the company to the sum of
two thousand drachms of silver, he sent
it to Jerusalem to offer a sin offering, doing
therein very well and honestly, in that he
was mindful of the resurrection: [44] for if
he had not hoped that they that were slain
should have risen again, it had been super-
fluous and vain to pray for the dead. [45] And
also in that he perceived that there was
great favour laid up for those that died god-
ly, it was an holy and good thought. Where-
upon he made a reconciliation for the
dead, that they might be delivered from sin.
In the hundred forty and ninth year it
was told Judas, that Antiochus Eupator
was coming with a great power into Judea,
[2] and with him Lysias his protector, and
ruler of his affairs, having either of them
a Grecian power of footmen, an hundred
and ten thousand, and horsemen five thou-
sand and three hundred, and elephants two
and twenty, and three hundred chariots
armed with hooks.
[3] Menelaus also joined himself with them,
and with great dissimulation encouraged
Antiochus, not for the safeguard of the
country, but because he thought to have
been made governor. [4] But the King of
kings moved Antiochus' mind against this
wicked wretch, and Lysias informed the
king that this man was the cause of all
mischief, so that the king commanded to
bring him unto Berea, and to put him to
death, as the manner is in that place.
[5] Now there was in that place a tower of
fifty cubits high, full of ashes, and it had
a round instrument, which on every side

hanged down into the ashes. 6 And who-
soever was condemned of sacrilege, or had
committed any other grievous crime, there
did all men thrust him unto death. 7 Such
a death it happened that wicked man to
die, not having so much as burial in the
earth; and that most justly: 8 for inasmuch
as he had committed many sins about the
altar, whose fire and ashes were holy, he
received his death in ashes.

9 Now the king came with a barbarous
and haughty mind to do far worse to the
Jews, than had been done in his father's
time. 10 Which things when Judas per-
ceived, he commanded the multitude to call
upon the Lord night and day, that if ever
at any other time, he would now also help
them, being at the point to be put from
their law, from their country, and from
the holy temple: 11 and that he would not
suffer the people, that had even now been
but a little refreshed, to be in subjection
to the blasphemous nations.

12 So when they had all done this toge-
ther, and besought the merciful Lord with
weeping and fasting, and lying flat upon
the ground three days long, Judas, having
exhorted them, commanded they should be
in a readiness.

13 And Judas, being apart with the elders,
determined, before the king's host should
enter into Judea, and get the city, to go
forth and try the matter *in fight* by the help
of the Lord.

14 So when he had committed *all* to the
Creator of the world, and exhorted his sol-
diers to fight manfully, even unto death,
for the laws, the temple, the city, the coun-
try, and the commonwealth, he camped by
Modin: 15 and having given the watchword
to them that were about him, Victory is of
God; with the most valiant and choice
young men he went in into the king's tent by
night, and slew in the camp about four thou-
sand men, and the chiefest of the elephants,
with all that were upon him. 16 And at last
they filled the camp with fear and tumult,
and departed with good success. 17 This was
done in the break of the day, because the
protection of the Lord did help him.

18 Now when the king had taken a taste of
the manliness of the Jews, he went about to
take the holds by policy, 19 and marched to-
ward Bethsura, which was a strong hold of
the Jews: but he was put to flight, failed,
and lost of his men: 20 for Judas had con-
veyed unto them that were in it such things
as were necessary.

21 But Rhodocus, who was in the Jews'
host, disclosed the secrets to the enemies;
therefore he was sought out, and when they
had gotten him, they put him in prison.

22 The king treated with them in Beth-
sura the second time, gave his hand, took
their's, departed, fought with Judas, was
overcome: 23 heard that Philip, who was
left over the affairs in Antioch, was desper-
ately bent, confounded, intreated the Jews,
submitted himself, and sware to all equal
conditions, agreed with them, and offered
sacrifice, honoured the temple, and dealt
kindly with the place, 24 and accepted well
of Maccabeus, made him principal governor
from Ptolemais unto the Gerrhenians;
25 came to Ptolemais: the people there were

*εἰς τὴν σποδόν. Ἐνταῦθα τὸν ἱεροσυλίας ἔνοχον ὄντα, ἢ καί* 6
*τινων ἄλλων κακῶν ὑπεροχὴν πεποιημένον, ἅπαντες προσωθοῦ-*
*σιν εἰς ὄλεθρον. Τοιούτῳ μόρῳ τὸν παράνομον συνέβη θανεῖν,* 7
*μηδὲ τῆς γῆς τυχόντα Μενέλαον· πάνυ δικαίως. Ἐπεὶ γὰρ* 8
*συνετελέσατο πολλὰ περὶ τὸν βωμὸν ἁμαρτήματα, οὗ τὸ πῦρ*
*ἁγνὸν ἦν καὶ ἡ σποδὸς, ἐν σποδῷ τὸν θάνατον ἐκομίσατο.*

*Τοῖς δὲ φρονήμασιν ὁ βασιλεὺς βεβαρβαρωμένος ἤρχετο,* 9
*τὰ χείριστα τῶν ἐπὶ τοῦ πατρὸς αὐτοῦ γεγονότων ἐνδειξόμενος*
*τοῖς Ἰουδαίοις. Μεταλαβὼν δὲ Ἰούδας ταῦτα, παρήγγειλε τῷ* 10
*πλήθει δι' ἡμέρας καὶ νυκτὸς ἐπικαλεῖσθαι τὸν Κύριον, εἴποτε*
*ἄλλοτε, καὶ νῦν ἐπιβοηθεῖν τοῖς τοῦ νόμου καὶ πατρίδος καὶ*
*ἱεροῦ ἁγίου στερεῖσθαι μέλλουσι, καὶ τὸν ἄρτι βραχέως ἀνε-* 11
*ψυχότα λαὸν μὴ ἐᾶσαι τοῖς δυσφήμοις ἔθνεσιν ὑποχειρίους*
*γενέσθαι.*

*Πάντων δὲ τὸ αὐτὸ ποιησάντων ὁμοῦ καὶ καταξιωσάντων* 12
*τὸν ἐλεήμονα Κύριον μετὰ κλαυθμοῦ καὶ νηστειῶν καὶ προπτώ-*
*σεως ἐφ' ἡμέρας τρεῖς ἀδιαλείπτως, παρακαλέσας αὐτοὺς ὁ*
*Ἰούδας ἐκέλευσε παραγίνεσθαι.*

*Καθ' ἑαυτὸν δὲ σὺν τοῖς πρεσβυτέροις γενόμενος, ἐβουλεύ-* 13
*σατο πρὶν εἰσβαλεῖν τοῦ βασιλέως τὸ στράτευμα εἰς τὴν*
*Ἰουδαίαν, καὶ γενέσθαι τῆς πόλεως ἐγκρατεῖς, ἐξελθόντας*
*κρῖναι τὰ πράγματα τῇ τοῦ Κυρίου βοηθείᾳ.*

*Δοὺς δὲ τὴν ἐπιτροπὴν τῷ κτίστῃ τοῦ κόσμου, παρακαλέσας* 14
*τοὺς σὺν αὐτῷ γενναίως ἀγωνίσασθαι μέχρι θανάτου περὶ νόμων,*
*περὶ ἱεροῦ, πόλεως, πατρίδος, πολιτείας, ἐποιήσατο περὶ Μωδεῒν*
*τὴν στρατοπεδείαν. Δοὺς δὲ τοῖς περὶ αὐτὸν σύνθημα Θεοῦ* 15
*νίκης, μετὰ νεανίσκων ἀρίστων κεκριμένων ἐπιβαλὼν νύκτωρ*
*ἐπὶ τὴν βασιλικὴν αὐλὴν, ἐν τῇ παρεμβολῇ ἀνεῖλεν εἰς ἄνδρας*
*τετρακισχιλίους, καὶ τὸν πρωτεύοντα τῶν ἐλεφάντων σὺν τῷ κατ'*
*οἰκίαν ὄχλῳ συνέθηκε, καὶ τὸ τέλος τὴν παρεμβολὴν δέους* 16
*καὶ ταραχῆς ἐπλήρωσαν, καὶ ἐξέλυσαν εὐημεροῦντες. Ὑπο-* 17
*φαινούσης δὲ ἤδη τῆς ἡμέρας τοῦτ' ἐγεγόνει, διὰ τὴν ἐπαρή-*
*γουσαν αὐτῷ τοῦ Κυρίου σκέπην.*

*Ὁ δὲ βασιλεὺς εἰληφὼς γεῦσιν τῆς τῶν Ἰουδαίων εὐτολμίας,* 18
*κατεπείρασε διὰ μεθόδων τοὺς τόπους. Καὶ ἐπὶ Βαιθσούρᾳ* 19
*φρούριον ὀχυρὸν τῶν Ἰουδαίων προσῆγεν· καὶ ἐτροποῦτο,*
*προσέκρουεν, ἠλαττονοῦτο. Τοῖς δὲ ἔνδον Ἰούδας τὰ δέοντα* 20
*εἰσέπεμψε.*

*Προσήγγειλε δὲ τὰ μυστήρια τοῖς πολεμίοις Ῥόδοκος ἐκ* 21
*τῆς Ἰουδαϊκῆς τάξεως· ἀνεζητήθη δὲ, καὶ κατελήφθη, καὶ*
*κατεκλείσθη.*

*Ἐδευτερολόγησεν ὁ βασιλεὺς τοῖς ἐν Βαιθσούρᾳ δεξιὰν* 22
*ἔδωκεν, ἔλαβεν, ἀπῄει, προσέβαλε τοῖς περὶ τὸν Ἰούδαν, ἥττων*
*ἐγένετο, μετέλαβεν ἀπονενοῆσθαι τὸν Φίλιππον ἐν Ἀντιοχείᾳ* 23
*τὸν ἀπολελειμμένον ἐπὶ τῶν πραγμάτων, συνεχύθη· τοὺς Ἰου-*
*δαίους παρεκάλεσεν, ὑπετάγη, καὶ ὤμοσεν ἐπὶ πᾶσι τοῖς δικαίοις·*
*συνελύθη καὶ θυσίαν προσήγαγεν, ἐτίμησε τὸν νεὼν, καὶ τὸν*
*τόπον ἐφιλανθρώπησε, καὶ τὸν Μακκαβαῖον ἀπεδέξατο· κατέ-* 24
*λιπε στρατηγὸν ἀπὸ Πτολεμαΐδος ἕως τῶν Γεῤῥηνῶν ἡγεμονίδην,*
*ἦλθεν εἰς Πτολεμαΐδα· ἐδυσφόρουν περὶ τῶν συνθηκῶν οἱ* 25

Πτολεμαεῖς, ἐδείναζον γὰρ ὑπὲρ ὧν ἠθέλησαν ἀθετεῖν τὰς
διαστάλσεις.
26 Προσῆλθεν ἐπὶ τὸ βῆμα Λυσίας, ἀπελογήσατο ἐνδεχομέ-
νως, συνέπεισε, κατεπράϋνεν, εὐμενεῖς ἐποίησεν, ἀνέζευξεν εἰς
Ἀντιόχειαν· οὕτω τὰ τοῦ βασιλέως τῆς ἐφόδου καὶ τῆς ἀνα-
ζυγῆς ἐχώρησε.
14 Μετὰ δὲ τριετῆ χρόνον προσέπεσε τοῖς περὶ τὸν Ἰούδαν,
Δημήτριον τὸν τοῦ Σελεύκου διὰ τοῦ κατὰ Τρίπολιν λιμένος
2 εἰσπλεύσαντα μετὰ πλήθους ἰσχυροῦ καὶ στόλου, κεκρατη-
κέναι τῆς χώρας, ἐπανελόμενον Ἀντίοχον καὶ τὸν τούτου
ἐπίτροπον Λυσίαν.
3 Ἄλκιμος δέ τις προγενόμενος ἀρχιερεύς, ἑκουσίως δὲ μεμο-
λυμμένος ἐν τοῖς τῆς ἐπιμιξίας χρόνοις, συννοήσας ὅτι καθʼ
ὀντιναοῦν τρόπον οὐκ ἔστιν αὐτῷ σωτηρία, οὐδὲ πρὸς ἅγιον
4 θυσιαστήριον ἔτι πρόσοδος, ἧκε πρὸς τὸν βασιλέα Δημήτριον
πρώτῳ καὶ πεντηκοστῷ καὶ ἑκατοστῷ ἔτει, προσάγων αὐτῷ
στέφανον χρυσοῦν καὶ φοίνικα, πρὸς δὲ τούτοις τῶν νομιζο-
μένων θαλλῶν τοῦ ἱεροῦ· καὶ τὴν ἡμέραν ἐκείνην ἡσυχίαν ἔσχε.
5 Καιρὸν δὲ λαβὼν τῆς ἰδίας ἀνοίας συνεργὸν, προσκληθεὶς
εἰς συνέδριον ὑπὸ τοῦ Δημητρίου, καὶ ἐπερωτηθεὶς ἐν τίνι
διαθέσει καὶ βουλῇ καθεστήκασιν οἱ Ἰουδαῖοι, πρὸς ταῦτα ἔφη,
6 οἱ λεγόμενοι τῶν Ἰουδαίων Ἀσιδαῖοι, ὧν ἀφηγεῖται Ἰούδας
ὁ Μακκαβαῖος, πολεμοτροφοῦσι καὶ στασιάζουσιν, οὐκ ἐῶντες
τὴν βασιλείαν εὐσταθείας τυχεῖν.
7 Ὅθεν ἀφελόμενος τὴν προγονικὴν δόξαν, λέγω δὴ τὴν
8 ἀρχιερωσύνην, δεῦρο νῦν ἐλήλυθα. Πρῶτον μὲν ὑπὲρ τῶν
ἀνηκόντων τῷ βασιλεῖ γνησίως φρονῶν, δεύτερον δὲ καὶ τῶν
ἰδίων πολιτῶν στοχαζόμενος· τῇ μὲν γὰρ τῶν προειρημένων
ἀλογιστίᾳ τὸ σύμπαν ἡμῶν γένος οὐ μικρῶς ἀκληρεῖ.
9 Ἕκαστα δὲ τούτων ἐπεγνωκὼς σὺ βασιλεῦ, καὶ τῆς χώρας
καὶ τοῦ περιϊσταμένου γένους ἡμῶν προνοήθητι, καθʼ ἣν ἔχεις
10 πρὸς ἅπαντας εὐαπάντητον φιλανθρωπίαν. Ἄχρι γὰρ Ἰούδας
11 περίεστιν, ἀδύνατον εἰρήνης τυχεῖν τὰ πράγματα. Τοιούτων
δὲ ῥηθέντων ὑπὸ τούτου, θᾶττον οἱ λοιποὶ φίλοι δυσμενῶς
ἔχοντες τὰ πρὸς τὸν Ἰούδαν προσεπύρωσαν τὸν Δημήτριον.
12 Προσκαλεσάμενος δὲ εὐθέως Νικάνορα τὸν γενόμενον ἐλε-
φαντάρχην, καὶ στρατηγὸν ἀναδείξας τῆς Ἰουδαίας, ἐξαπέ-
13 στειλε, δοὺς ἐντολὰς, αὐτὸν μὲν τὸν Ἰούδαν ἐπανελέσθαι, τοὺς
δὲ σὺν αὐτῷ σκορπίσαι, καταστῆσαι δὲ Ἄλκιμον ἀρχιερέα τοῦ
14 μεγίστου ἱεροῦ. Τὰ δὲ ἐκ τῆς Ἰουδαίας πεφυγαδευκότα τὸν
Ἰούδαν ἔθνη συνέμισγον ἀγεληδὸν τῷ Νικάνορι, τὰς τῶν Ἰου-
δαίων ἀτυχίας καὶ συμφορὰς, ἰδίας εὐημερίας δοκοῦντες
ἔσεσθαι.
15 Ἀκούσαντες δὲ τὴν τοῦ Νικάνορος ἔφοδον καὶ τὴν ἐπίθεσιν
τῶν ἐθνῶν, καταπασάμενοι γῆν ἐλιτάνευον τὸν ἄχρι αἰῶνος
συστήσαντα τὸν ἑαυτοῦ λαὸν, ἀεὶ δὲ μετʼ ἐπιφανείας ἀντιλαμ-
16 βανόμενον τῆς ἑαυτοῦ μερίδος. Προστάξαντος δὲ τοῦ ἡγουμέ-
νου, ἐκεῖθεν εὐθέως ἀνέζευξαν, καὶ συμμίσγουσιν αὐτοῖς ἐπὶ
κώμην Δεσσαού.
17 Σίμων δὲ ὁ ἀδελφὸς Ἰούδα συμβεβληκὼς ἦν τῷ Νικάνορι,
βραχέως δὲ διὰ τὴν αἰφνίδιον τῶν ἀντιπάλων ἀφασίαν

grieved for the covenants; for they stormed, because they would make their covenants void.

26 Lysias went up to the judgment seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

After three years was Judas informed, that Demetrius the *son* of Seleucus, having entered by the haven of Tripolis with a great power and navy,
2 had taken the country, and killed Antiochus, and Lysias his protector.

3 Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling *with the Gentiles*, seeing that by no means he could save himself, nor have any more access to the holy altar,
4 came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

5 Howbeit, having gotten opportunity to further his foolish enterprise, *and* being called into council by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:
6 Those of the Jews that be called Assideans, whose captain is Judas Maccabeus, nourish war, and are seditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:
8 first, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own citizens: for all our nation is in no small misery through the unadvised dealing of them aforesaid.

9 Wherefore, O king, seeing thou knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.
10 For as long as Judas liveth, it is not possible that the state should be quiet.
11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,
13 commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.
14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.
16 So at the commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his

enemies. 18 Nevertheless Nicanor, hearing
of the manliness of them that were with
Judas, and the courageousness that they had
to fight for their country, durst not try the
matter by the sword. 19 Wherefore he sent
Posidonius, and Theodotus, and Mattathias,
to make peace.
20 So when they had taken long advise-
ment thereupon, and the captain had made
the multitude acquainted therewith, and it
appeared that they were all of one mind,
they consented to the covenants, 21 and ap-
pointed a day to meet in together by them-
selves: and when the day came, and stools
were set for either of them, 22 Judas placed
armed men ready in convenient places, lest
some treachery should be suddenly practised
by the enemies: so they made a peaceable
conference.
23 Now Nicanor abode in Jerusalem, and
did no hurt, but sent away the people that
came flocking unto him. 24 And he would
not willingly have Judas out of his sight: for
he loved the man from his heart. 25 He
prayed him also to take a wife, and to beget
children: so he married, was quiet, and took
part of this life.
26 But Alcimus, perceiving the love that
was betwixt them, and considering the cove-
nants that were made, came to Demetrius,
and told him that Nicanor was not well
affected toward the state: for that he had
ordained Judas, a traitor to his realm, to be
the king's successor. 27 Then the king being
in a rage, and provoked with the accusations
of the most wicked man, wrote to Nicanor,
signifying that he was much displeased with
the covenants, and commanding him that
he should send Maccabeus prisoner in all
haste unto Antioch.
28 When this came to Nicanor's hearing,
he was much confounded in himself, and
took it grievously that he should make void
the articles which were agreed upon, the
man being in no fault. 29 But because there
was no dealing against the king, he watched
his time to accomplish this thing by policy.
30 Notwithstanding, when Maccabeus saw
that Nicanor began to be churlish unto him,
and that he entreated him more roughly
than he was wont, perceiving that such sour
behaviour came not of good, he gathered
together not a few of his men, and withdrew
himself from Nicanor. 31 But the other,
knowing that he was notably prevented by
Judas' policy, came into the great and holy
temple, and commanded the priests, that
were offering their usual sacrifices, to deliver
him the man. 32 And when they sware that
they could not tell where the man was
whom he sought, 33 he stretched out his right
hand toward the temple, and made an oath
in this manner: If ye will not deliver me
Judas as a prisoner, I will lay this temple of
God even with the ground, and I will break
down the altar, and erect a notable temple
unto Bacchus.
34 After these words, he departed. Then
the priests lifted up their hands toward
heaven, and besought him that was ever a
defender of their nation, saying in this man-
ner; 35 Thou, O Lord of all things, who hast
need of nothing, wast pleased that the tem-
ple of thine habitation should be among us:
36 therefore now, O holy Lord of all holiness,

ἐπταικώς. Ὅμως δὲ ἀκούων ὁ Νικάνωρ ἣν εἶχον οἱ περὶ τὸν 18
Ἰούδαν ἀνδραγαθίαν, καὶ ἐν τοῖς ὑπὲρ τῆς πατρίδος ἀγῶσιν
εὐψυχίαν, ἐπευλαβεῖτο τὴν κρίσιν δι᾿ αἱμάτων ποιήσασθαι·
Διόπερ ἔπεμψε Ποσιδώνιον καὶ Θεόδοτον καὶ Ματταθίαν, δοῦναι 19
καὶ λαβεῖν δεξιάς.

Πλείονος δὲ γενομένης περὶ τούτων ἐπισκέψεως, καὶ τοῦ 20
ἡγεμόνος τοῖς πλήθεσιν ἀνακοινωσαμένου, καὶ φανείσης ὁμο-
ψήφου γνώμης, ἐπένευσαν ταῖς συνθήκαις. Ἐτάξαντο δὲ 21
ἡμέραν ἐν ᾗ κατ᾿ ἰδίαν ἥξουσιν εἰς τὸ αὐτό· καὶ προῆλθε, καὶ
παρ᾿ ἑκάστου διαφόρους ἔθεσαν δίφρους. Διέταξεν Ἰούδας 22
ἐνόπλους ἑτοίμους ἐν τοῖς ἐπικαίροις τόποις, μήποτε ἐκ τῶν
πολεμίων αἰφνιδίως κακουργία γένηται· τὴν ἁρμόζουσαν ἐποι-
ήσαντο κοινολογίαν.

Διέτριβεν δὲ ὁ Νικάνωρ ἐν Ἱεροσολύμοις, καὶ ἔπραττεν 23
οὐθὲν ἄτοπον· τοὺς δὲ συναχθέντας ἀγελαίους ὄχλους ἀπέλυσε.
Καὶ εἶχε τὸν Ἰούδαν διαπαντὸς ἐν προσώπῳ, ψυχικῶς τῷ ἀνδρὶ 24
προσεκέκλιτο. Παρεκάλεσεν αὐτὸν γῆμαι καὶ παιδοποιήσα- 25
σθαι· ἐγάμησεν, εὐστάθησεν, ἐκοινώνησε βίου.

Ὁ δὲ Ἄλκιμος συνιδὼν τὴν πρὸς ἀλλήλους εὔνοιαν καὶ τὰς 26
γενομένας συνθήκας, ἀναλαβὼν, ἧκε πρὸς τὸν Δημήτριον, καὶ
ἔλεγε τὸν Νικάνορα ἀλλότρια φρονεῖν τῶν πραγμάτων· τὸν
γὰρ ἐπίβουλον τῆς βασιλείας Ἰούδαν διάδοχον ἀναδέδειχεν
ἑαυτοῦ. Ὁ δὲ βασιλεὺς ἔκθυμος γενόμενος, καὶ ταῖς τοῦ 27
παμπονήρου ἐρεθισθεὶς διαβολαῖς, ἔγραψε Νικάνορι φάσκων,
ὑπὲρ μὲν τῶν συνθηκῶν βαρέως φέρειν, κελεύων δὲ τὸν Μακ-
καβαῖον δέσμιον ἐξαποστέλλειν ταχέως εἰς Ἀντιόχειαν.

Προσπεσόντων δὲ τούτων τῷ Νικάνορι, συνεκέχυτο καὶ 28
δυσφόρως ἔφερεν, εἰ τὰ διεσταλμένα ἀθετήσει μηδὲν τ᾿ ἀνδρὸς
ἠδικηκότος. Ἐπεὶ δὲ τῷ βασιλεῖ ἀντιπράττειν οὐκ ἦν, εὔκαιρον 29
ἐτήρει στρατηγήματι τοῦτ᾿ ἐπιτελέσαι.

Ὁ δὲ Μακκαβαῖος αὐστηρότερον διεξάγοντα συνιδὼν τὸν 30
Νικάνορα πρὸς αὐτὸν, καὶ τὴν εἰθισμένην ἀπάντησιν ἀγριωτέ-
ραν ἐσχηκότα, νοήσας οὐκ ἀπὸ τοῦ βελτίστου τὴν αὐστηρίαν
εἶναι, συστρέψας οὐκ ὀλίγους τῶν περὶ ἑαυτὸν, συνεκρύπτετο
τὸν Νικάνορα. Συγγνοὺς δὲ ὁ ἕτερος ὅτι γενναίως ὑπὸ τοῦ 31
ἀνδρὸς ἐστρατήγηται, παραγενόμενος ἐπὶ τὸ μέγιστον καὶ
ἅγιον ἱερὸν, τῶν ἱερέων τὰς καθηκούσας θυσίας προσαγόντων,
ἐκέλευσε παραδιδόναι τὸν ἄνδρα. Τῶν δὲ μεθ᾿ ὅρκων φασκόν- 32
των μὴ γινώσκειν ποῦ ποτ᾿ ἐστὶν ὁ ζητούμενος, προτείνας 33
τὴν δεξιὰν εἰς τὸν νεὼν, ταῦτα ὤμοσεν, ἐὰν μὴ δέσμιόν μοι
τὸν Ἰούδαν παραδῶτε, τόνδε τοῦ Θεοῦ σηκὸν εἰς πεδίον ποιήσω,
καὶ τὸ θυσιαστήριον κατασκάφω, καὶ ἱερὸν ἐνταῦθα τῷ Διονύσῳ
ἐπιφανὲς ἀναστήσω.

Τοσαῦτα δὲ εἰπὼν ἀπῆλθεν· οἱ δὲ ἱερεῖς προτείναντες τὰς 34
χεῖρας εἰς τὸν οὐρανὸν, ἐπεκαλοῦντο τὸν διαπαντὸς ὑπέρμαχον
τοῦ ἔθνους ἡμῶν, ταῦτα λέγοντες, σὺ, Κύριε, τῶν ὅλων ἀπροσ- 35
δεὴς ὑπάρχων, εὐδόκησας ναὸν τῆς σῆς κατασκηνώσεως ἐν
ἡμῖν γενέσθαι. Καὶ νῦν, ἅγιε παντὸς ἁγιασμοῦ Κύριε, 36

*διατήρησον εἰς αἰῶνα ἀμίαντον τόνδε τὸν προσφάτως κεκαθαρισ-
μένον οἶκον.*
37 *Ῥαζὶς δέ τις τῶν ἀπὸ Ἱεροσολύμων πρεσβυτέρων, ἐμηνύθη
τῷ Νικάνορι, ἀνὴρ φιλοπολίτης καὶ σφόδρα καλῶς ἀκούων,
καὶ κατὰ τὴν εὔνοιαν πατὴρ τῶν Ἰουδαίων προσαγορευόμενος.*
38 *Ἦν γὰρ ἐν τοῖς ἔμπροσθεν χρόνοις τῆς ἀμιξίας κρίσιν εἰσενη-
νεγμένος Ἰουδαϊσμοῦ, καὶ σῶμα καὶ ψυχὴν ὑπὲρ τοῦ Ἰου-
δαϊσμοῦ παραβεβλημένος μετὰ πάσης ἐκτενίας.*

39 *Βουλόμενος δὲ Νικάνωρ πρόδηλον ποιῆσαι ἣν εἶχε πρὸς
τοὺς Ἰουδαίους δυσμένειαν, ἀπέστειλε στρατιώτας ὑπὲρ τοὺς*
40 *πεντακοσίους συλλαβεῖν αὐτόν. Ἔδοξε γάρ, ἐκεῖνον συλλα-*
41 *βών, τούτοις ἐργάσασθαι συμφοράν. Τῶν δὲ πληθῶν μελλόν-
των τὸν πύργον καταλαβέσθαι, καὶ τὴν αὐλαίαν θύραν βιαζο-
μένων, καὶ κελευόντων πῦρ προσάγειν καὶ τὰς θύρας ὑφάπτειν,*
42 *περικατάληπτος γενόμενος ὑπέθηκεν ἑαυτῷ ξίφος, εὐγενῶς
θέλων ἀποθανεῖν, ἤπερ τοῖς ἀλιτηρίοις ὑποχείριος γενέσθαι, καὶ*
43 *τῆς ἰδίας εὐγενείας ἀναξίως ὑβρισθῆναι. Τῇ δὲ πληγῇ μὴ
κατευθικτήσας διὰ τὴν τοῦ ἀγῶνος σπουδὴν, καὶ τῶν ὄχλων
εἴσω τῶν θυρωμάτων εἰσβαλόντων, ἀναδραμὼν γενναίως ἐπὶ τὸ*
44 *τεῖχος, κατεκρήμνισεν ἑαυτὸν ἀνδρείως εἰς τοὺς ὄχλους. Τῶν
δὲ ταχέως ἀναποδισάντων, γενομένου διαστήματος ἦλθε κατὰ
μέσον τὸν κενεῶνα.*
45 *Ἔτι δὲ ἔμπνους ὑπάρχων καὶ πεπυρωμένος τοῖς θυμοῖς,
ἐξαναστὰς φερομένων κρουνηδὸν τῶν αἱμάτων, καὶ δυσχερῶν
ὄντων τῶν τραυμάτων, δρόμῳ τοὺς ὄχλους διελθὼν, καὶ στὰς*
46 *ἐπί τινος πέτρας ἀποῤῥωγάδος, παντελῶς ἔξαιμος ἤδη γενό-
μενος, προβαλὼν τὰ ἔντερα, καὶ λαβὼν ἑκατέραις ταῖς χερσὶν,
ἐνέσεισε τοῖς ὄχλοις· καὶ ἐπικαλεσάμενος τὸν δεσπόζοντα τῆς
ζωῆς καὶ τοῦ πνεύματος, ταῦτα αὐτῷ πάλιν ἀποδοῦναι, τόνδε
τὸν τρόπον μετήλλαξεν.*

15 *Ὁ δὲ Νικάνωρ μεταλαβὼν τοὺς περὶ τὸν Ἰούδαν ὄντας ἐν
τοῖς κατὰ Σαμάρειαν τόποις, ἐβουλεύσατο τῇ τῆς καταπαύσεως
ἡμέρᾳ μετὰ πάσης ἀσφαλείας αὐτοῖς ἐπιβαλεῖν.*

2 *Τῶν δὲ κατ᾽ ἀνάγκην συνεπομένων αὐτῷ Ἰουδαίων, λεγόντων,
μηδαμῶς οὕτως ἀγρίως καὶ βαρβάρως ἀπολέσῃς, δόξαν δὲ ἀπο-
μέρισον τῇ προτετιμημένῃ ὑπὸ τοῦ πάντα ἐθορῶντος μεθ᾽
ἁγιότητος ἡμέρᾳ.*
3 *Ὁ δὲ τρισαλιτήριος ἐπηρώτησεν, εἰ ἔστιν ἐν οὐρανῷ δυνά-*
4 *στης ὁ προστεταχὼς ἄγειν τὴν τῶν σαββάτων ἡμέραν; Τῶν
δὲ ἀποφηναμένων, ἔστιν ὁ Κύριος ζῶν αὐτὸς ἐν οὐρανῷ δυνάστης,*
5 *ὁ κελεύσας ἀσκεῖν τὴν ἑβδομάδα. Ὁ δὲ ἕτερος, κἀγώ φησι,
δυνάστης ἐπὶ τῆς γῆς ὁ προστάσσων αἴρειν ὅπλα, καὶ τὰς
βασιλικὰς χρείας ἐπιτελεῖν· ὅμως οὐ κατέσχεν ἐπιτελέσαι τὸ*
6 *σχέτλιον αὐτοῦ βούλημα. Καὶ ὁ μὲν Νικάνωρ μετὰ πάσης
ἀλαζονείας ὑψαυχενῶν, διεγνώκει κοινὸν τῶν περὶ τὸν Ἰούδαν
συστήσασθαι τρόπαιον.*

7 *Ὁ δὲ Μακκαβαῖος ἦν ἀδιαλείπτως πεποιθὼς μετὰ πάσης*
8 *ἐλπίδος ἀντιλήψεως τεύξασθαι παρὰ τοῦ Κυρίου. Καὶ παρε-
κάλει τοὺς σὺν αὐτῷ μὴ δειλιᾷν τὴν τῶν ἐθνῶν ἔφοδον, ἔχοντας
δὲ κατὰ νοῦν τὰ προγεγονότα αὐτοῖς ἀπ᾽ οὐρανοῦ βοηθήματα,
καὶ τανῦν προσδοκᾷν τὴν παρὰ τοῦ παντοκράτορος ἐσομένην*

keep this house ever undefiled, which lately was cleansed, and stop every unrighteous mouth.

[37] Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews. [38] For in the former times, when they mingled not themselves with the Gentiles, he had been accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

[39] So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men of war to take him: [40] for he thought by taking him to do the Jews much hurt. [41] Now when the multitude would have taken the tower, and violently broken into the outer door, and bade that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword; [42] choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble birth: [43] but missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up to the wall, and cast himself down manfully among the thickest of them. [44] But they quickly giving back, and a space being made, he fell down into the midst of the void place.

[45] Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock, [46] when as his blood was now quite gone, he plucked out his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

[2] Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above *other days*.

[3] Then the most ungracious wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept. [4] And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept: [5] then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done. [6] So Nicanor in exceeding pride and haughtiness determined to set up a public monument of his victory over Judas and them that were with him.

[7] But Maccabeus had ever sure confidence that the Lord would help him: [8] wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should

come unto them from the Almighty. 9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths. 11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews. 13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty. 14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, *to wit*, Jeremias the prophet of God. 15 Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus, 16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger. 18 For the care that they took for their wives, and their children, their brethren, and kinsfolks, was in least account with them: but the greatest and principal fear was for the holy temple. 19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

20 And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy: 22 therefore in his prayer he said after this manner: O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand: 23 wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them; 24 and through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and songs. 26 But Judas and his company encountered

αὐτοῖς νίκην καὶ βοήθειαν. Καὶ παραμυθούμενος αὐτοὺς ἐκ 9
τοῦ νόμου καὶ τῶν προφητῶν, προσυπομνήσας δὲ αὐτοὺς καὶ
τοὺς ἀγῶνας οὓς ἦσαν ἐκτετελεκότες, προθυμοτέρους αὐτοὺς
κατέστησε.

Καὶ τοῖς θυμοῖς διεγείρας αὐτοὺς, παρήγγειλεν, ἅμα παρεπι- 10
δεικνὺς τὴν τῶν ἐθνῶν ἀθεσίαν καὶ τὴν τῶν ὅρκων παράβασιν.
Ἕκαστον δὲ αὐτῶν καθοπλίσας, οὐ τὴν ἀσπίδων καὶ λογχῶν 11
ἀσφάλειαν, ὡς τὴν ἐν τοῖς ἀγαθοῖς λόγοις παράκλησιν, καὶ
προσεξηγησάμενος ὄνειρον ἀξιόπιστον ὕπαρ τι πάντας εὔφρανεν.

Ἦν δὲ ἡ τούτου θεωρία τοιάδε· Ὀνίαν τὸν γενόμενον 12
ἀρχιερέα, ἄνδρα καλὸν καὶ ἀγαθὸν, αἰδήμονα μὲν τὴν ἀπάντησιν,
πρᾶον δὲ τὸν τρόπον, καὶ λαλιὰν προϊέμενον πρεπόντως, καὶ ἐκ
παιδὸς ἐκμεμελετηκότα πάντα τὰ τῆς ἀρετῆς οἰκεῖα, τοῦτον τὰς
χεῖρας προτείναντα κατεύχεσθαι τῷ παντὶ τῶν Ἰουδαίων συστή-
ματι. Εἶθ᾽ οὕτως ἐπιφανῆναι ἄνδρα πολιᾷ καὶ δόξῃ διαφέροντα, 13
θαυμαστὴν δέ τινα καὶ μεγαλοπρεπεστάτην εἶναι τὴν περὶ
αὐτὸν ὑπεροχήν. Ἀποκριθέντα δὲ τὸν Ὀνίαν εἰπεῖν, ὁ φιλ- 14
άδελφος οὗτός ἐστιν ὁ πολλὰ προσευχόμενος περὶ τοῦ λαοῦ καὶ
τῆς ἁγίας πόλεως, Ἱερεμίας ὁ τοῦ Θεοῦ προφήτης. Προτεί- 15
ναντα δὲ τὸν Ἱερεμίαν τὴν δεξιὰν παραδοῦναι τῷ Ἰούδᾳ ῥομ-
φαίαν χρυσῆν, διδόντα δὲ προσφωνῆσαι τάδε, λάβε τὴν 16
ἁγίαν ῥομφαίαν δῶρον παρὰ τοῦ Θεοῦ, δι᾽ ἧς θραύσεις τοὺς
ὑπεναντίους.

Παρακληθέντες δὲ τοῖς Ἰούδα λόγοις πάνυ καλοῖς καὶ δυνα- 17
μένοις ἐπ᾽ ἀρετὴν παρορμῆσαι, καὶ ψυχὰς νέων ἐπανορθῶσαι,
διέγνωσαν μὴ στρατοπεδεύεσθαι, γενναίως δὲ ἐμφέρεσθαι, καὶ
μετὰ πάσης εὐανδρίας ἐμπλακέντες κρῖναι τὰ πράγματα, διὰ
τὸ καὶ τὴν πόλιν, καὶ τὰ ἅγια, καὶ τὸ ἱερὸν κινδυνεύειν. Ἦν 18
γὰρ ὁ περὶ γυναικῶν καὶ τέκνων, ἔτι δὲ ἀδελφῶν καὶ συγγενῶν
ἐν ἥττονι μέρει κείμενος αὐτοῖς ἀγὼν, μέγιστος δὲ καὶ πρῶτος
ὁ περὶ τοῦ καθηγιασμένου ναοῦ φόβος. Ἦν δὲ καὶ τοῖς ἐν τῇ 19
πόλει κατειλημμένοις οὐ πάρεργος ἀγωνία ταρασσομένοις τῆς
ἐν ὑπαίθρῳ προσβολῆς.

Καὶ πάντων ἤδη προσδοκώντων τὴν ἐσομένην κρίσιν, καὶ 20
ἤδη συμμιξάντων τῶν πολεμίων, καὶ τῆς στρατιᾶς ἐκταγείσης,
καὶ τῶν θηρίων ἐπὶ μέρος εὔκαιρον ἀποκατασταθέντων, τῆς τε
ἵππου κατὰ κέρας τεταγμένης,

Συνιδὼν ὁ Μακκαβαῖος τὴν τῶν πληθῶν παρουσίαν, καὶ τῶν 21
ὅπλων τὴν ποικίλην παρασκευὴν, τήν τε τῶν θηρίων ἀγριότητα,
προτείνας τὰς χεῖρας εἰς τὸν οὐρανὸν, ἐπεκαλέσατο τὸν τερατο-
ποιὸν Κύριον τὸν κατόπτην, γινώσκων ὅτι οὐκ ἔστι δι᾽ ὅπλων
ἡ νίκη, καθὼς δὲ ἂν αὐτῷ κριθείη, τοῖς ἀξίοις περιποιεῖται τὴν
νίκην. Ἔλεγε δὲ ἐπικαλούμενος τόνδε τὸν τρόπον, σὺ, Δέσποτα, 22
ἀπέστειλας τὸν ἄγγελόν σου ἐπὶ Ἐζεκίου τοῦ βασιλέως τῆς
Ἰουδαίας, καὶ ἀνεῖλες ἐκ τῆς παρεμβολῆς Σενναχηρεὶμ εἰς
ἑκατὸν ὀγδοηκονταπέντε χιλιάδας. Καὶ νῦν, Δυνάστα τῶν 23
οὐρανῶν, ἀπόστειλον ἄγγελον ἀγαθὸν ἔμπροσθεν ἡμῶν εἰς δέος
καὶ τρόμον. Μεγέθει βραχίονός σου καταπλαγείησαν οἱ μετὰ 24
βλασφημίας παραγενόμενοι ἐπὶ τὸν ἅγιόν σου λαόν· καὶ οὗτος
μὲν ἐν τούτοις ἔληξεν.

Οἱ δὲ περὶ τὸν Νικάνορα μετὰ σαλπίγγων καὶ παιάνων 25
προσῆγον, οἱ δὲ περὶ τὸν Ἰούδαν μετ᾽ ἐπικλήσεως καὶ εὐχῶν 26

27 συνέμιξαν τοῖς πολεμίοις. Καὶ ταῖς μὲν χερσὶν ἀγωνιζόμενοι,
ταῖς δὲ καρδίαις πρὸς τὸν Θεὸν εὐχόμενοι, κατέστρωσαν οὐδὲν
ἧττον μυριάδων τριῶν καὶ πεντακισχιλίων, τῇ τοῦ Θεοῦ μεγά-
λως εὐφρανθέντες ἐπιφανείᾳ.
28 Γενόμενοι δὲ ἀπὸ τῆς χρείας, καὶ μετὰ χαρᾶς ἀναλύοντες,
29 ἐπέγνωσαν προπεπτωκότα Νικάνορα σὺν τῇ πανοπλίᾳ. Γενο-
μένης δὲ κραυγῆς καὶ ταραχῆς, εὐλόγουν τὸν Δυνάστην τῇ
πατρίῳ φωνῇ.
30 Καὶ προσέταξεν ὁ καθ' ἅπαν σώματι καὶ ψυχῇ πρωταγωνι-
στὴς ὑπὲρ τῶν πολιτῶν, ὁ τὴν τῆς ἡλικίας εὔνοιαν εἰς ὁμοεθνεῖς
διαφυλάξας, τὴν τοῦ Νικάνορος κεφαλὴν ἀποτεμόντας, καὶ τὴν
χεῖρα σὺν τῷ ὤμῳ φέρειν εἰς Ἱεροσόλυμα.
31 Παραγενόμενος δὲ ἐκεῖ, καὶ συγκαλέσας τοὺς ὁμοεθνεῖς, καὶ
τοὺς ἱερεῖς πρὸ τοῦ θυσιαστηρίου στήσας, μετεπέμψατο τοὺς
32 ἐκ τῆς ἄκρας. Καὶ ἐπιδειξάμενος τὴν τοῦ μιαροῦ Νικάνορος
κεφαλὴν, καὶ τὴν χεῖρα τοῦ δυσφήμου, ἣν ἐκτείνας ἐπὶ τὸν
ἅγιον τοῦ παντοκράτορος οἶκον ἐμεγαλαύχησε.
33 Καὶ τὴν γλῶσσαν τοῦ δυσσεβοῦς Νικάνορος ἐκτεμὼν, ἔφη
κατὰ μέρος δώσειν τοῖς ὀρνέοις, τὰ δὲ ἐπίχειρα τῆς ἀνοίας
34 κατέναντι τοῦ ναοῦ κρεμάσαι. Οἱ δὲ πάντες εἰς τὸν οὐρανὸν
εὐλόγησαν τὸν ἐπιφανῆ Κύριον, λέγοντες, εὐλογητὸς ὁ δια-
35 τηρήσας τὸν ἑαυτοῦ τόπον ἀμίαντον. Ἐξέδησε δὲ τὴν τοῦ
Νικάνορος κεφαλὴν ἐκ τῆς ἄκρας, ἐπίδηλον πᾶσι καὶ φανερὸν
τῆς τοῦ Κυρίου βοηθείας σημεῖον.
36 Καὶ ἐδογμάτισαν πάντες μετὰ κοινοῦ ψηφίσματος μηδαμῶς
ἐᾶσαι ἀπαρασήμαντον τήνδε τὴν ἡμέραν· ἔχειν δὲ ἐπίσημον
τὴν τρισκαιδεκάτην τοῦ δωδεκάτου μηνὸς, Ἄδαρ λέγεται τῇ
Συριακῇ φωνῇ, πρὸ μιᾶς ἡμέρας τῆς Μαρδοχαϊκῆς ἡμέρας.
37 Τῶν οὖν κατὰ Νικάνορα χωρησάντων οὕτω, καὶ ἀπ' ἐκείνων
τῶν καιρῶν κρατηθείσης τῆς πόλεως ὑπὸ τῶν Ἑβραίων. Καὶ
αὐτὸς αὐτόθι καταπαύσω τὸν λόγον.
38 Καὶ εἰ μὲν καλῶς καὶ εὐθίκτως τῇ συντάξει, τοῦτο καὶ αὐτὸς
ἤθελον· εἰ δὲ εὐτελῶς καὶ μετρίως, τοῦτο ἐφικτὸν ἦν μοι.
39 Καθάπερ γὰρ οἶνον καταμόνας πίνειν, ὡσαύτως δὲ καὶ ὕδωρ
πάλιν, πολέμιον· ὃν δὲ τρόπον οἶνος ὕδατι συγκερασθεὶς ἡδὺς,
καὶ ἐπιτερπῆ τὴν χάριν ἀποτελεῖ, οὕτω καὶ τὸ τῆς κατασκευῆς
τοῦ λόγου τέρπει τὰς ἀκοὰς τῶν ἐντυγχανόντων τῇ συντάξει·
ἐνταῦθα δὲ ἔσται ἡ τελευτή.

the enemies with invocation and prayer.
27 So that fighting with their hands, and
praying unto God with their hearts, they
slew no less than thirty and five thousand
men: for through the appearance of God
they were greatly cheered.

28 Now when the battle was done, return-
ing again with joy, they knew that Nicanor
lay dead in his harness. 29 Then they made
a great shout and a noise, praising the
Almighty in their own language.

30 And *Judas*, who was ever the chief de-
fender of the citizens both in body and
mind, and who continued his love toward
his countrymen all his life, commanded to
strike off Nicanor's head, and his hand with
his shoulder, and bring them to Jerusalem.

31 So when he was there, and had called
them of his nation together, and set the
priests before the altar, he sent for them
that were of the tower, 32 and shewed them
vile Nicanor's head, and the hand of that
blasphemer, which with proud brags he had
stretched out against the holy temple of the
Almighty.

33 And when he had cut out the tongue of
that ungodly Nicanor, he commanded that
they should give it by pieces unto the fowls,
and hang up the reward of his madness
before the temple. 34 So every man praised
toward the heaven the glorious Lord, say-
ing, Blessed be he that hath kept his own
place undefiled. 35 He hanged also Nicanor's
head upon the tower, an evident and mani-
fest sign unto all of the help of the Lord.

36 And they ordained all with a common
decree in no case to let that day pass with-
out solemnity, but to celebrate the thir-
teenth day of the twelfth month, which in
the Syrian tongue is called Adar, the day
before Mardocheus' day. 37 Thus went it
with Nicanor: and from that time forth the
Hebrews had the city in their power. And
here will I make an end.

38 And if *I have done* well, and as is fitting
the story, it is that which I desired: but if
slenderly and meanly, it is that which I
could attain unto. 39 For as it is hurtful to
drink wine or water alone; and as wine
mingled with water is pleasant, and delight-
eth the taste: even so speech finely framed
delighteth the ears of them that read the
story. And here shall be an end.

# ΜΑΚΚΑΒΑΙΩΝ Γ'.

Now Philopater, on learning from those who came back that Antiochus had made himself master of the places which belonged to himself, sent orders to all his footmen and horsemen, took with him his sister Arsinoe, and marched out as far as the parts of Raphia, where Antiochus and his forces encamped.

[2]And one Theodotus, intending to carry out his design, took with him the bravest of the armed men who had been before committed to his trust by Ptolemy, and got through at night to the tent of Ptolemy, to kill him on his own responsibility, and so to end the war. [3]But Dositheus, called the son of Drimulus, by birth a Jew, afterward a renegade from the laws and observances of his country, conveyed Ptolemy away, and made an obscure person lie down in his stead in the tent. It befel this man to receive the fate which was meant for the other.

[4]A fierce battle then took place; and the men of Antiochus prevailing, Arsinoe continually went up and down the ranks, and with dishevelled hair, with tears and entreaties, begged the soldiers to fight manfully for themselves, their children, and wives; and promised that if they proved conquerors, she would give them two minæ of gold apiece. [5]It thus fell out that their enemies were defeated in hand-to-hand encounter, and that many of them were taken prisoners.

[6]Having vanquished this attempt, the king then decided to proceed to the neighbouring cities, and encourage them. [7]By doing this, and by making donations to their temples, he inspired his subjects with confidence. [8]The Jews also sent some of their council and of their elders to him. The greetings, guest-gifts, and congratulations on the past, bestowed by them, filled him with the greater eagerness to visit their city.

[9]Having arrived at Jerusalem, sacrificed, and offered thank-offerings to the Greatest God, and done whatever else was suitable to the sanctity of the place, and entered the inner court, [10]he was so struck with the exact magnificence of the place, and so wondered at the orderly arrangements of the temple, that he conceived the purpose of entering the sanctuary itself.

[11]And when they told him that this was not permissible, none of the nation, no, nor even the priests in general, but only the

Ὁ ΔΕ Φιλοπάτωρ μαθὼν παρὰ τῶν ἀνακομισθέντων τὴν γενομένην τῶν ὑπ' αὐτοῦ κρατουμένων τόπων ἀφαίρεσιν ὑπὸ Ἀντιόχου, παραγγείλας ταῖς πάσαις δυνάμεσι πεζικαῖς τε καὶ ἱππικαῖς αὐτοῦ, καὶ τὴν ἀδελφὴν Ἀρσινόην συμπαραλαβὼν, ἐξώρμησε μέχρι τῶν κατὰ Ῥαφίαν τόπων, ὅπου παρεμβεβλήκεισαν οἱ περὶ Ἀντίοχον.

Θεόδοτος δέ τις ἐκπληρῶσαι τὴν ἐπιβουλὴν διανοηθεὶς, παρα- 2
λαβὼν τῶν προϋποτεταγμένων αὐτῷ ὅπλων Πτολεμαϊκῶν τὰ
κράτιστα, διεκομίσθη νύκτωρ ἐπὶ τὴν τοῦ Πτολεμαίου σκηνὴν,
ὡς μόνος κτεῖναι αὐτὸν, καὶ ἐν τούτῳ διαλῦσαι τὸν πόλεμον.
Τοῦτον δὲ διαγαγὼν Δωσίθεος ὁ Δριμύλου λεγόμενος, τὸ γένος 3
Ἰουδαῖος, ὕστερον δὲ μεταβαλὼν τὰ νόμιμα, καὶ τῶν πατρίων
δογμάτων ἀπηλλοτριωμένος, ἄσημόν τινα κατέκλινεν ἐν τῇ
σκηνῇ, ὃν συνέβη κομίσασθαι τὴν ἐκείνου κόλασιν.

Γενομένης δὲ καρτερᾶς μάχης, καὶ τῶν πραγμάτων μᾶλλον 4
ἐῤῥωμένων τῷ Ἀντιόχῳ, ἱκανῶς ἡ Ἀρσινόη ἐπιπορευσαμένη
τὰς δυνάμεις παρεκάλει, μετὰ οἴκτου καὶ δακρύων, τοὺς πλοκάμους λελυμένη, βοηθεῖν ἑαυτοῖς τε καὶ τοῖς τέκνοις καὶ γυναιξὶ
θαῤῥαλέως, ἐπαγγελλομένη δώσειν νικήσασιν ἑκάστῳ δύο μνᾶς
χρυσίου. Καὶ οὕτω συνέβη τοὺς ἀντιπάλους ἐν χειρονομίαις 5
διαφθαρῆναι, πολλοὺς δὲ καὶ δορυαλώτους συλληφθῆναι.

Κατακρατήσας δὲ τῆς ἐπιβουλῆς ἔκρινε τὰς πλησίον πόλεις 6
ἐπελθὼν παρακαλέσαι. Ποιήσας δὲ τοῦτο, καὶ τοῖς τεμένεσι 7
δωρεὰς ἀπονείμας, εὐθαρσεῖς τοὺς ὑποτεταγμένους κατέστησε.
Τῶν δὲ Ἰουδαίων διαπεμψαμένων πρὸς αὐτὸν ἀπὸ τῆς γερουσίας 8
καὶ τῶν πρεσβυτέρων τοὺς ἀσπασομένους αὐτὸν. Καὶ ξένια κομιοῦντας, καὶ ἐπὶ τοῖς συμβεβηκόσι συγχαρησομένους, συνέβη μᾶλλον αὐτὸν προθυμηθῆναι ὡς τάχιστα πρὸς αὐτοὺς παραγενέσθαι.

Διακομισθεὶς δὲ εἰς Ἱεροσόλυμα, καὶ θύσας τῷ μεγίστῳ 9
Θεῷ, καὶ χάριτας ἀποδιδοὺς, καὶ τῶν ἑξῆς τι τῷ τόπῳ ποιήσας,
καὶ δὴ παραγενόμενος εἰς τὸν τόπον, καὶ τῇ σπουδαιότητι καὶ
εὐπρεπείᾳ καταπλαγεὶς, θαυμάσας δὲ καὶ τὴν τοῦ ἱεροῦ εὐταξίαν, 10
ἐνεθυμήθη βουλεύσασθαι εἰσελθεῖν εἰς τὸν ναόν.

Τῶν δὲ εἰπόντων μὴ καθήκειν γίνεσθαι τοῦτο, διὰ τὸ μηδὲ 11
τοῖς ἐκ τοῦ ἔθνους ἐξεῖναι εἰσιέναι, μηδὲ πᾶσι τοῖς ἱερεῦσιν,

ἀλλ' ἢ μονῳ τῷ προηγουμένῳ πάντων ἀρχιερεῖ, καὶ τούτῳ ἅπαξ
12 κατ' ἐνιαυτὸν, οὐδαμῶς ἠβούλετο πείθεσθαι. Τοῦ τε νόμου
παραναγνωσθέντος, οὐδαμῶς ἀπέλιπε προφερόμενος ἑαυτὸν,
δεῖν εἰσελθεῖν, λέγων, καὶ εἰ ἐκεῖνοι ἐστέρηνται ταύτης τῆς
13 τιμῆς, ἐμὲ οὐ δεῖ. Καὶ ἐπυνθάνετο, διὰ τίνα αἰτίαν εἰσερχό-
μενον αὐτὸν εἰς πᾶν τέμενος, οὐθεὶς ἐκώλυσε τῶν παρόντων.

14 Καί τις ἀπρονοήτως ἔφη κακῶς αὐτὸ τοῦτο τερατεύεσθαι.
15 Γενομένου δέ φησι τούτου διά τινα αἰτίαν, οὐχὶ πάντως εἰσ-
16 ελεύσεσθαι καὶ θελόντων αὐτῶν καὶ μή; Τῶν δὲ ἱερέων ἐν ταῖς
ἁγίαις ἐσθήσεσι προπεσόντων, καὶ δεομένων τοῦ μεγίστου Θεοῦ
βοηθεῖν τῇ ἐνεστώσῃ ἀνάγκῃ, καὶ τὴν ὁρμὴν τοῦ κακῶς ἐπι-
βαλλομένου μεταθεῖναι, κραυγῆς τε μετὰ δακρύων τὸ ἱερὸν
17 ἐμπλησάντων, οἱ κατὰ τὴν πόλιν ἀπολιπόμενοι, ταραχθέντες
ἐξεπήδησαν, ἄδηλον τιθέμενοι τὸ γινόμενον.

18 Αἵ τε κατάκλειστοι παρθένοι ἐν θαλάμοις σὺν ταῖς τεκούσαις
ἐξώρμησαν· καὶ σποδῷ καὶ κόνει τὰς κεφαλὰς πασάμεναι, γόων
19 τε καὶ στεναγμῶν τὰς πλατείας ἐνεπίμπλων. Αἱ δὲ καὶ προσ-
αρτίως ἐσταλμέναι, τοὺς πρὸς ἀπάντησιν διατεταγμένους
παστοὺς, καὶ τὴν ἁρμόζουσαν αἰδῶ παραλείπουσαι, δρόμον
20 ἄτακτον ἐν τῇ πόλει συνίσταντο. Τὰ δὲ νεογνὰ τῶν τέκνων, αἵ
τε πρὸς τούτοις μητέρες καὶ τιθηνοὶ παραλιποῦσαι ἄλλως καὶ
ἄλλως, αἱ μὲν κατ' οἴκους, αἱ δὲ κατὰ τὰς ἀγυιὰς ἀνεπιτρέπτως
21 εἰς τὸ πανυπέρτατον ἱερὸν ἠθροίζοντο. Ποικίλη δὲ ἦν τῶν εἰς
τοῦτο συλλεγομένων ἡ δέησις ἐπὶ τοῖς ἀνοσίως ὑπ' ἐκείνου
κατεγχειρουμένοις.

22 Σύν τε τούτοις οἱ τῶν πολιτῶν θρασυνθέντες οὐκ ἠνείχοντο
τέλεον αὐτοῦ ἐπικειμένου, καὶ τὸ τῆς προθέσεως αὐτοῦ ἐκπλη-
23 ροῦν διανοουμένου. Φωνήσαντες δὲ τὴν ὁρμὴν ἐπὶ τὰ ὅπλα
ποιήσασθαι, καὶ θαῤῥαλέως ὑπὲρ τοῦ πατρῴου νόμου τελευτᾷν,
ἱκανὴν ἐποίησαν ἐν τῷ τόπῳ τραχύτητα, μόλις τε ὑπό τε τῶν
γεραιῶν καὶ τῶν πρεσβυτέρων ἀποτραπέντες ἐπὶ τὴν αὐτὴν τῆς
δεήσεως ἔστησαν στάσιν.

24 Καὶ τὸ μὲν πλῆθος, ὡς ἔμπροσθεν, ἐν τούτοις ἀνεστρέφετο
25 δεόμενον. Οἱ δὲ περὶ τὸν βασιλέα πρεσβύτεροι πολλαχῶς
ἐπειρῶντο τὸν ἀγέρωχον αὐτοῦ νοῦν ἐξιστάνειν τῆς ἐντεθυμη-
26 μένης βουλῆς. Θρασυνθεὶς δὲ καὶ πάντα παραπέμψας, ἤδη
καὶ πρόσβασιν ἀποιεῖτο, τέλος ἐπιθήσειν δοκῶν τῷ προειρη-
μένῳ.

27 Ταῦτ' οὖν καὶ οἱ περὶ αὐτὸν ὄντες θεωροῦντες, ἐτράπησαν εἰς
τὸ σὺν τοῖς ἡμετέροις ἐπικαλεῖσθαι τὸν πᾶν κράτος ἔχοντα, τοῖς
παροῦσιν ἐπαμῦναι, μὴ παριδόντα τὴν ἄνομον καὶ ὑπερήφανον
28 πρᾶξιν. Ἐκ δὲ τῆς πυκνοτάτης τε καὶ ἐμπόνου τῶν ὄχλων
29 συναγομένης κραυγῆς, ἀνείκαστός τις ἦν βοή. Δοκεῖν γὰρ ἦν
μὴ μόνον τοὺς ἀνθρώπους, ἀλλὰ καὶ τὰ τείχη καὶ τὸ πᾶν ἔδαφος
ἠχεῖν, ἅτε δὴ τῶν πάντων τότε θάνατον ἀλλασσομένων ἀντὶ
τῆς τοῦ τόπου βεβηλώσεως.

2 Ὁ μὲν οὖν ἀρχιερεὺς Σίμων ἐξεναντίας τοῦ ναοῦ κάμψας τὰ
γόνατα, καὶ τὰς χεῖρας προτείνας εὐτάκτως, ἐποιήσατο τὴν
δέησιν τοιαύτην·

2 Κύριε Κύριε βασιλεῦ τῶν οὐρανῶν, καὶ Δέσποτα πάσης

supreme high priest of all, and he only once in a year, being allowed to go in, he would by no means give way. [12] Then they read the law to him; but he persisted in obtruding himself, exclaiming, that he ought to be allowed: and saying, Be it that they were deprived of this honour, I ought not to be. [13] And he put the question, Why, when he entered all temples, none of the priests who were present forbad him?

[14] He was thoughtlessly answered by some one, That he did wrong to boast of this. [15] Well; since I have done this, said he, be the cause what it may, shall I not enter with or without your consent? [16] And when the priests fell down in their sacred vestments imploring the Greatest God to come and help in time of need, and to avert the violence of the fierce aggressor, and when they filled the temple with lamentations and tears, [17] then those who had been left behind in the city were scared, and rushed forth, uncertain of the event.

[18] Virgins, who had been shut up within their chambers, came out with their mothers, scattering dust and ashes on their heads, and filling the streets with outcries. [19] Women, but recently separated off, left their bridal chambers, left the reserve that befitted them, and ran about the city in a disorderly manner. [20] New-born babes were deserted by the mothers or nurses who waited upon them; some here, some there, in houses, or in fields; these now, with an ardour which could not be checked, swarmed into the Most High temple. [21] Various were the prayers offered up by those who assembled in this place, on account of the unholy attempt of the king.

[22] Along with these there were some of the citizens who took courage, and would not submit to his obstinacy, and his intention of carrying out his purpose. [23] Calling out to arms, and to die bravely in defence of the law of their fathers, they created a great uproar in the place, and were with difficulty brought back by the aged and the elders to the station of prayer which they had occupied before.

[24] During this time the multitude kept on praying. [25] The elders who surrounded the king strove in many ways to divert his haughty mind from the design which he had formed. [26] He, in his hardened mood, insensible to all persuasion, was going onwards, with the view of carrying out this design.

[27] Yet even his own officers, when they saw this, joined the Jews in an appeal to Him who has all power, to aid in the present crisis, and not wink at such overweening lawlessness. [28] Such was the frequency and the vehemence of the cry of the assembled crowd, that an indescribable noise ensued. [29] Not the men only, the very walls and floor seemed to sound forth; all things preferring dissolution rather than to see the place defiled.

Now was it that the high priest Simon bowed his knees over against the holy place, and spread out his hands in reverent form, and uttered the following supplication:

[2] O Lord, Lord, King of the heavens, and

Ruler of the whole creation, Holy among the holy, sole Governor, Almighty, give ear to us who are oppressed by a wicked and profane one, who exulteth in his confidence and strength. 3 It is thou, the Creator of all, the Lord of the universe, who art a righteous Governor, and judgest all who act with pride and insolence.

4 It was thou who didst destroy the former workers of unrighteousness, among whom were the giants, who trusted in their strength and hardihood, by covering them with a measureless flood. 5 It was thou who didst make the Sodomites, those workers of exceeding iniquity, men notorious for their vices, an example to after generations, when thou didst consume them with fire and brimstone.

6 Thou didst make known thy power when thou causedst the bold Pharaoh, the enslaver of thy people, to pass through the ordeal of many and diverse inflictions. 7 And thou rolledst the depths of the sea over him, when he made pursuit with chariots, and with a multitude of followers, and gavest a safe passage to those who put their trust in thee, the Lord of the whole creation. 8 These saw and felt the works of thine hands, and praised thee the Almighty.

9 Thou, O King, when thou createdst the illimitable and measureless earth, didst choose out this city: thou didst make this place sacred to thy name, albeit thou needest nothing: thou didst glorify it with thy illustrious presence, after constructing it to the glory of thy great and honourable name.

10 And thou didst promise, out of love to the house of Israel, that should we fall away from thee, and become afflicted, and then come to this house and pray, thou wouldest hear our prayer. 11 Verily thou art faithful and true.

12 And whereas thou didst often aid our fathers when hard pressed, and in low estate, and deliveredst them out of great dangers, 13 see now, holy King, how through our many and great sins we are borne down, and made subject to our enemies, and are become weak and powerless. 14 We being in this low condition, this bold and profane man seeks to dishonour this thy holy place, consecrated out of the earth to the name of thy Majesty.

15 Thy dwelling-place, the heaven of heavens, is indeed unapproachable to men. 16 But since it seemed good to thee to exhibit thy glory among thy people Israel, thou didst sanctify this place. 17 Punish us not by means of the uncleanness of their men, nor chastise us by means of their profanity; lest the lawless ones should boast in their rage, and exult in exuberant pride of speech, and say, 18 We have trampled upon the holy house, as idolatrous houses are trampled upon.

19 Blot out our iniquities, and do away with our errors, and shew forth thy compassion in this hour. 20 Let thy mercies quickly go before us. Grant us peace, that the cast down and broken hearted may praise thee with their mouth.

21 At that time God, who seeth all things, who is beyond all Holy among the holy, heard that prayer, so suitable; and scourged

κτίσεως, ἅγιε ἐν ἁγίοις, μόναρχε, παντοκράτωρ, πρόσχες ἡμῖν
καταπονουμένοις ὑπὸ ἀνοσίου καὶ βεβήλου θράσει καὶ σθένει
πεφρυαγμένου. Σὺ γὰρ ὁ κτίσας τὰ πάντα καὶ τῶν ὅλων 3
ἐπικρατῶν δυνάστης δίκαιος εἶ, καὶ τοὺς ὕβρει καὶ ἀγερωχίᾳ
πράσσοντάς τι κρίνεις.

Σὺ τοὺς ἔμπροσθεν ἀδικίαν ποιήσαντας, ἐν οἷς καὶ γίγαντες 4
ἦσαν ῥώμῃ καὶ θράσει πεποιθότες, διέφθειρας, ἐπαγαγὼν αὐτοῖς
ἀμέτρητον ὕδωρ. Σὺ τοὺς ὑπερηφανίαν ἐργαζομένους Σοδομί- 5
τας, διαδήλους ταῖς κακίαις γενομένους, πυρὶ καὶ θείῳ κατέφλε-
ξας, παράδειγμα τοῖς ἐπιγινομένοις καταστήσας.

Σὺ τὸν θρασὺν Φαραὼ καταδουλωσάμενον τὸν λαόν σου τὸν 6
ἅγιον Ἰσραὴλ, ποικίλαις καὶ πολλαῖς δοκιμάσας τιμωρίαις,
ἐγνώρισας τὴν σὴν δυναστείαν· ἐφ᾽ αἷς ἐγνώρισας τὸ μέγα σου
κράτος. Καὶ ἐπιδιώξαντα αὐτὸν σὺν ἅρμασι καὶ ὄχλων πλή- 7
θει, ἐπέκλυσας βάθει θαλάσσης, τοὺς δὲ ἐμπιστεύσαντας ἐπὶ
σοὶ τῷ τῆς ἁπάσης κτίσεως δυναστεύοντι, σώους διεκόμισας.
Οἳ καὶ συνειδότες ἔργα σῆς χειρὸς, ᾔνεσάν σε τὸν παντοκρά- 8
τορα.

Σὺ, βασιλεῦ, κτίσας τὴν ἀπέραντον καὶ ἀμέτρητον γῆν, 9
ἐξελέξω τὴν πόλιν ταύτην, καὶ ἁγιάσας τὸν τόπον τοῦτον εἰς
ὄνομά σοι τῷ τῶν ἁπάντων ἀπροσδεεῖ, καὶ παρεδόξασας ἐν
ἐπιφανείᾳ μεγαλοπρεπεῖ, σύστασιν ποιησάμενος αὐτοῦ πρὸς
δόξαν τοῦ μεγάλου καὶ ἐντίμου ὀνόματός σου.

Καὶ ἀγαπῶν τὸν οἶκον τοῦ Ἰσραὴλ, ἐπηγγείλω δὴ ὅτι ἐὰν 10
γένηται ἡμῶν ἀποστροφὴ, καὶ καταλάβῃ ἡμᾶς στενοχωρία, καὶ
ἐλθόντες εἰς τὸν τόπον τοῦτον δεηθῶμεν, εἰσακούσῃ τῆς δεή-
σεως ἡμῶν. Καὶ δὴ πιστὸς εἶ καὶ ἀληθινός. 11

Ἐπεὶ δὲ πλεονάκις θλιβέντων τῶν πατέρων ἡμῶν ἐβοήθησας 12
αὐτοῖς ἐν τῇ ταπεινώσει, καὶ ἐῤῥύσω αὐτοὺς ἐκ μεγάλων κιν-
δύνων, ἰδοὺ δὴ νῦν, ἅγιε βασιλεῦ, διὰ τὰς πολλὰς καὶ μεγάλας 13
ἡμῶν ἁμαρτίας καταπονούμεθα, καὶ ὑπετάγημεν τοῖς ἐχθροῖς
ἡμῶν, καὶ παρείμεθα ἐν ἀδυναμίαις. Ἐν δὲ τῇ ἡμετέρᾳ 14
καταπτώσει ὁ θρασὺς καὶ βέβηλος οὗτος ἐπιτηδεύει καθυβρίσαι
τὸν ἐπὶ τῆς γῆς ἀναδεδειγμένον τῷ ὀνόματι τῆς δόξης σου ἅγιον
τόπον.

Τὸ μὲν γὰρ οἰκητήριόν σου οὐρανὸς τοῦ οὐρανοῦ ἀνέφικτος 15
ἀνθρώποις ἐστίν. Ἀλλ᾽ ἐπεὶ εὐδόκησας τὴν δόξαν σου ἐν τῷ 16
λαῷ σου Ἰσραὴλ, ἡγίασας τὸν τόπον τοῦτον. Μὴ ἐκδικήσῃς 17
ἡμᾶς ἐν τῇ τούτων ἀκαθαρσίᾳ, μηδὲ εὐθύνῃς ἡμᾶς ἐν βεβηλώσει·
ἵνα μὴ καυχήσωνται οἱ παράνομοι ἐν θυμῷ αὐτῶν, μηδὲ ἀγαλ-
λιάσωνται ἐν ὑπερηφανίᾳ γλώσσης αὐτῶν, λέγοντες, ἡμεῖς 18
κατεπατήσαμεν τὸν οἶκον τοῦ ἁγιασμοῦ, ὡς καταπατοῦνται οἱ
οἶκοι τῶν προσοχθισμάτων.

Ἀπάλειψον τὰς ἁμαρτίας ἡμῶν, καὶ διασκέδασον τὰς ἀμπλα- 19
κίας ἡμῶν, καὶ ἐπίφανον τὸ ἔλεός σου κατὰ τὴν ὥραν ταύτην.
Ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοί σου· καὶ δὸς 20
αἰνέσεις ἐν στόματι τῶν καταπεπτωκότων καὶ συντετριμμένων
τὰς ψυχὰς, ποιήσας ἡμῖν εἰρήνην.

Ἐνταῦθα ὁ πάντων ἐπόπτης Θεὸς, καὶ πρὸ πάντων ἅγιος 21
ἐν ἁγίοις, εἰσακούσας τῆς ἐνθέσμου λιτανείας, τὸν ὕβρει καὶ

22 θράσει μεγάλως ἐπηρμένον ἐμάστιξεν αὐτὸν, ἔνθεν καὶ ἔνθεν
κραδάνας αὐτὸν ὡς κάλαμον ὑπὸ ἀνέμου, ὥστε κατ' ἐδάφους
ἄπρακτον ἔτι, καὶ τοῖς μέλεσι παραλελυμένον, μηδὲ φωνῆσαι
δύνασθαι δικαίᾳ περιπεπλεγμένον κρίσει.

23 Ὅθεν οἵ τε φίλοι καὶ οἱ σωματοφύλακες αὐτοῦ ταχεῖαν καὶ
ὀξεῖαν ἰδόντες τὴν καταλαβοῦσαν αὐτὸν εὐθύναν, φοβούμενοι
μὴ καὶ τὸ ζῆν ἐκλείπῃ, ταχέως αὐτὸν ἐξείλκυσαν ὑπερβάλλοντι
24 καταπεπληγμένοι φόβῳ. Ἐν χρόνῳ δὲ ὕστερον ἀναλεξάμενος
ἑαυτὸν, οὐδαμῶς εἰς μετάμελον ἦλθεν ἐπιτιμηθεὶς, μετ' ἀπειλῆς
25 δὲ πικρᾶς ἀνέλυσε. Διακομισθεὶς δὲ εἰς τὴν Αἴγυπτον, καὶ τὰ
τῆς κακίας ἐπαύξων, διὰ δὲ τῶν προαποδεδειγμένων συμπότων
26 καὶ ἑταίρων τοῦ παντὸς δικαίου κεχωρισμένων, οὐ μόνον ταῖς
ἀναριθμήτοις ἀσελγείαις διηρκέσθη, ἀλλὰ καὶ ἐπὶ τοσοῦτον
θράσους προῆλθεν, ὥστε δυσφημίας ἐν τοῖς τόποις συνίστα-
σθαι, καὶ πολλοὺς τῶν φίλων ἀτενίζοντας εἰς τὴν τοῦ βασιλέως
πρόθεσιν καὶ αὐτοὺς ἕπεσθαι τῇ ἐκείνου θελήσει.

27 Προέθετο δὲ δημοσίᾳ κατὰ τοῦ ἔθνους διαδοῦναι ψόγον· καὶ
ἐπὶ τοῦ κατὰ τὴν αὐλὴν πύργου στήλην ἀναστήσας, ἐξεκόλαψε
28 γραφὴν, μηδένα τῶν μὴ θυόντων εἰς τὰ ἱερὰ αὐτῶν εἰσιέναι,
πάντας δὲ τοὺς Ἰουδαίους εἰς λαογραφίαν καὶ οἰκετικὴν διά-
θεσιν ἀχθῆναι, τοὺς δὲ ἀντιλέγοντας βίᾳ φερομένους τοῦ ζῆν
29 μεταστῆσαι, τούτους τε ἀπογραφομένους χαράσσεσθαι καὶ διὰ
πυρὸς εἰς τὸ σῶμα παρασήμῳ Διονύσου κισσοφύλλῳ, οὓς καὶ
καταχωρίσαι εἰς τὴν προσυνεσταλμένην αὐθεντίαν.

30 Ἵνα δὲ μὴ τοῖς πᾶσιν ἀπεχθόμενος φαίνηται, ὑπέγραψεν,
ἐὰν δέ τινες ἐξ αὐτῶν προαιρῶνται ἐν τοῖς κατὰ τὰς τελετὰς
μεμυημένοις ἀναστρέφεσθαι, τούτους ἰσοπολίτας Ἀλεξανδρεῦ-
σιν εἶναι.

31 Ἔνιοι μὲν οὖν ἐπὶ πόλεως τὰς τῆς πόλεως εὐσεβείας ἐπι-
βάθρας στυγοῦντες, εὐχερῶς ἑαυτοὺς ἐδίδοσαν, ὡς μεγάλης
τινὸς κοινωνήσοντες εὐκλείας ἀπὸ τῆς ἐσομένης τῷ βασιλεῖ
32 συναναστροφῆς. Οἱ δὲ πλεῖστοι γενναίᾳ ψυχῇ ἐνίσχυσαν καὶ
οὐ διέστησαν τῆς εὐσεβείας· τά τε χρήματα περὶ τοῦ ζῆν
ἀντικαταλλασσόμενοι, ἀδεῶς ἐπειρῶντο ἑαυτοὺς ῥύσασθαι ἐκ
33 τῶν ἀπογραφῶν. Εὐέλπιδες δὲ καθειστήκεισαν ἀντιλήψεως
τεύξεσθαι, καὶ τοὺς ἀποχωροῦντας ἐξ αὐτῶν ἐβδελύσσοντο, καὶ
ὡς πολεμίους τοῦ ἔθνους ἔκρινον, καὶ τῆς κοινῆς συναναστροφῆς
καὶ εὐχρηστίας ἐστέρουν.

3 Ἃ καὶ μεταλαμβάνων ὁ δυσσεβὴς ἐπὶ τοσοῦτον ἐχόλησεν,
ὥστε οὐ μόνον τοῖς κατ' Ἀλεξάνδρειαν διοργίζεσθαι, ἀλλὰ καὶ
τοῖς ἐν τῇ χώρᾳ βαρυτέρως ἐναντιωθῆναι, καὶ προστάξαι σπεύ-
σαντας συναγαγεῖν πάντας ἐπιτοαυτὸ, καὶ χειρίστῳ μόρῳ τοῦ
ζῆν μεταστῆσαι.

2 Τούτων δὲ οἰκονομουμένων, φήμη δυσμενὴς ἐξηχεῖτο κατὰ
τοῦ γένους ἀνθρώποις συμφρονοῦσιν εἰς κακοποίησιν, ἀφορμῆς
διδομένης εἰς διάθεσιν, ὡς ἂν ἀπὸ τῶν νομίμων αὐτοὺς κωλυόν-
3 των. Οἱ δὲ Ἰουδαῖοι τὴν μὲν πρὸς τοὺς βασιλεῖς εὔνοιαν
4 καὶ πίστιν ἀδιάστροφον ἦσαν διαφυλάσσοντες· σεβόμενοι δὲ
τὸν Θεὸν καὶ τῷ τούτου νόμῳ πολιτευόμενοι, χωρισμὸν ἐποίουν
ἐπί τινων καὶ καταστροφάς· δι' ἣν αἰτίαν ἐνίοις ἀπεχθεῖς

the man greatly uplifted with scorn and insolence. [22] Shaking him to and fro as a reed is shaken with the wind, he cast him upon the pavement, powerless, with limbs paralyzed; by a righteous judgment deprived of the faculty of speech.

[23] His friends and body-guards, beholding the swift recompense which had suddenly overtaken him, struck with exceeding terror, and fearing that he would die, speedily removed him. [24] When in course of time he had come to himself, this severe check caused no repentance within him, but he departed with bitter threatenings. [25] He proceeded to Egypt, grew worse in wickedness through his beforementioned companions in wine, who were lost to all goodness; [26] and not satisfied with countless acts of impiety, his audacity so increased that he raised evil reports there, and many of his friends, watching his purpose attentively, joined in furthering his will.

[27] His purpose was to inflict a public stigma upon our race; wherefore he erected a pillar at the tower-porch, and caused the following inscription to be engraven upon it: [28] That entrance to their own temple was to be refused to all those who would not sacrifice; that all the Jews were to be registered among the common people; that those who resisted were to be forcibly seized and put to death; [29] that those who were thus registered, were to be marked on their persons by the ivy-leaf symbol of Dionysus, and to be set apart with these limited rights.

[30] To do away with the appearance of hating them all, he had it written underneath, that if any of them should elect to enter the community of those initiated in the rites, these should have equal rights with the Alexandrians.

[31] Some of those who were over the city, therefore, abhorring any approach to the city of piety, unhesitatingly gave in to the king, and expected to derive some great honour from a future connection with him. [32] A nobler spirit, however, prompted the majority to cling to their religious observances, and by paying money that they might live unmolested, these sought to escape the registration: [33] cheerfully looking forward to future aid, they abhorred their own apostates, considering them to be national foes, and debarring them from the common usages of social intercourse.

On discovering this, so incensed was the wicked king, that he no longer confined his rage to the *Jews* in Alexandria. Laying his hand more heavily upon those who lived in the country, he gave orders that they should be quickly collected into one place, and most cruelly deprived of their lives.

[2] While this was going on, an invidious rumour was uttered abroad by men who had banded together to injure the Jewish race. The purport of their charge was, that the Jews kept them away from the ordinances of the law. [3] Now, while the Jews always maintained a feeling of unswerving loyalty towards the kings, [4] yet, as they worshipped God, and observed his law, they made certain distinctions, and avoided certain things. Hence some persons held

them in odium; 5 although, as they adorned their conversation with works of righteousness, they had established themselves in the good opinion of the world.

6 What all the rest of mankind said, was, however, made of no account by the foreigners; 7 who said much of the exclusiveness of the Jews with regard to their worship and meats; they alleged that they were men unsociable, hostile to the king's interests, refusing to associate with him or his troops. By this way of speaking, they brought much odium upon them.

8 Nor was this unexpected uproar and sudden conflux of people unobserved by the Greeks who lived in the city, concerning men who had never harmed them: yet to aid them was not in their power, since all was oppression around; but they encouraged the Jews by sympathizing with them in their troubles, and expected a favourable turn of affairs: 9 He who knoweth all things, will not, *said they*, disregard so great a people. 10 Some of the neighbours, friends, and fellow dealers of the Jews, even called them secretly to an interview, pledged them their assistance, and promised to do their very utmost for them.

11 Now the king, elated with his prosperous fortune, and not regarding the superior power of God, but thinking to persevere in his present purpose, wrote the following letter to the prejudice of the Jews.

12 King Ptolemy Philopater, to the commanders and soldiers in Egypt, and in all places, health and happiness! 13 I am right well; and so, too, are my affairs. 14 Since our Asiatic campaign, the particulars of which ye know, and which by the aid of the gods, not lightly given, and by our own vigour, has been brought to a successful issue according to our expectation, 15 we resolved, not with strength of spear, but with gentleness and much humanity, as it were to nurse the inhabitants of Cœle-Syria and Phœnicia, and to be their willing benefactors.

16 So, having bestowed considerable sums of money upon the temples of the several cities, we proceeded even as far as Jerusalem; and went up to honour the temple of these wretched beings who never cease from their folly. 17 To outward appearance they received us willingly; but belied that appearance by their deeds. When we were eager to enter their temple, and to honour it with the most beautiful and exquisite gifts, 18 they were so carried away by their old arrogance, as to forbid us the entrance; while we, out of our forbearance toward all men, refrained from exercising our power upon them. 19 And thus, exhibiting their enmity against us, they alone among the nations lift up their heads against kings and benefactors, as men unwilling to submit to any thing reasonable.

20 We then, having endeavoured to make allowance for the madness of these persons, and on our victorious return treating all people in Egypt courteously, acted in a manner which was befitting. 21 Accordingly, bearing no ill-will against their kinsmen [at Jerusalem], but rather remembering our connection with them, and the numerous matters with sincere heart from a remote period entrusted to them, we wished to venture a

ἐφαίνοντο. Τῇ δὲ τῶν δικαίων εὐπραξίᾳ κοσμοῦντες τὴν 5
συναναστροφὴν, ἅπασιν ἀνθρώποις εὐδόκιμοι καθειστήκεισαν.

Τὴν μὲν οὖν περὶ τοῦ γένους ἐν πᾶσι θρυλλουμένην εὐπρα- 6
ξίαν οἱ ἀλλόφυλοι οὐδαμῶς διηριθμήσαντο. Τὴν δὲ περὶ τῶν 7
προσκυνήσεων καὶ τροφῶν διάστασιν ἐθρύλλουν, φάσκοντες
μήτε τῷ βασιλεῖ μήτε ταῖς δυνάμεσιν ὁμοσπόνδους τοὺς ἀν-
θρώπους γενέσθαι, δυσμενεῖς δὲ εἶναι καὶ μέγα τι τοῖς πράγμα-
σιν ἐναντιουμένους· καὶ οὐ τῷ τυχόντι περιῆψαν ψόγῳ.

Οἱ δὲ κατὰ τὴν πόλιν Ἕλληνες οὐδὲν ἠδικημένοι, ταραχὴν 8
ἀπροσδόκητον περὶ τοὺς ἀνθρώπους θεωροῦντες, καὶ συνδρομὰς
ἀπροσκόπους γινομένας βοηθεῖν μὲν οὐκ ἔσθενον· τυραννικὴ
γὰρ ἦν ἡ διάθεσις· παρεκάλουν δὲ καὶ δυσφόρως εἶχον, καὶ
μεταπεσεῖσθαι ταῦτα ὑπελάμβανον. Μὴ γὰρ οὕτως παροραθή- 9
σεται τηλικοῦτο σύστημα μηδὲν ἠγνοηκώς. Ἤδη δὲ καί τινες 10
γείτονές τε καὶ φίλοι καὶ συμπραγματευόμενοι, μυστικῶς τινας
ἐπισπώμενοι, πίστεις ἐδίδουν συνασπιεῖν, καὶ πᾶν ἐκτενὲς προσ-
οίσεσθαι πρὸς ἀντίληψιν.

Ἐκεῖνος μὲν οὖν τῇ κατὰ τὸ παρὸν εὐημερίᾳ γεγαυρωμένος, 11
καὶ οὐ καθορῶν τὸ τοῦ μεγίστου Θεοῦ κράτος, ὑπολαμβάνων
δὲ διηνεκῶς ἐν τῇ αὐτῇ διαμένειν βουλῇ, ἔγραψε κατ᾽ αὐτῶν
ἐπιστολὴν τήνδε.

Βασιλεὺς Πτολεμαῖος Φιλοπάτωρ τοῖς κατ᾽ Αἴγυπτον, καὶ 12
κατὰ τόπον στρατηγοῖς καὶ στρατιώταις, χαίρειν καὶ ἐῤῥῶσθαι.
Ἔῤῥωμαι δὲ καὶ ἐγὼ αὐτὸς καὶ τὰ πράγματα ἡμῶν. Ἐκ 13, 14
τῆς εἰς τὴν Ἀσίαν γενομένης ἡμῖν ἐπιστρατείας, ἧς ἴστε καὶ
αὐτοὶ, τῇ τῶν θεῶν πρὸς ἡμᾶς ἀπροπτώτῳ συμμαχίᾳ, καὶ τῇ
ἡμετέρᾳ δὲ ῥώμῃ κατὰ λόγον ἐπ᾽ ἄριστον τέλος ἀχθείσης,
ἡγησάμεθα μὴ βίᾳ δόρατος, ἐπιεικείᾳ δὲ καὶ πολλῇ φιλαν- 15
θρωπίᾳ τιθηνήσασθαι τὰ κατοικοῦντα κοίλην Συρίαν καὶ Φοινί-
κην ἔθνη, εὐποιῆσαί τε ἀσμένως.

Καὶ τοῖς κατὰ πόλεσιν ἱεροῖς ἀπονείμαντες προσόδους πλεί- 16
στας, προήχθημεν καὶ εἰς τὰ Ἱεροσόλυμα, ἀναβάντες τιμῆσαι
τὸ ἱερὸν τῶν ἀλιτηρίων καὶ μηδέποτε ληγόντων τῆς ἀνοίας.
Οἱ δὲ λόγῳ μὲν τὴν ἡμετέραν ἀποδεξάμενοι παρουσίαν, τῷ δὲ 17
πράγματι νόθως, προθυμηθέντων ἡμῶν εἰσελθεῖν εἰς τὸν ναὸν
αὐτῶν, καὶ τοῖς ἐκπρεπέσι καὶ καλλίστοις ἀναθήμασι τιμῆσαι,
τύφοις φερόμενοι παλαιοτέροις εἶρξαν ἡμᾶς τῆς εἰσόδου, ἀπο- 18
λειπόμενοι τῆς ἡμετέρας ἀλκῆς, δι᾽ ἣν ἔχομεν πρὸς ἅπαντας
ἀνθρώπους φιλανθρωπίαν. Τὴν δὲ αὐτῶν εἰς ἡμᾶς δυσμένειαν 19
ἔκδηλον καθιστάντες, ὡς μονώτατοι τῶν ἐθνῶν βασιλεῦσι καὶ
τοῖς ἑαυτῶν εὐεργέταις ὑψαυχενοῦντες, οὐδὲν γνήσιον βούλονται
φέρειν.

Ἡμεῖς δὲ τῇ τούτων ἀνοίᾳ συμπεριενεχθέντες, καὶ μετὰ νίκης 20
διακομισθέντες, καὶ εἰς τὴν Αἴγυπτον τοῖς πᾶσιν ἔθνεσι φιλαν-
θρώπως ἀπαντήσαντες, καθὼς ἔπρεπεν ἐποιήσαμεν. Ἐν δὲ 21
τούτοις πρὸς τοὺς ὁμοφύλους αὐτῶν ἀμνησικακίαν ἅπασι γνωρί-
ζοντες, διά τε τὴν συμμαχίαν καὶ τὰ πεπιστευμένα μετὰ
ἁπλότητος αὐτοῖς ἀρχῆθεν μύρια πράγματα τολμήσαντες

ἐξαλλοιῶσαι, ἐβουλήθημεν καὶ πολιτείας αὐτοὺς Ἀλεξανδρέων
καταξιῶσαι, καὶ μετόχους τῶν ἀεὶ ἱερέων καταστῆσαι.
22 Οἱ δὲ τοὐναντίον ἐκδεχόμενοι, καὶ τῇ συμφύτῳ κακοηθείᾳ
τὸ καλὸν ἀπωσάμενοι, διηνεκῶς δὲ εἰς τὸ φαῦλον ἐκνεύοντες,
23 οὐ μόνον ἀπεστρέψαντο τὴν ἀτίμητον πολιτείαν, ἀλλὰ καὶ
βδελύσσονται λόγῳ τε καὶ σιγῇ τοὺς ἐν αὐτοῖς ὀλίγους πρὸς
ἡμᾶς γνησίως διακειμένους, παρέκαστα ὑφορώμενοι διὰ τῆς
δυσκλεεστάτης ἐμβιώσεως διὰ τάχους ἡμᾶς καταστρέψαι τὰ
24 κατορθώματα. Διὸ καὶ τεκμηρίοις καλῶς πεπεισμένοι τού-
τους κατὰ πάντα δυσνοεῖν ἡμῖν τρόπον, καὶ προνοούμενοι
μήποτε αἰφνιδίου μετέπειτα ταραχῆς ἐνστάσης ἡμῖν, τοὺς
δυσσεβεῖς τούτους κατὰ νώτου προδότας καὶ βαρβάρους ἔχω-
μεν πολεμίους.
25 Προστετάχαμεν ἅμα τῷ προσπεσεῖν τὴν ἐπιστολὴν τήνδε,
αὐθωρὶ τοὺς ἐννεμομένους σὺν γυναιξὶ καὶ τέκνοις μετὰ ὕβρεων
καὶ σκυλμῶν ἀποστεῖλαι πρὸς ἡμᾶς ἐνδεσμοῖς σιδηροῖς πάντο-
θεν κατακεκλεισμένους, εἰς ἀνήκεστον καὶ δυσκλεῆ πρέποντα
26 δυσμενέσι φόνον. Τούτων γὰρ ὁμοῦ κολασθέντων, διειλήφα-
μεν εἰς τὸν ἐπίλοιπον χρόνον τελείως ἡμῖν τὰ πράγματα ἐν
εὐσταθείᾳ καὶ βελτίστῃ διαθέσει κατασταθήσεσθαι.
27 Ὃς δ᾽ ἂν σκεπάσῃ τινὰ τῶν Ἰουδαίων ἀπὸ γεραιοῦ μέχρι
νηπίου μέχρι τῶν ὑπομασθίων, αἰσχίστοις βασάνοις ἀποτυμπα-
28 νισθήσεται πανοικί. Μηνύειν δὲ τὸν βουλόμενον, ἐφ᾽ ᾧ τὴν
οὐσίαν τοῦ ἐμπίπτοντος ὑπὸ τὴν εὐθύναν λήψεται, καὶ ἐκ τοῦ
βασιλικοῦ ἀργυρίου δραχμὰς δισχιλίας, καὶ τῆς ἐλευθερίας
τεύξεται καὶ στεφανωθήσεται.
29 Πᾶς δὲ τόπος οὗ ἐὰν φωραθῇ τὸ σύνολον σκεπαζόμενος
Ἰουδαῖος, ἄβατος καὶ πυριφλεγὴς γινέσθω, καὶ πάσῃ θνητῇ
φύσει κατὰ πάντα ἄχρηστος φανήσεται εἰς τὸν ἀεὶ χρόνον.
30 Καὶ ὁ μὲν τῆς ἐπιστολῆς τύπος οὕτως ἐγέγραπτο.
4 Παντῇ δὲ ὅπου προσέπιπτε τοῦτο τὸ πρόσταγμα, δημοτελὴς
συνίστατο τοῖς ἔθνεσιν εὐωχία μετὰ ἀλαλαγμῶν καὶ χαρᾶς, ὡς
ἂν τῆς προκατεσκιῤῥωμένης αὐτοῖς πάλαι κατὰ διάνοιαν, μετὰ
παῤῥησίας συνεκφαινομένης ἀπεχθείας.
2 Τοῖς δὲ Ἰουδαίοις ἀνήκεστον πένθος ἦν καὶ πανόδυρτος μετὰ
δακρύων βοὴ, στεναγμοῖς πεπυρωμένης τῆς αὐτῶν πάντοθεν
καρδίας, ὀλοφυρομένων τὴν ἀπροσδόκητον ἐξαίφνης ἐπικριθεῖ-
3 σαν αὐτοῖς ὀλεθρίαν. Τίς νομὸς ἢ πόλις, ἢ τίς τὸ σύνολον
οἰκητὸς τόπος, ἢ τίνες ἀγυιαὶ κοπετοῦ καὶ γόων ἐπ᾽ αὐτοῖς οὐκ
ἐμπιπλῶντο;
4 Οὕτω γὰρ μετὰ πικρᾶς καὶ ἀνοίκτου ψυχῆς ὑπὸ τῶν κατὰ
πόλιν στρατηγῶν ὁμοθυμαδὸν ἐξαπεστέλλοντο, ὥστε ἐπὶ ταῖς
ἐξάλλοις τιμωρίαις καί τινας τῶν ἐχθρῶν, λαμβάνοντας πρὸ
τῶν ὀφθαλμῶν τὸν κοινὸν ἔλεον, καὶ λογιζομένους τὴν ἄδηλον
τοῦ βίου καταστροφὴν, δακρύειν αὐτῶν τρισάθλιον ἐξαποστο-
5 λήν. Ἤγετο γὰρ γεραιῶν πλῆθος πολιᾷ πεπυκασμένων, τὴν
ἐκ τοῦ γήρως νωθρότητα ποδῶν ἐπικύφων, ἀνατροπῆς ὁρμῇ
βιαίας, ἁπάσης αἰδοῦς ἄνευ πρὸς ὀξεῖαν καταχρωμένων πορείαν.
6 Αἱ δὲ ἄρτι πρὸς βίον κοινωνίαν γαμικὸν ὑπεληλυθυῖαι
παστὸν νεάνιδες, ἀντὶ τέρψεως μεταλαβοῦσαι γόους, καὶ κόνει
τὴν μυροβραχῆ πεφυρμέναι κόμην, ἀκαλύπτως δὲ ἀγόμεναι,

total alteration of their state, by bestowing upon them the rights of citizens of Alexandria, and to admit them to the everlasting rites of our solemnities.

[22]All this, however, they have taken in a very different spirit. With their innate malignity, they have spurned the fair offer; and constantly inclining to evil, [23] have rejected the inestimable rights. Not only so, but by using speech, and by refraining from speech, they abhor the few among them who are heartily disposed towards us; ever deeming that their ignoble course of procedure will force us to do away with our reform. [24] Having then, received certain proofs that these *Jews* bear us every sort of ill-will, we must look forward to the possibility of some sudden tumult among ourselves, when these impious men may turn traitors and barbarous enemies.

[25]As soon, therefore, as the contents of this letter become known to you, in that same hour we order those *Jews* who dwell among you, with wives and children, to be sent to us, vilified and abused, in chains of iron, to undergo a death, cruel and ignominious, suitable to men disaffected. [26] For by the punishment of them in one body we perceive that we have found the only means of establishing our affairs for the future on a firm and satisfactory basis.

[27] Whoever shall shield a Jew, whether it be old man, child, or suckling, shall with his whole house be tortured to death. [28] Whoever shall inform against the *Jews*, besides receiving the property of the person charged, shall be presented with two thousand drachmæ from the royal treasury, shall be made free, and shall be crowned.

[29] Whatever place shall shelter a Jew, shall, when he is hunted forth, be put under the ban of fire, and be for ever rendered useless to every living being for all time to come. [30] Such was the purport of the king's letter.

Wherever this decree was received, the people kept up a revelry of joy and shouting; as if their long-pent-up, hardened hatred, were now to shew itself openly.

[2]The Jews suffered great throes of sorrow, and wept much; while their hearts, all things around being lamentable, were set on fire as they bewailed the sudden destruction which was decreed against them. [3] What home, or city, or place at all inhabited, or what streets were there, which their condition did not fill with wailing and lamentation?

[4]They were sent out unanimously by the generals in the several cities, with such stern and pitiless feeling, that the exceptional nature of the infliction moved even some of their enemies. These, influenced by sentiments of common humanity, and reflecting upon the uncertain issue of life, shed tears at this their miserable expulsion. [5] A multitude of aged hoary-haired men, were driven along with halting bending feet, urged onward by the impulse of a violent, shameless force to quick speed.

[6]Girls who had entered the bridal chamber quite lately, to enjoy the partnership of marriage, exchanged pleasure for misery; and with dust scattered upon their myrrh-anointed heads, were hurried along un-

veiled, and, in the midst of outlandish insults, set up with one accord a lamentable cry in lieu of the marriage hymn. 7 Bound, and exposed to public gaze, they were hurried violently on board ship.

8 The husbands of these, in the prime of their youthful vigour, instead of crowns wore halters round their necks; instead of feasting and youthful jollity, spent the rest of their nuptial days in wailings, and saw only the grave at hand. 9 They were dragged along by unyielding chains, like wild beasts: of these, some had their necks thrust into the benches of the rowers; while the feet of others were enclosed in hard fetters. 10 The planks of the deck above them barred out the light, and shut out the day on every side, so that they might be treated like traitors during the whole voyage.

11 They were conveyed accordingly in this vessel, and at the end of it arrived at Schedia. The king had ordered them to be cast into the vast hippodrome, which was built in front of the city. This place was well adapted by its situation to expose them to the gaze of all comers into the city, and of those who went from the city into the country. Thus they could hold no communication with his forces; nay, were deemed unworthy of any civilized accommodation.

12 When this was done, the king, hearing that their brethren in the city often went out and lamented the melancholy distress of these victims, 13 was full of rage, and commanded that they should be carefully subjected to the same (and not one whit milder) treatment. 14 The whole nation was now to be registered. Every individual was to be specified by name; not for that hard servitude of labour which we have a little before mentioned, but that he might expose them to the before-mentioned tortures; and finally, in the short space of a day, might extirpate them by his cruelties. 15 The registering of these men was carried on cruelly, zealously, assiduously, from the rising of the sun to its going down, and was not brought to an end in forty days.

16 The king was filled with great and constant joy, and celebrated banquets before the temple idols. His erring heart, far from the truth, and his profane mouth, gave glory to idols, deaf and incapable of speaking or aiding, and uttered unworthy speech against the Greatest God.

17 At the end of the above-mentioned interval of time, the registrars brought word to the king that the multitude of the Jews was too great for registration, 18 inasmuch as there were many still left in the land, of whom some were in inhabited houses, and others were scattered about in various places; so that all the commanders in Egypt were insufficient for the work. 19 The king threatened them, and charged them with taking bribes, in order to contrive the escape of the *Jews:* but was clearly convinced of the truth of what had been said. 20 They said, and proved, that paper and pens had failed them for the carrying out of their purpose. 21 Now this was the active interference of the unconquerable Providence which assisted the Jews from heaven.

*θρῆνον ἀνθ' ὑμεναίων ὁμοθυμαδὸν ἐξῆρχον, ὡς ἐσπαραγμέναι
σκυλμοῖς ἀλλοεθνέσι. Δέσμιαι δὲ δημόσιαι μέχρι τῆς εἰς τὸ 7
πλοῖον ἐμβολῆς εἵλκοντο μετὰ βίας.*

*Οἵ τε τούτων σύζυγεῖς βρόχοις ἀντὶ στεφέων τοὺς αὐχένας 8
περιπεπλεγμένοι μετὰ ἀκμαίας καὶ νεανικῆς ἡλικίας, ἀντὶ
εὐωχίας καὶ νεωτερικῆς ῥαθυμίας τὰς ἐπιλοίπους τῶν γάμων
ἡμέρας ἐν θρήνοις διῆγον, παρὰ πόδας ἤδη τὸν ᾅδην ὁρῶντες
κείμενον. Κατήχθησαν δὲ θηρίων τρόπον ἀγόμενοι σιδηρο- 9
δέσμοις ἀνάγκαις· οἱ μὲν τοῖς ζυγοῖς τῶν πλοίων προσηλωμένοι
τοὺς τραχήλους, οἱ δὲ τοὺς πόδας ἀῤῥήκτοις κατησφαλισμένοι
πέδαις, ἔτι καὶ τῷ καθύπερθε πυκνῷ σανιδώματι διακειμένῳ 10
τὸ φέγγος ἀποκλειόμενοι, ὅπως πάντοθεν ἐσκοτισμένοι τοὺς
ὀφθαλμοὺς, ἀγωγὴν ἐπιβούλων ἐν παντὶ τῷ κατάπλῳ λαμ-
βάνωσι.*

*Τούτων δὲ ἐπὶ τὴν λεγομένην Σχεδίαν ἀχθέντων, καὶ τοῦ 11
παράπλου περανθέντος, καθὼς ἦν δεδογματισμένον τῷ βασιλεῖ,
προσέταξεν αὐτοὺς ἐν τῷ πρὸ τῆς πόλεως ἱπποδρόμῳ παρεμ-
βαλεῖν ἀπλέτῳ καθεστῶτι περιμέτρῳ, καὶ πρὸς παραδειγματι-
σμὸν ἄγαν εὐκαιροτάτῳ καθεστῶτι πᾶσι τοῖς καταπορευομένοις
εἰς τὴν πόλιν, καὶ τοῖς ἐκ τούτων εἰς τὴν χώραν στελλομένοις
πρὸς ἐκδημίαν· πρὸς τὸ μηδὲ ταῖς δυνάμεσιν αὐτοῦ κοινωνεῖν,
μηδὲ τὸ σύνολον καταξιῶσαι περιβόλων.*

*Ὡς δὲ τοῦτο ἐγενήθη, ἀκούσας τοὺς ἐκ τῆς πόλεως ὁμοεθνεῖς 12
κρυβῇ ἐκπορευομένους πυκνότερον ἀποδύρεσθαι τὴν ἀκλεᾶ τῶν
ἀδελφῶν ταλαιπωρίαν, διοργισθεὶς προσέταξε καὶ τούτοις ὁμοῦ 13
τὸν αὐτὸν τρόπον ἐπιμελῶς ὡς ἐκείνοις ποιῆσαι, μὴ λειπομένοις
κατὰ μηδένα τρόπον τῆς ἐκείνων τιμωρίας, Ἀπογραφῆναι
δὲ πᾶν τὸ φῦλον ἐξ ὀνόματος· οὐ γὰρ τὴν ἔμπροσθε βραχεῖ 14
προδεδηλωμένην τῶν ἔργων κατάπονον λατρείαν, στρεβλωθέντας
δὲ ταῖς παρηγγελμέναις αἰκίαις τὸ τέλος ἀφανίσαι μιᾶς
ὑπὸ καιρὸν ἡμέρας. Ἐγίνετο μὲν οὖν ἡ τούτων ἀπογραφὴ 15
μετὰ πικρᾶς σπουδῆς καὶ φιλοτίμου προσεδρίας ἀπὸ ἀνατολῶν
ἡλίου μέχρι δυσμῶν, ἀνήνυτον λαμβάνουσα τὸ τέλος ἐπὶ
ἡμέρας τεσσαράκοντα.*

*Μεγάλως δὲ καὶ διηνεκῶς ὁ βασιλεὺς χαρᾷ πεπληρωμένος, 16
συμπόσια ἐπὶ πάντων τῶν εἰδώλων συνιστάμενος, πεπλανημένῃ,
πόῤῥω τῆς ἀληθείας φρενὶ καὶ βεβήλῳ στόματι, τὰ μὲν κωφὰ
καὶ μὴ δυνάμενα αὐτοῖς λαλεῖν ἢ ἀρήγειν, ἐπαινῶν, εἰς δὲ τὸν
μέγιστον Θεὸν τὰ μὴ καθήκοντα λαλῶν.*

*Μετὰ δὲ τὸ προειρημένον τοῦ χρόνου διάστημα προσηνέγ- 17
καντο οἱ γραμματεῖς τῷ βασιλεῖ, μηκέτι ἰσχύειν τὴν τῶν
Ἰουδαίων ἀπογραφὴν ποιεῖσθαι διὰ τὴν ἀμέτρητον αὐτῶν
πληθὺν, καίπερ ὄντων κατὰ τὴν χώραν ἔτι τῶν πλειόνων, τῶν 18
μὲν κατὰ τὰς οἰκίας ἔτι συνεστηκότων, τῶν δὲ καὶ κατὰ τόπον,
ὡς ἀδυνάτου καθεστῶτος πᾶσι τοῖς ἐπ' Αἴγυπτον στρατηγοῖς,
ἀπειλήσαντος δὲ αὐτοῖς σκληρότερον ὡς δεδωροκοπημένοις εἰς 19
μηχανὴν τῆς ἐκφυγῆς, συνέβη σαφῶς αὐτὸν περὶ τούτου
πεισθῆναι, λεγόντων μετὰ ἀποδείξεως, καὶ τὴν χαρτηρίαν ἤδη 20
καὶ τοὺς γραφικοὺς καλάμους ἐν οἷς ἐχρῶντο ἐκλελοιπέναι.
Τοῦτο δὲ ἦν ἐνέργεια τῆς τοῦ βοηθοῦντος τοῖς Ἰουδαίοις ἐξ 21
οὐρανοῦ προνοίας ἀνικήτου.*

5 Τότε προσκαλεσάμενος Ἕρμωνα τὸν πρὸς τῇ τῶν ἐλεφάντων
ἐπιμελείᾳ, βαρείᾳ μεμεστωμένος ὀργῇ καὶ χόλῳ κατὰ πᾶν
2 ἀμετάθετος, ἐκέλευσεν ὑπὸ τὴν ἐπερχομένην ἡμέραν δαψιλέσι
δράκεσι λιβανωτοῦ καὶ οἴνῳ πλείονι ἀκράτῳ ἅπαντας τοὺς
ἐλέφαντας ποτίσαι, ὄντας τὸν ἀριθμὸν πεντακοσίους, καὶ ἀγριω-
3 θέντας τῇ τοῦ πόματος ἀφθόνῳ χορηγίᾳ, εἰσαγαγεῖν πρὸς
συνάντησιν τοῦ μόρου τῶν Ἰουδαίων. Ὁ μὲν τάδε προστάσ-
σων, ἐτρέπετο πρὸς τὴν εὐωχίαν, συναγαγὼν τοὺς μάλιστα τῶν
φίλων καὶ τῆς στρατιᾶς ἀπεχθῶς ἔχοντας πρὸς τοὺς Ἰουδαίους.

4 Ὁ δὲ ἐλεφαντάρχης τὸ προσταγὲν ἀραρότως Ἕρμων συν-
5 ετέλει. Οἵ τε πρὸς τούτοις λειτουργοὶ κατὰ τὴν ἑσπέραν
ἐξιόντες τὰς τῶν ταλαιπώρων ἐδέσμευον χεῖρας, τήν τε λοιπὴν
ἐμηχανῶντο περὶ αὐτοὺς ἀσφάλειαν, ἔννυχον δόξαντες ὁμοῦ
λήψεσθαι τὸ φῦλον πέρας τῆς ὀλεθρίας.

6 Οἱ δὲ πάσης σκέπης ἔρημοι δοκοῦντες εἶναι τοῖς ἔθνεσιν
Ἰουδαῖοι, διὰ τὴν πάντοθεν περιέχουσαν αὐτοὺς μετὰ δεσμῶν
7 ἀνάγκην, τὸν παντοκράτορα Κύριον καὶ πάσης δυνάμεως δυνα-
στεύοντα, ἐλεήμονα Θεὸν αὐτῶν καὶ πατέρα, δυσκαταπαύστῳ
8 βοῇ πάντες μετὰ δακρύων ἐπεκαλέσαντο δεόμενοι, τὴν κατ᾽
αὐτῶν μεταστρέψαι βουλὴν ἀνοσίαν, καὶ ῥύσασθαι αὐτοὺς μετὰ
μεγαλομεροῦς ἐπιφανείας ἐκ τοῦ παρὰ πόδας ἐν ἑτοίμῳ μόρου.
9 Τούτων μὲν οὖν ἐκτενῶς ἡ λιτανεία ἀνέβαινεν εἰς οὐρανόν.

10 Ὁ δὲ Ἕρμων τοὺς ἀνηλεεῖς ἐλέφαντας ποτίσας πεπληρωμέ-
νους τῆς τοῦ οἴνου πολλῆς χορηγίας, καὶ τοῦ λιβάνου μεμεστω-
μένους, ὄρθριος ἐπὶ τὴν αὐλὴν παρῆν περὶ τούτων προσαγγεῖλαι
11 τῷ βασιλεῖ. Τοῦτο δ᾽ ἀπ᾽ αἰῶνος χρόνου κτίσμα καλὸν ἐν
νυκτὶ καὶ ἡμέρᾳ ἐπιβαλλόμενον ὑπὸ τοῦ χαριζομένου πᾶσιν οἷς
ἂν αὐτὸς θελήσῃ, ὕπνου μέρος ἀπέστειλε πρὸς τὸν βασιλέα.
12 Καὶ ἡδίστῳ καὶ βαθεῖ κατεσχέθη τῇ ἐνεργείᾳ τοῦ Δεσπότου,
τῆς ἀθέσμου μὲν προθέσεως πολὺ διεσφαλμένος, τοῦ δὲ ἀμετα-
θέτου λογισμοῦ μεγάλως διεψευσμένος.

13 Οἱ δὲ Ἰουδαῖοι τὴν προσημανθεῖσαν ὥραν διαφυγόντες, τὸν
ἅγιον ᾔνουν Θεὸν αὐτῶν· καὶ πάλιν ἠξίουν τὸν εὐκατάλλακτον,
δεῖξαι τῆς μεγαλοσθενοῦς αὐτοῦ χειρὸς κράτος ἔθνεσιν ὑπερη-
14 φάνοις. Μεσούσης δὲ ἤδη τῆς δεκάτης ὥρας σχεδὸν, ὁ πρὸς
ταῖς κλήσεσι τεταγμένος, ἀθρόους τοὺς κλητοὺς ἰδὼν, ἔνυξε
15 προσελθὼν τὸν βασιλέα. Καὶ μόλις διεγείρας, ὑπέδειξε τὸν
τῆς συμποσίας καιρὸν ἤδη παρατρέχοντα, τὸν περὶ τούτων
λόγον ποιούμενος.

16 Ὃν ὁ βασιλεὺς λογισάμενος, καὶ τραπεὶς εἰς τὸν πότον,
ἐκέλευσε τοὺς παραγεγονότας εἰς τὴν συμποσίαν ἄντικρυς ἀνα-
17 κλιθῆναι αὐτοῦ. Οὗ καὶ γενομένου, παρῄνει εἰς εὐωχίαν δόντας
ἑαυτοὺς, τὸ παρὸν τῆς συμποσίας ἐπιπολὺ γεραιρομένους εἰς
18 εὐφροσύνην καταθέσθαι μέρος. Ἐπιπλεῖον δὲ προβαινούσης τῆς
ὁμιλίας, τὸν Ἕρμωνα μεταπεμψάμενος ὁ βασιλεὺς, μετὰ πικρᾶς
ἀπειλῆς ἐπυνθάνετο, τίνος ἕνεκεν αἰτίας εἰάθησαν οἱ Ἰουδαῖοι
19 τὴν παροῦσαν ἡμέραν περιβεβιωκότες. Τοῦ δὲ ὑποδείξαντος
νυκτὸς τὸ προσταγὲν ἐπὶ τέλος ἠγηοχέναι, καὶ τῶν φίλων αὐτῷ
20 προσμαρτυρησάντων, τὴν ὠμότητα χείρονα Φαλάριδος ἐσχηκὼς
ἔφη, τῷ τῆς σήμερον ὕπνῳ χάριν ἔχειν αὐτούς· ἀνυπερθέτως δὲ
εἰς τὴν ἐπιτέλλουσαν ἡμέραν κατὰ τὸ ὅμοιον ἑτοίμασον τοὺς
ἐλέφαντας ἐπὶ τὸν τῶν ἀθεμίτων Ἰουδαίων ἀφανισμόν.

Then he called Hermon, who had charge of the elephants. Full of rage, altogether fixed in his furious design, [2] he commanded him, with a quantity of unmixed wine and handfuls of incense [infused] to drug the elephants early on the following day. These five hundred elephants were, when infuriated by the copious draughts of frankincense, to be led up to the execution of death upon the Jews. [3] The king, after issuing these orders, went to his feasting, and gathered together all those of his friends and of the army who hated the Jews the most.

[4] The master of the elephants, Hermon, fulfilled his commission punctually. [5] The underlings appointed for the purpose went out about eventide and bound the hands of the miserable victims, and took other precautions for their security at night, thinking that the whole race would perish together.

[6] The heathen believed the Jews to be destitute of all protection; for chains fettered them about. [7] They invoked the Almighty Lord, and ceaselessly besought with tears their merciful God and Father, Ruler of all, Lord of every power, [8] to overthrow the evil purpose which was gone out against them, and to deliver them by extraordinary manifestation from that death which was in store for them. [9] Their litany so earnest went up to heaven.

[10] Then Hermon, who had filled his merciless elephants with copious draughts of mingled wine and frankincense, came early to the palace to certify the king thereof. [11] He, however, who has sent his good creature sleep from all time, by night or by day thus gratifying whom he wills, diffused a portion thereof [now] upon the king. [12] By this sweet and profound influence of the Lord he was held fast, and thus his unjust purpose was quite frustrated, and his unflinching resolve greatly falsified.

[13] But the Jews, having escaped the hour which had been fixed, praised their holy God, and again prayed him who is easily reconciled to display the power of his powerful hand to the overweening Gentiles. [14] The middle of the tenth hour had well nigh arrived, when the master-bidder, seeing the guests who were bidden collected, came and shook the king. [15] He gained his attention with difficulty, and hinting that the mealtime was getting past, talked the matter over with him.

[16] The king listened to this, and then turning aside to his potations, commanded the guests to sit down before him. [17] This done, he asked them to enjoy themselves, and to indulge in mirth at this somewhat late hour of the banquet. [18] Conversation grew on, and the king sent for Hermon, and enquired of him, with fierce denunciations, why the Jews had been allowed to outlive that day. [19] Hermon explained that he had done his bidding over night; and in this he was confirmed by his friends. [20] The king, then, with a barbarity exceeding that of Phalaris, said, That they might thank his sleep of that day. Lose no time, and get ready the elephants against to-morrow, as you did before, for the destruction of these accursed Jews.

21 When the king said this, the company present were glad, and approved; and then each man went to his own home. 22 Nor did they employ the night in sleep, so much as in contriving cruel mockeries for those deemed miserable.

23 The morning cock had just crowed, and Hermon, having harnessed the brutes, was stimulating them in the great colonnade. 24 The city crowds were collected together to see the hideous spectacle, and waited impatiently for the dawn. 25 The Jews, breathless with momentary suspense, stretched forth their hands, and prayed the Greatest God, in mournful strains, again to help them speedily.

26 The sun's rays were not yet shed abroad, and the king was waiting for his friends, when Hermon came to him, calling him out, and saying, That his desires could now be realized. 27 The king, receiving him, was astonished at his unwonted exit; and, overwhelmed with a spirit of oblivion about everything, enquired the object of this earnest preparation. 28 But this was the working of that Almighty God who had made him forget all his purpose.

29 Hermon, and all his friends, pointed out the preparation of the animals. They are ready, O king, according to your own strict injunction. 30 The king was filled with fierce anger at these words; for, by the Providence of God regarding these things, his mind had become entirely confused. He looked hard at Hermon, and threatened him as follows: 31 Your parents, or your children, were they here, to these wild beasts a large repast they should have furnished; not these innocent Jews, who me and my forefathers loyally have served. 32 Had it not been for familiar friendship, and the claims of your office, your life should have gone for theirs.

33 Hermon, being threatened in this unexpected and alarming manner, was troubled in visage, and depressed in countenance. 34 The friends, too, stole out one by one, and dismissed the assembled multitudes to their occupations. 35 The Jews, having heard of these events, praised the glorious God and King of kings, because they had obtained this help, too, from him.

36 Now the king arranged another banquet after the same manner, and proclaimed an invitation to mirth. 37 And he summoned Hermon to his presence, and said, with threats, How often, O wretch, must I repeat my orders to thee about these same persons? 38 Once more, arm the elephants against the morrow for the extermination of the Jews.

39 His kinsmen, who were reclining with him, wondered at his instability, and thus expressed themselves: 40 O king, how long dost thou make trial of us, as of men bereft of reason? This is the third time that thou hast ordered their destruction. When the thing is to be done, thou changest thy mind, and recallest thy instructions. 41 For this cause the feeling of expectation causes tumult in the city: it swarms with factions; and is continually on the point of being plundered.

42 The king, just like another Phalaris, a prey to thoughtlessness, made no account of the changes which his own mind had

Εἰπόντος δὲ τοῦ βασιλέως, ἀσμένως πάντες μετὰ χαρᾶς οἱ 21
παρόντες ὁμοῦ συναινέσαντες, εἰς τὸν ἴδιον οἶκον ἕκαστος ἀνέ-
λυσε. Καὶ οὐχ οὕτως εἰς ὕπνον κατεχρήσαντο τὸν χρόνον τῆς 22
νυκτὸς, ὡς εἰς τὸ παντοίους μηχανᾶσθαι τοῖς ταλαιπώροις
δοκοῦσιν ἐμπαιγμούς.

Ἄρτι δὲ ἀλεκτρυὼν ἐκεκράγει ὄρθριος, καὶ τὰ θηρία καθ- 23
ωπλικὼς ὁ Ἕρμων ἐν τῷ μεγάλῳ περιστύλῳ διεκίνει. Τὰ δὲ 24
κατὰ τὴν πόλιν πλήθη συνήθροιστο πρὸς τὴν οἰκτροτάτην
θεωρίαν, προσδοκῶντα τὴν πρωΐαν μετὰ σπουδῆς. Οἱ δὲ Ἰου- 25
δαῖοι κατὰ τὸν ἀμερῆ ψυχουλκούμενοι χρόνον, πολυδάκρυον
ἱκετείαν ἐν μέλεσι γοεροῖς τείνοντες τὰς χεῖρας εἰς τὸν οὐρανὸν,
ἐδέοντο τοῦ μεγίστου Θεοῦ, πάλιν αὐτοῖς βοηθῆσαι συντόμως.

Οὔπω δὲ ἡλίου βολαὶ κατεσπείροντο, καὶ τοῦ βασιλέως τοὺς 26
φίλους ἐκδεχομένου, ὁ Ἕρμων παραστὰς, ἐκάλει πρὸς τὴν
ἔξοδον, ὑποδεικνύων τὸ πρόθυμον τοῦ βασιλέως ἐν ἑτοίμῳ
κεῖσθαι. Τοῦ δὲ ἀποδεξαμένου καὶ καταπλαγέντος ἐπὶ τῇ 27
παρανόμῳ ἐξόδῳ, κατὰ πᾶν ἀγνωσίᾳ κεκρατημένος ἐπυνθάνετο,
τί τὸ πρᾶγμα ἐφ᾽ οὗ τοῦτο αὐτῷ μετὰ σπουδῆς τετέλεσται.
Τοῦτο δὲ ἦν ἡ ἐνέργεια τοῦ πάντα δεσποτεύοντος Θεοῦ, τῶν 28
πρὶν αὐτῷ μεμηχανημένων λήθην κατὰ διάνοιαν ἐντεθεικότος.

Ὁ δὲ Ἕρμων ὑπεδείκνυε καὶ πάντες οἱ φίλοι, τὰ θηρία καὶ 29
τὰς δυνάμεις ἡτοιμάσθαι, βασιλεῦ, κατὰ τὴν σὴν ἐκτενῆ πρό-
θεσιν. Ὁ δὲ ἐπὶ τοῖς ῥηθεῖσι πληρωθεὶς βαρεῖ χόλῳ, διὰ τὸ περὶ 30
τούτων προνοίᾳ Θεοῦ διεσκεδᾶσθαι πᾶν αὐτοῦ τὸ νόημα, ἐν-
ατενίσας μετὰ ἀπειλῆς εἶπεν, εἴ σοι γονεῖς παρῆσαν ἢ παίδων 31
γοναὶ, τήνδε θηρσὶν ἀγρίοις ἐσκεύασαν ἂν δαψιλῆ θοίναν, ἀντὶ
τῶν ἀνεγκλήτων ἐμοὶ καὶ προγόνοις ἐμοῖς ἀποδεδειγμένων
ὁλοσχερῆ βεβαίαν πίστιν ἐξόχως, Ἰουδαίων. Καί περ εἰ μὴ 32
διὰ τὴν τῆς συντροφίας στοργὴν καὶ τῆς χρείας, τὸ ζῆν ἀντὶ
τούτων ἐστερήθης.

Οὕτως ὁ Ἕρμων ἀπροσδόκητον καὶ ἐπικίνδυνον ὑπήνεγκεν 33
ἀπειλὴν, καὶ τῇ ὁράσει καὶ τῷ προσώπῳ συνεστάλη. Ὁ καθεὶς 34
δὲ τῶν φίλων σκυθρωπῶς ὑπεκρέων, τοὺς συνηθροισμένους
ἀπέλυσαν ἕκαστον ἐπὶ τὴν ἰδίαν ἀσχολίαν. Οἵ τε Ἰουδαῖοι τὰ 35
παρὰ τοῦ βασιλέως ἀκούσαντες, τὸν ἐπιφανῆ Θεὸν καὶ βασι-
λέα τῶν βασιλέων ᾔνουν, καὶ τῆσδε τῆς βοηθείας αὐτοῦ τετευ-
χότες.

Κατὰ δὲ τούτους τοὺς νόμους ὁ βασιλεὺς συστησάμενος 36
πάλιν τὸ συμπόσιον, εἰς εὐφροσύνην τραπῆναι παρεκάλει.
Τὸν δὲ Ἕρμωνα προσκαλεσάμενος μετὰ ἀπειλῆς εἶπε, ποσάκις 37
σοι δεῖ περὶ τούτων αὐτῶν προστάττειν, ἀθλιώτατε; Τοὺς 38
ἐλέφαντας ἔτι καὶ νῦν καθόπλισον εἰς τὴν αὔριον ἐπὶ τὸν τῶν
Ἰουδαίων ἀφανισμόν.

Οἱ δὲ συνανακείμενοι συγγενεῖς τὴν ἄστατον διάνοιαν αὐτοῦ 39
θαυμάζοντες, προεφέροντο τάδε, βασιλεῦ, μέχρι τίνος ὡς ἀλό- 40
γους ἡμᾶς διαπειράζεις, προστάσσων ἤδη τρίτον αὐτοὺς ἀφανί-
σαι, καὶ πάλιν ἐπὶ τῶν πραγμάτων ἐκ μεταβολῆς ἀναλύων τὰ
σοὶ δεδογμένα; Ὧν χάριν ἡ πόλις διὰ τὴν προσδοκίαν ὀχλεῖ· 41
καὶ πληθύουσα συστροφαῖς, ἤδη καὶ κινδυνεύει πολλάκις διαρπα-
σθῆναι.

Ὅθεν ὁ κατὰ πάντα Φάλαρις βασιλεὺς ἐμπληθυνθεὶς ἀλο- 42
γιστίας, καὶ τὰς γινομένας πρὸς ἐπισκοπὴν τῶν Ἰουδαίων ἐν

αὐτῷ μεταβολὰς τῆς ψυχῆς παρ' οὐδὲν ἡγούμενος, ἀτελέστατον
ἐβεβαίωσεν ὅρκον, ὁρισάμενος τούτους μὲν ἀνυπερθέτως πέμψειν
43 εἰς ᾅδην, ἐν γόνασι καὶ ποσὶ θηρίων ᾐκισμένους, ἐπιστρατεύ-
σαντα δὲ ἐπὶ τὴν Ἰουδαίαν, ἰσόπεδον πυρὶ καὶ δόρατι θήσεσθαι
διατάχους, καὶ τὸν ἄβατον αὐτῶν ἡμῖν ναὸν πυρὶ πρηνέα ἐν
τάχει, καὶ τῶν συντελούντων ἐκεῖ θυσίας ἔρημον τὸν ἅπαντα
χρόνον καταστήσειν.

44 Τότε περιχαρεῖς ἀναλύσαντες οἱ φίλοι καὶ συγγενεῖς,
μετὰ πίστεως διέτασσον τὰς δυνάμεις ἐπὶ τοὺς εὐκαιροτάτους
45 τόπους τῆς πόλεως πρὸς τήρησιν. Ὁ δὲ ἐλεφαντάρχης, τὰ
θηρία σχεδὸν εἰπεῖν εἰς κατάστημα μανιῶδες ἀγηοχὼς, εὐωδε-
στάτοις πόμασιν οἴνου λελιβανωμένου φοβεραῖς κατεσκευασ-
μένα σκευαῖς.

46 Περὶ τὴν ἕω, τῆς πόλεως ἤδη πλήθεσιν ἀναριθμήτοις κατὰ
τοῦ ἱπποδρόμου καταμεμεστωμένης, εἰσελθὼν εἰς τὴν αὐλὴν,
47 ἐπὶ τὸ προκείμενον ὤτρυνε τὸν βασιλέα. Ὁ δὲ ὀργῇ βαρείᾳ
γεμίσας δυσσεβῆ φρένα, παντὶ τῷ βάρει σὺν τοῖς θηρίοις
ἐξώρμησε, βουλόμενος ἀτρώτῳ καρδίᾳ καὶ κόραις ὀφθαλμῶν
θεάσασθαι τὴν ἐπίπονον καὶ ταλαίπωρον τῶν προσεσημαμμένων
καταστροφήν.

48 Ὡς δὲ τῶν ἐλεφάντων ἐξιόντων περὶ πύλην, καὶ τῆς συνεπο-
μένης ἐνόπλου δυνάμεως, τῆς τε τοῦ πλήθους πορείας κονιορτὸν
49 ἰδόντες, καὶ βαρυηχῆ θόρυβον ἀκούσαντες οἱ Ἰουδαῖοι, ὑστάτην
βίου ῥοπὴν αὐτοῖς ἐκείνην δόξαντες εἶναι τὸ τέλος τῆς ἀθλιω-
τάτης προσδοκίας, εἰς οἶκτον καὶ γόους τραπέντες, κατεφίλουν
ἀλλήλους περιπλεκόμενοι τοῖς συγγενέσιν ἐπὶ τοὺς τραχήλους
ἐπιπίπτοντες, γονεῖς παισὶ καὶ μητέρες νεάνισιν, ἕτεραι δὲ
νεογνὰ πρὸς μαστοὺς ἔχουσαι βρέφη τελευταῖον ἕλκοντα γάλα.

50 Οὐ μὴν δὲ ἀλλὰ καὶ τὰς ἔμπροσθεν αὐτῶν γεγενημένας
ἀντιλήψεις ἐξ οὐρανοῦ συνιδόντες, πρηνεῖς ὁμοθυμαδὸν ῥίψαντες
51 ἑαυτοὺς καὶ τὰ νήπια χωρίσαντες τῶν μαστῶν, ἀνεβόησαν
φωνῇ μεγάλῃ σφόδρα, τὸν τῆς ἁπάσης δυνάμεως δυνάστην
ἱκετεύοντες, οἰκτεῖραι μετὰ ἐπιφανείας αὐτοὺς ἤδη πρὸς πύλαις
ᾅδου καθεστῶτας.

6 Ἐλεαζάρος δέ τις ἀνὴρ ἐπίσημος τῶν ἀπὸ τῆς χώρας ἱερέων,
ἐν πρεσβείῳ τὴν ἡλικίαν ἤδη λελογχὼς, καὶ πάσῃ τῇ κατὰ τὸν
βίον ἀρετῇ κεκοσμημένος, τοὺς περὶ αὐτὸν καταστείλας πρε-
σβυτέρους ἐπικαλεῖσθαι τὸν ἅγιον Θεὸν προσηύξατο τάδε·

2 Βασιλεῦ μεγαλοκράτωρ, ὕψιστε, παντοκράτωρ Θεὲ, τὴν
3 πᾶσαν διακυβερνῶν ἐν οἰκτιρμοῖς κτίσιν, ἔπιδε ἐπὶ Ἀβραὰμ
σπέρμα, ἐπὶ ἡγιασμένου τέκνα Ἰακὼβ, μερίδος ἡγιασμένης σου
λαὸν ἐν ξένῃ γῇ ξένον ἀδίκως ἀπολλύμενον, πάτερ.

4 Σὺ Φαραὼ πληθύνοντα ἅρμασι, τὸ πρὶν Αἰγύπτου ταύτης
δυνάστην, ἐπαρθέντα ἀνόμῳ θράσει καὶ γλώσσῃ μεγαλοῤῥήμονι,
σὺν τῇ ὑπερηφάνῳ στρατιᾷ ποντοβρόχους ἀπώλεσας, φέγγος
5 ἐπιφάνας ἐλέους Ἰσραὴλ γένει. Σὺ τὸν ἀναριθμήτοις δυνάμεσι
γαυρωθέντα Σενναχηρεὶμ βαρὺν Ἀσσυρίων βασιλέα, δόρατι
τὴν πᾶσαν ὑποχείριον ἤδη λαβόντα γῆν, καὶ μετεωρισθέντα
ἐπὶ τὴν ἁγίαν σου πόλιν, βαρέα λαλοῦντα κόμπῳ καὶ θράσει,

undergone, issuing in the deliverance of the
Jews. He swore a fruitless oath, and deter-
mined forthwith to send them to hades,
crushed by the knees and feet of the ele-
phants. [43] He would also invade Judea, and
level its towns with fire and the sword;
and destroy that temple which the heathen
might not enter, and prevent sacrifices ever
after being offered up there.
[44] Joyfully his friends broke up, together
with his kinsmen; and, trusting in his de-
termination, arranged their forces in guard
at the most convenient places of the city.
[45] And the master of the elephants urged the
beasts into an almost maniacal state, drench-
ed them with incense and wine, and decked
them with frightful instruments.
[46] About early morning, when the city was
now filled with an immense number of peo-
ple at the hippodrome, he entered the palace,
and called the king to the business in hand.
[47] The king's heart teemed with impious
rage; and he rushed forth with the mass,
along with the elephants. With feelings un-
softened, and eyes pitiless, he longed to gaze
at the hard and wretched doom of the above-
mentioned *Jews*.
[48] But the *Jews*, when the elephants went
out at the gate, followed by the armed force;
and when they saw the dust raised by the
throng, and heard the loud cries of the
crowd, [49] thought that they had come to the
last moment of their lives, to the end of
what they had tremblingly expected. They
gave way, therefore, to lamentations and
moans: they kissed each other: those near-
est of kin to each other hung about one
another's necks: fathers about their sons,
mothers their daughters: other women held
their infants to their breasts, which drew
what seemed their last milk.
[50] Nevertheless, when they reflected upon
the succour before granted them from hea-
ven, they prostrated themselves with one
accord; removed even the sucking children
from the breast, and [51] sent up an exceed-
ing great cry, entreating the Lord of all
power to reveal himself, and have mercy
upon those who now lay at the gates of
hades.
And Eleazar, an illustrious priest of the
country, who had attained to length of days,
and whose life had been adorned with vir-
tue, caused the presbyters who were about
him to cease to cry out to the holy God, and
prayed thus:
[2] O King, mighty in power, most high,
Almighty God, who regulatest the whole
creation with thy tender mercy, [3] look upon
the seed of Abraham, upon the children of
the sanctified Jacob, thy sanctified inherit-
ance, O Father, now being wrongfully
destroyed as strangers in a strange land.
[4] Thou destroyedst Pharaoh, with his host
of chariots, when that lord of this same
Egypt was uplifted with lawless hardihood
and loud-sounding tongue. Shedding the
beams of thy mercy upon the race of Israel,
thou didst overwhelm him with his proud
army. [5] When Sennacherim, the grievous
king of the Assyrians, glorying in his count-
less hosts, had subdued the whole land with
his spear, and was lifting himself against
thy holy city, with boastings grievous to be
endured, thou, O Lord, didst demolish him,

and didst shew forth thy might to many nations. 6 When the three friends in the land of Babylon of their own will exposed their lives to the fire rather than serve vain things, thou didst send a dewy coolness through the fiery furnace, and bring the fire upon all their adversaries. 7 It was thou who, when Daniel was hurled, through slander and envy, as a prey to lions down below, didst bring him back again unhurt to light. 8 When Jonah was pining away in the belly of the sea-bred monster, thou didst look upon him, O Father, and recover him to the sight of his own.

9 And now, thou who hatest insolence; thou who dost abound in mercy; thou who art the protector of all things; appear quickly to those of the race of Israel, who are insulted by abhorred, lawless Gentiles. 10 If our life has during our exile been stained with iniquity, deliver us from the hand of the enemy, and destroy us, O Lord, by the death which thou preferrest.

11 Let not the vain-minded congratulate vain idols at the destruction of thy beloved, saying, Neither did their God deliver them. 12 Thou who art All-powerful and Almighty, O Eternal One, behold! have mercy upon us who are being withdrawn from life, like traitors, by the unreasoning insolence of lawless men. 13 Let the heathen cower before thy invincible might to-day, O glorious One, who hast all power to save the race of Jacob. 14 The whole band of infants and their parents with tears beseech thee. 15 Let it be shewn to all the nations that thou art with us, O Lord, and hast not turned thy face away from us; but as thou saidst that thou wouldst not forget them even in the land of their enemies, so do thou fulfil this saying, O Lord.

16 Now, at the time that Eleazar had ended his prayer, the king came along to the hippodrome, with the wild beasts, and with his tumultuous power. 17 When the Jews saw this, they uttered a loud cry to heaven, so that the adjacent valleys resounded, and caused an irrepressible lamentation throughout the army.

18 Then the all-glorious, all-powerful, and true God, displayed his holy countenance, and opened the gates of heaven, from which two angels, dreadful of form, came down, and were visible to all but the Jews. 19 And they stood opposite, and filled the enemies' host with confusion and cowardice; and bound them with immoveable fetters. 20 And a cold shudder came over the person of the king, and oblivion paralysed the vehemence of his spirit. 21 They turned back the animals upon the armed forces which followed them; and the animals trod them down, and destroyed them.

22 The king's wrath was converted into compassion; and he wept at his own machinations. 23 For when he heard the cry, and saw them all on the verge of destruction, with tears he angrily threatened his friends, saying, 24 Ye have governed badly; and have exceeded tyrants in cruelty; and me your benefactor ye have laboured to deprive at once of my dominion and my life, by secretly devising measures injurious to the kingdom. 25 Who has gathered here, unreasonably removing each from his home, those who, in fidelity to us, had held the

Δέσποτα, ἔθραυσας, ἔκδηλον δεικνὺς ἔθνεσι πολλοῖς τὸ σὸν
κράτος. Σὺ τοὺς κατὰ τὴν Βαβυλωνίαν τρεῖς ἑταίρους πυρὶ 6
τὴν ψυχὴν αὐθαιρέτως δεδωκότας εἰς τὸ μὴ λατρεῦσαι τοῖς
κενοῖς, διάπυρον δροσίσας κάμινον, ἐῤῥύσω μέχρι τριχὸς ἀπη-
μάντους, φλόγα πᾶσιν ἐπιπέμψας τοῖς ὑπεναντίοις. Σὺ τὸν 7
διαβολαῖς φθόνου λέουσι κατὰ γῆς ῥιφέντα θηρσὶ βορὰν
Δανιὴλ εἰς φῶς ἀνήγαγες ἀσινῆ. Τόν τε βυθοτρεφοῦς ἐν 8
γαστρὶ κήτους Ἰωνᾶν τηκόμενον ἀφειδῶς, ἀπήμαντον πᾶσιν
οἰκείοις ἀνέδειξας, πάτερ.

Καὶ νῦν μισύβρι, πολυέλεε, τῶν ὅλων σκεπαστὰ, τὸ τάχος 9
ἐπιφάνηθι τοῖς ἀπὸ Ἰσραὴλ γένους, ὑπὸ δὲ ἐβδελυγμένων
ἀνόμων ἐθνῶν ὑβριζομένοις. Εἰ δὲ ἀσεβείαις κατὰ τὴν ἀπ- 10
οικίαν ὁ βίος ἡμῶν ἐνέσχηται, ῥυσάμενος ἡμᾶς ἀπὸ ἐχθρῶν
χειρὸς, ὡς προαιρῇ, Δέσποτα, ἀπόλεσον ἡμᾶς μόρῳ.

Μὴ τοῖς ματαίοις οἱ ματαιόφρονες εὐλογησάτωσαν ἐπὶ τῇ 11
τῶν ἠγαπημένων σου ἀπωλείᾳ, λέγοντες, οὐδὲ ὁ Θεὸς αὐτῶν
ἐῤῥύσατο αὐτούς. Σὺ δὲ ὁ πᾶσαν ἀλκὴν καὶ δυναστείαν ἔχων 12
ἅπασαν, αἰώνιε, νῦν ἔπιδε· ἐλέησον ἡμᾶς τοὺς καθ᾿ ὕβριν
ἀνόμων ἀλόγιστον ἐκ τοῦ ζῇν μεθισταμένους ἐν ἐπιβούλων
τρόπῳ. Πτηξάτω δὲ ἔθνη σὴν δύναμιν ἀνίκητον σήμερον, 13
ἔντιμε, δύναμιν ἔχων, ἐπὶ σωτηρίᾳ Ἰακὼβ γένους. Ἱκετεύει 14
σε τὸ πᾶν πλῆθος τῶν νηπίων καὶ οἱ τούτων γονεῖς μετὰ δακ-
ρύων. Δειχθήτω πᾶσιν ἔθνεσιν ὅτι μεθ᾿ ἡμῶν εἶ Κύριε, καὶ 15
οὐκ ἀπέστρεψας τὸ πρόσωπόν σου ἀφ᾿ ἡμῶν· ἀλλὰ καθὼς
εἶπας, ὅτι οὐδ᾿ ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν ὄντων ὑπερεῖδες
αὐτοὺς, οὕτως ἐπιτέλεσον, Κύριε.

Τοῦ δὲ Ἐλεαζάρου λήγοντος ἄρτι τῆς προσευχῆς, ὁ βασι- 16
λεὺς σὺν τοῖς θηρίοις καὶ παντὶ τῷ τῆς δυνάμεως φρυάγματι
κατὰ τὸν ἱππόδρομον παρῆγε. Καὶ θεωρήσαντες οἱ Ἰουδαῖοι, 17
μέγα εἰς οὐρανὸν ἀνέκραξαν, ὥστε καὶ τοὺς παρακειμένους
αὐλῶνας συνηχήσαντας, ἀκατάσχετον οἰμωγὴν ποιῆσαι παντὶ
τῷ στρατοπέδῳ.

Τότε ὁ μεγαλόδοξος παντοκράτωρ καὶ ἀληθινὸς Θεὸς, ἐπι- 18
φάνας τὸ ἅγιον αὐτοῦ πρόσωπον, ἠνέῳξε τὰς οὐρανίους πύλας,
ἐξ ὧν δεδοξασμένοι δύο φοβεροειδεῖς ἄγγελοι κατέβησαν
φανεροὶ πᾶσι πλὴν τοῖς Ἰουδαίοις, καὶ ἀντέστησαν, καὶ τὴν 19
δύναμιν τῶν ὑπεναντίων ἐπλήρωσαν ταραχῆς καὶ δειλίας, καὶ
ἀκινήτοις ἔδησαν πέδαις. Καὶ ὑπόφρικον καὶ τὸ τοῦ βασι- 20
λέως σῶμα ἐγενήθη, καὶ λήθη τὸ θράσος αὐτοῦ τὸ βαρύθυμον
ἔλαβε. Καὶ ἀπέστρεψαν τὰ θηρία ἐπὶ τὰς συνεπομένας ἐνόπ- 21
λους δυνάμεις, καὶ κατεπάτουν αὐτὰς καὶ ὠλόθρευον.

Καὶ μετεστράφη τοῦ βασιλέως ἡ ὀργὴ εἰς οἶκτον καὶ δάκρυα 22
ὑπὲρ τῶν ἔμπροσθεν αὐτῷ μεμηχανημένων. Ἀκούσας γὰρ 23
τῆς κραυγῆς, καὶ συνιδὼν πρηνεῖς ἅπαντας εἰς τὴν ἀπώ-
λειαν, δακρύσας μετὰ ὀργῆς τοῖς φίλοις διηπειλεῖτο, λέγων,
Παραβασιλεύετε, καὶ τυράννους ὑπερβεβήκατε ὠμότητι· καὶ 24
ἐμὲ αὐτὸν τὸν ὑμῶν εὐεργέτην ἐπιχειρεῖτε τῆς ἀρχῆς ἤδη
καὶ τοῦ πνεύματος μεθιστᾷν, λάθρα μηχανώμενοι τὰ μὴ συμ-
φέροντα τῇ βασιλείᾳ. Τίς τοὺς κρατήσαντας ἡμῶν ἐν πίστει 25
τὰ τῆς χώρας ὀχυρώματα, τῆς οἰκίας ἀποστήσας ἕκαστον

26 ἀλόγως ἤθροισεν ἐνθάδε; Τίς τοὺς ἐξαρχῆς εὐνοίᾳ πρὸς ἡμᾶς
κατὰ πάντα διαφέροντας πάντων ἐθνῶν, καὶ τοὺς χειρίστους
πλεονάκις ἀνθρώπων ἐπιδεδεγμένους κινδύνους, οὕτως ἀθέσμοις
περιέβαλεν αἰκίαις;
27 Λύσατε, ἐκλύσατε ἄδικα δεσμά· εἰς τὰ ἴδια μετ' εἰρήνης
28 ἐξαποστείλατε, τὰ προπεπραγμένα παραιτησάμενοι. Ἀπολύ-
σατε τοὺς υἱοὺς τοῦ παντοκράτορος ἐπουρανίου Θεοῦ ζῶντος,
ὃς ἀφ' ἡμετέρων μέχρι τοῦ νῦν προγόνων ἀπαραπόδιστον μετὰ
δόξης εὐστάθειαν παρέχει τοῖς ἡμετέροις πράγμασιν.
29 Ὁ μὲν οὖν ταῦτα ἔλεξεν· οἱ δὲ ἐν ἀμερεῖ χρόνῳ λυθέντες,
τὸν ἅγιον σωτῆρα Θεὸν αὐτῶν εὐλόγουν, ἄρτι τὸν θάνατον
30 ἐκπεφευγότες. Εἶτα ὁ βασιλεὺς εἰς τὴν πόλιν ἀπαλλαγεὶς,
τὸν ἐπὶ τῶν προσόδων προσκαλεσάμενος, ἐκέλευσεν οἴνους τε
καὶ τὰ λοιπὰ πρὸς εὐωχίαν ἐπιτήδεια τοῖς Ἰουδαίοις χορηγεῖν
ἐπὶ ἡμέρας ἑπτὰ, κρίνας αὐτοὺς ἐν ᾧ τόπῳ ἔδοξαν τὸν ὄλεθρον
ἀναλαμβάνειν, ἐν τούτῳ ἐν εὐφροσύνῃ πάσῃ σωτήρια ἄγειν.
31 Τότε οἱ πρὶν ἐπονείδιστοι καὶ πλησίον τοῦ ᾅδου, μᾶλλον δ'
ἐπ' αὐτῷ βεβηκότες, ἀντὶ πικροῦ καὶ δυσαιάκτου μόρου,
κώθωνα σωτήριον συστησάμενοι, τὸν εἰς πτῶσιν αὐτοῖς καὶ
τάφον ἡτοιμασμένον τόπον κλισίαις κατεμέρισαν πλήρεις
32 χαρμονῆς. Καταλήξαντες δὲ θρήνου πανόδυρτον μέλος, ἀνέ-
λαβον ᾠδὴν πάτριον, τὸν σωτῆρα καὶ τερατοποιὸν αἰνοῦντες
Θεόν· οἰμωγήν τε πᾶσαν καὶ κωκυτὸν ἀπωσάμενοι, χοροὺς
συνίσταντο εὐφροσύνης εἰρηνικῆς σημεῖον.
33 Ὡσαύτως δὲ καὶ ὁ βασιλεὺς περὶ τούτων συμπόσιον βαρὺ
συναγαγὼν, ἀδιαλείπτως εἰς οὐρανὸν ἀνθωμολογεῖτο μεγαλο-
34 μερῶς ἐπὶ τῇ παραδόξῳ γενηθείσῃ αὐτῷ σωτηρίᾳ. Οἵ τε πρὶν
εἰς ὄλεθρον καὶ οἰωνοβρώτους αὐτοὺς ἔσεσθαι τιθέμενοι, μετὰ
χαρᾶς ἀπογραψάμενοι, κατεστέναξαν, αἰσχύνην ἐφ' ἑαυτοῖς
περιβαλλόμενοι, καὶ τὴν πυρίπνουν τόλμαν ἀκλεῶς ἐσβεσμένοι.
35 Οἵ τε Ἰουδαῖοι, καθὼς προειρήκαμεν, συστησάμενοι τὸν
προειρημένον χορὸν, μετ' εὐωχίας ἐν ἐξομολογήσεσιν ἱλαραῖς
36 καὶ ψαλμοῖς διῆγον, καὶ κοινὸν ὁρισάμενοι περὶ τούτων θεσμὸν
ἐπὶ πᾶσαν τὴν παροικίαν αὐτῶν εἰς γενεὰς, τὰς προειρημένας
ἡμέρας ἄγειν ἔστησαν εὐφροσύνους, οὐ πότου χάριν καὶ
37 λιχνείας, σωτηρίας δὲ τῆς διὰ Θεὸν γενομένης αὐτοῖς. Ἐνέ-
τυχον δὲ τῷ βασιλεῖ, τὴν ἀπόλυσιν αὐτῶν εἰς τὰ ἴδια αἰτού-
μενοι.
38 Ἀπογράφονται δὲ αὐτοὺς ἀπὸ πέμπτης καὶ εἰκάδος τοῦ
Παχὼν ἕως τῆς τετάρτης τοῦ Ἐπιφὶ, ἐπὶ ἡμέρας τεσσαράκοντα·
συνίστανται δὲ αὐτῶν τὴν ἀπώλειαν ἀπὸ πέμπτης τοῦ Ἐπιφὶ
39 ἕως ἑβδόμης, ἡμέραις τρισίν. Ἐν αἷς καὶ μεγαλοδόξως ἐπιφά-
νας τὸ ἔλεος αὐτοῦ ὁ τῶν ὅλων δυνάστης, ἀπταίστους αὐτοὺς
ἐῤῥύσατο ὁμοθυμαδόν.
40 Εὐωχοῦντο δὲ πάνθ' ὑπὸ τοῦ βασιλέως χορηγούμενοι μέχρι
τῆς τεσσαρεσκαιδεκάτης, ἐν ᾗ καὶ τὴν ἐντυχίαν ἐποιήσαντο
41 περὶ τῆς ἀπολύσεως αὐτῶν. Συναινέσας τε αὐτοὺς ὁ βασιλεὺς,
ἔγραψεν αὐτοῖς τὴν ὑπογεγραμμένην ἐπιστολὴν πρὸς τοὺς κατὰ
πόλιν στρατηγοὺς μεγαλοψύχως τὴν ἐκτενίαν ἔχουσαν.
7 Βασιλεὺς Πτολεμαῖος ὁ Φιλοπάτωρ τοῖς κατ' Αἴγυπτον
στρατηγοῖς καὶ πᾶσι τοῖς τεταγμένοις ἐπὶ πραγμάτων, χαίρειν
2 καὶ ἐῤῥῶσθαι. Ἐῤῥώμεθα δὲ καὶ αὐτοὶ καὶ τὰ τέκνα ἡμῶν,

fortresses of the country? 26 Who has thus consigned to unmerited punishments those who in good will towards us from the beginning have in all things surpassed all nations, and who often have engaged in the most dangerous undertakings?
27 Loose, loose the unjust bonds; send them to their homes in peace, and deprecate what has been done. 28 Release the sons of the almighty living God of heaven, who from our ancestors' times until now has granted a glorious and uninterrupted prosperity to our affairs.
29 These things he said: and they, released the same moment, having now escaped death, praised God their holy Saviour. 30 The king then departed to the city, and called his financier to him, and bade him provide a seven days' quantity of wine and other materials for feasting for the Jews. He decided that they should keep a gladsome festival of deliverance in the very place in which they expected to meet with their destruction.
31 Then they who were before despised and nigh unto hades, yea, rather advanced into it, partook of the cup of salvation, instead of a grievous and lamentable death. Full of exultation, they parted out the place intended for their fall and burial into banqueting booths. 32 Ceasing their miserable strain of woe, they took up the subject of their fatherland, hymning in praise God their wonder-working Saviour. All groans, all wailing, were laid aside: they formed dances in token of serene joy.
33 So, also, the king collected a number of guests for the occasion, and returned unceasing thanks with much magnificence for the unexpected deliverance afforded him. 34 Those who had marked them out as for death and for carrion, and had registered them with joy, howled aloud, and were clothed with shame, and had the fire of their rage ingloriously put out.
35 But the Jews, as we just said, instituted a dance, and then gave themselves up to feasting, glad thanksgivings, and psalms. 36 They made a public ordinance to commemorate these things for generations to come, as long as they should be sojourners. They thus established these days as days of mirth, not for the purpose of drinking or luxury, but because God had saved them. 37 They requested the king to send them back to their homes.
38 They were being enrolled from the twenty-fifth of Pachon to the fourth of Epiphi, a period of forty days: the measures taken for their destruction lasted from the fifth of Epiphi till the seventh, that is, three days. 39 The Ruler over all did during this time manifest forth his mercy gloriously, and did deliver them all together unharmed.
40 They feasted upon the king's provision up to the fourteenth day, and then asked to be sent away. 41 The king commended them, and wrote the subjoined letter, of magnanimous import for them, to the commanders of every city.

King Ptolemy Philopator to the commanders throughout Egypt, and to all who are set over affairs, joy and strength. 2 We,

too, and our children are well; and God has directed our affairs as we wish.

3 Certain of our friends did of malice vehemently urge us to punish the Jews of our realm in a body, with the infliction of a monstrous punishment. 4 They pretended that our affairs would never be in a good state till this took place. Such, they said, was the hatred borne by the Jews to all other people. 5 They brought them fettered in grievous chains as slaves, nay, as traitors. Without enquiry or examination they endeavoured to annihilate them. They buckled themselves with a savage cruelty, worse than Scythian custom.

6 For this cause we severely threatened them; yet, with the clemency which we are wont to extend to all men, we at length permitted them to live. Finding that the God of heaven cast a shield of protection over the Jews so as to preserve them, and that he fought for them as a father always fights for his sons; 7 and taking into consideration their constancy and fidelity towards us and towards our ancestors, we have, as we ought, acquitted them of every sort of charge. 8 And we have dismissed them to their several homes; bidding all men everywhere to do them no wrong, or unrighteously revile them about the past. 9 For know ye, that should we conceive any evil design against, or in any manner aggrieve them, we shall ever have as our opposite, not man, but the highest God, the ruler of all might. From Him there will be no escape, as the avenger of such deeds. Fare ye well.

10 When they had received this letter, they were not forward to depart immediately. They petitioned the king to be allowed to inflict fitting punishment upon those of their race who had willingly transgressed the holy God, and the law of God. 11 They alleged that men who had for their bellies' sake transgressed the ordinances of God, would never be faithful to the interests of the king.

12 The king admitted the truth of this reasoning, and commended them. Full power was given them, without warrant or special commission, to destroy those who had transgressed the law of God boldly in every part of the king's dominions. 13 Their priests, then, as it was meet, saluted him with good wishes, and all the people echoed with the Hallelujah. They then joyfully departed.

14 Then they punished and destroyed with ignominy every polluted Jew that fell in their way; 15 slaying thus, in that day, above three hundred men, and esteeming this destruction of the wicked a season of joy. 16 They themselves having held fast their God unto death, and having enjoyed a full deliverance, departed from the city garlanded with sweet-flowered wreaths of every kind. Uttering exclamations of joy, with songs of praise, and melodious hymns they thanked the God of their fathers, the eternal Saviour of Israel.

17 Having arrived at Ptolemais, called from the specialty of that district Rose-bearing, where the fleet, in accordance with the general wish, waited for them seven days, 18 they partook of a banquet of deliver-

κατευθύναντος ἡμῖν τοῦ μεγάλου Θεοῦ τὰ πράγματα καθὼς
προαιρούμεθα.

Τῶν φίλων τινὲς κακοηθείᾳ πυκνότερον ἡμῖν παρακείμενοι, 3
συνέπεισαν ἡμᾶς εἰς τὸ τοὺς ὑπὸ τὴν βασιλείαν Ἰουδαίους,
συναθροίσαντας σύστημα, κολάσασθαι ξενιζούσαις ἀποστατῶν
τιμωρίαις, προσφερόμενοι μήποτε εὐσταθήσειν τὰ πράγματα 4
ἡμῶν, δι' ἣν ἔχουσιν οὗτοι πρὸς πάντα τὰ ἔθνη δυσμένειαν,
μέχρις ἂν συντελεσθῇ τοῦτο. Οἳ καὶ δεσμίους καταγαγόντες 5
αὐτοὺς μετὰ σκυλμῶν ὡς ἀνδράποδα, μᾶλλον δὲ ὡς ἐπιβούλους,
ἄνευ πάσης ἀνακρίσεως καὶ ἐξετάσεως ἐπεχείρησαν ἀνελεῖν,
νόμου Σκυθῶν ἀγριωτέραν ἐμπεπορπημένοι ὠμότητα.

Ἡμεῖς δὲ ἐπὶ τούτοις σκληρότερον διαπειλησάμενοι, καθ' 6
ἣν ἔχομεν πρὸς ἅπαντας ἀνθρώπους ἐπιείκειαν, μόγις τὸ ζῆν
αὐτοῖς χαρισάμενοι, καὶ τὸν ἐπουράνιον Θεὸν ἐγνωκότες ἀσφα-
λῶς ὑπερησπικότα τῶν Ἰουδαίων, ὡς πατέρα ὑπὲρ υἱῶν δια-
παντὸς ὑπερμαχοῦντα, τήν τε τοῦ φίλου ἣν ἔχουσι πρὸς ἡμᾶς 7
βεβαίαν καὶ τοὺς προγόνους ἡμῶν εὔνοιαν ἀναλογισάμενοι,
δικαίως ἀπολελύκαμεν πάσης καθ' ὁντινοῦν αἰτίας τρόπον· καὶ 8
προστετάχαμεν ἑκάστῳ πάντας εἰς τὰ ἴδια ἐπιστρέφειν, ἐν παντὶ
τόπῳ μηθενὸς αὐτοὺς τὸ σύνολον καταβλάπτοντος, μήτε ὀνει-
δίζειν περὶ τῶν γεγενημένων παρὰ λόγον. Γινώσκετε γὰρ ὅτι 9
κατὰ τούτων ἐάν τι κακοτεχνήσωμεν πονηρὸν, ἢ ἐπιλυπήσωμεν
αὐτοὺς τὸ σύνολον, οὐκ ἄνθρωπον, ἀλλὰ τὸν πάσης δεσπόζοντα
δυνάμεως Θεὸν ὕψιστον ἀντικείμενον ἡμῖν ἐπ' ἐκδικήσει τῶν
πραγμάτων κατὰ πᾶν ἀφεύκτως διαπαντὸς ἕξομεν· ἔῤῥωσθε.

Λαβόντες δὲ τὴν ἐπιστολὴν ταύτην, οὐκ ἐσπούδασαν εὐθέως 10
γενέσθαι περὶ τὴν ἄφοδον, ἀλλὰ τὸν βασιλέα προσηξίωσαν
τοὺς ἐκ τοῦ γένους τῶν Ἰουδαίων τὸν ἅγιον Θεὸν αὐθαιρέτως
παραβεβηκότας καὶ τοῦ Θεοῦ τὸν νόμον, τυχεῖν δι' αὐτῶν τῆς
ὀφειλομένης κολάσεως, προφερόμενοι τοὺς γαστρὸς ἕνεκεν τὰ 11
θεῖα παραβεβηκότας προστάγματα, μηδέποτε εὐνοήσειν μηδὲ
τοῖς τοῦ βασιλέως πράγμασιν.

Ὁ δὲ τ' ἀληθὲς αὐτοὺς λέγειν παραδεξάμενος καὶ συναινέσας, 12
ἔδωκεν αὐτοῖς ἄδειαν πάντων, ὅπως τοὺς παραβεβηκότας τοῦ
Θεοῦ τὸν νόμον ἐξολοθρεύσωσι κατὰ πάντα τὸν ὑπὸ τὴν βασι-
λείαν αὐτοῦ τόπον μετὰ παῤῥησίας ἄνευ πάσης βασιλικῆς
ἐξουσίας ἢ ἐπισκέψεως. Τότε κατευφημήσαντες αὐτὸν, ὡς 13
πρέπον ἦν, οἱ τούτων ἱερεῖς, καὶ πᾶν τὸ πλῆθος ἐπιφωνήσαντες
τὸ ἀλληλουΐα, μετὰ χαρᾶς ἀνέλυσαν.

Τότε τὸν ἐμπεσόντα τῶν μεμιασμένων ὁμοεθνῆ κατὰ τὴν 14
ὁδὸν ἐκολάζοντο, καὶ μετὰ παραδειγματισμῶν ἀνῄρουν. Ἐκείνῃ 15
δὲ τῇ ἡμέρᾳ ἀνεῖλον ὑπὲρ τοὺς τριακοσίους ἄνδρας, καὶ ἤγαγον
εὐφροσύνην μετὰ χαρᾶς τοὺς βεβήλους χειρωσάμενοι. Αὐτοὶ 16
δὲ οἱ μέχρι θανάτου τὸν Θεὸν ἐσχηκότες, παντελῆ σωτηρίας
ἀπόλαυσιν εἰληφότες; ἀνέζευξαν ἐκ τῆς πόλεως παντοίοις
εὐωδεστάτοις ἄνθεσι κατεστεμμένοι μετ' εὐφροσύνης καὶ βοῆς,
ἐν αἴνοις καὶ παμμέλεσιν ὕμνοις εὐχαριστοῦντες τῷ Θεῷ τῶν
πατέρων αὐτῶν αἰωνίῳ σωτῆρι τοῦ Ἰσραήλ.

Παραγενηθέντες δὲ εἰς Πτολεμαΐδα τὴν ὀνομαζομένην διὰ 17
τὴν τοῦ τόπου ἰδιότητα ῥοδοφόρον, ἐν ᾗ προσέμεινεν αὐτοὺς
ὁ στόλος κατὰ κοινὴν αὐτῶν βουλὴν ἡμέρας ἑπτὰ, ἐκεῖ ἐποί- 18

ησαν πότον σωτήριον, τοῦ βασιλέως χορηγήσαντος αὐτοῖς
εὐψύχως τὰ πρὸς τὴν ἄφιξιν πάντα ἑκάστῳ ἕως εἰς τὴν ἰδίαν
19 οἰκίαν. Καταχθέντες δὲ μετ' εἰρήνης ἐν ταῖς πρεπούσαις
ἐξομολογήσεσιν, ὡσαύτως κἀκεῖ ἔστησαν καὶ ταύτας ἄγειν τὰς
20 ἡμέρας ἐπὶ τὸν τῆς παροικίας αὐτῶν χρόνον εὐφροσύνους. Ἃς
καὶ ἀνιερώσαντες ἐν στήλῃ κατὰ τὸν τῆς συμποσίας τόπον
προσευχῆς καθιδρύσαντες, ἀνέλυσαν ἀσινεῖς, ἐλεύθεροι, ὑπερ-
χαρεῖς, διά τε γῆς καὶ θαλάσσης καὶ ποταμοῦ ἀνασωζόμενοι τῇ
τοῦ βασιλέως ἐπιταγῇ, ἕκαστος εἰς τὴν ἰδίαν.
21 Καὶ πλείστην ἢ ἔμπροσθεν ἐν τοῖς ἐχθροῖς ἐξουσίαν ἐσχη-
κότες μετὰ δόκης καὶ φόβου, τὸ σύνολον ὑπὸ μηδενὸς δια-
22 σεισθέντες τῶν ὑπαρχόντων. Καὶ πάντα τὰ ἑαυτῶν πάντες
ἐκομίσαντο ἐξ ἀπογραφῆς, ὥστε τοὺς ἔχοντάς τι, μετὰ φόβου
μεγίστου ἀποδοῦναι αὐτοῖς, τὰ μεγαλεῖα τοῦ μεγίστου Θεοῦ
23 ποιήσαντος τελείως ἐπὶ σωτηρίᾳ αὐτῶν. Εὐλογητὸς ὁ ῥύστης
Ἰσραὴλ εἰς τοὺς ἀεὶ χρόνους. Ἀμήν.

ance, for the king generously granted them severally the means of securing a return home. 19 They were accordingly brought back in peace, while they gave utterance to becoming thanks; and they determined to keep these days during their sojourn as days of joyfulness. 20 These they registered as sacred upon a pillar, when they had dedicated the place of their festivity to be one of prayer. They departed unharmed, free, abundant in joy, preserved by the king's command, by land, by sea, and by river, each to his own home.

21 They had more weight than before among their enemies; and were honoured and feared, and no one in any way robbed them of their goods. 22 Every man received back his own, according to inventory; those who had obtained their goods, giving them up with the greatest terror. For the greatest God wrought with perfectness wonders for their salvation. 23 Blessed be the Redeemer of Israel unto everlasting. Amen.

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# ΜΑΚΚΑΒΑΙΩΝ Δʹ.

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ΦΙΛΟΣΟΦΩΤΑΤΟΝ λόγον ἐπιδείκνυσθαι μέλλων, εἰ αὐτο-
δέσποτός ἐστιν τῶν παθῶν ὁ εὐσεβὴς λογισμός· συμβου-
λεύσαιμ' ἂν ὑμῖν ὀρθῶς, ὅπως προθύμως προσέχητε τῇ
2 φιλοσοφίᾳ. Καὶ γὰρ ἀναγκαῖος εἰς ἐπιστήμην παντὶ ὁ λόγος,
καὶ ἄλλως τῆς μεγίστης ἀρετῆς, λέγω δὴ φρονήσεως, περιέχει
ἔπαινον·
3 Εἰ ἄρα τῶν σωφροσύνης κωλυτικῶν παθῶν ὁ λογισμὸς
4 φαίνεται ἐπικρατεῖν, γαστριμαργίας τε καὶ ἐπιθυμίας· ἀλλὰ
καὶ τῶν τῆς δικαιοσύνης ἐμποδιστικῶν παθῶν κυριεύειν ἀνα-
φαίνεται, οἷον κακοηθείας· καὶ τῶν τῆς ἀνδρείας ἐμποδιστικῶν
5 παθῶν, θυμοῦ τε, καὶ πόνου καὶ φόβου. Πῶς οὖν, ἴσως
εἴποιεν ἄν τινες, εἰ τῶν παθῶν ὁ λογισμὸς κρατεῖ, λήθης καὶ
6 ἀγνοίας οὐ δεσπόζει; γελοῖον ἐπιχειροῦντες λέγειν· οὐ γὰρ
τῶν ἑαυτοῦ παθῶν ὁ λογισμὸς κρατεῖ, ἀλλὰ τῶν τῆς δικαιοσύ-
νης καὶ ἀνδρείας καὶ σωφροσύνης, καὶ φρονήσεως ἐναντίων·
καὶ τούτων, οὐχ ὥστε αὐτὰ καταλῦσαι, ἀλλ' ὥστε αὐτοῖς μὴ
εἶξαι.
7 Πολλαχόθεν μὲν οὖν καὶ ἀλλαχόθεν ἔχοιμ' ἂν ὑμῖν ἐπιδεῖξαι,
8 ὅτι αὐτοκράτωρ ἐστὶν τῶν παθῶν ὁ εὐσεβὴς λογισμός. Πολὺ
δὲ πλέον τοῦτο ἀποδείξαιμι ἀπὸ τῆς ἀνδραγαθείας τῶν ὑπὲρ
ἀρετὴν ἀποθανόντων, Ἐλεαζάρου τε καὶ ἑπτὰ ἀδελφῶν καὶ τῆς
9 τούτων μητρός. Ἅπαντες γὰρ οὗτοι τῶν ἕως θανάτου πόνων

As I am going to demonstrate a most philosophical proposition, namely, that religious reasoning is absolute master of the passions, I would willingly advise you to give the utmost heed to philosophy. 2 For reason is necessary to every one as a step to science: and more especially does it embrace the praise of prudence, the highest virtue.

3 If, then, reasoning appears to hold the mastery over the passions which stand in the way of temperance, such as gluttony and lust, 4 it surely also and manifestly has the rule over the affections which are contrary to justice, such as malice; and of those which are hindrances to manliness, as wrath, and pain, and fear. 5 How, then, is it, perhaps some may say, that reasoning, if it rule the affections, is not also master of forgetfulness and ignorance? They attempt a ridiculous argument. 6 For reasoning does not rule over its own affections, but over such as are contrary to justice, and manliness, and temperance, and prudence; and yet over these, so as to withstand, without destroying them.

7 I might prove to you, from many other considerations, that religious reasoning is sole master of the passions; 8 but I shall prove it with the greatest force from the fortitude of Eleazar, and seven brethren, and their mother, who suffered death in defence of virtue. 9 For all these, contemning pains

even unto death, by this contempt, demonstrated that reasoning has command over the passions.

10 For their virtues, then, it is right that I should commend those men who died with their mother at this time in behalf of rectitude; and for their honours, I may count them happy. 11 For they, winning admiration not only from men in general, but even from their persecutors, for their manliness and endurance, became the means of the destruction of the tyranny against their nation, having conquered the tyrant by their endurance, so that by them their country was purified.

12 But we may now at once enter upon the question, having commenced, as is our wont, with laying down the doctrine, and so proceed to the account of these persons, giving glory to the all wise God.

13 The question, therefore, is, whether reasoning be absolute master of the passions. 14 Let us determine, then, What is reasoning? and what passion? and how many forms of the passions? and whether reasoning bears sway over all of these?

15 Reasoning is, then, intellect accompanied by a life of rectitude, putting foremost the consideration of wisdom. 16 And wisdom is a knowledge of divine and human things, and of their causes. 17 And this is contained in the education of the law; by means of which we learn divine things reverently, and human things profitably.

18 And the forms of wisdom are prudence, and justice, and manliness, and temperance. 19 The leading one of these is prudence; by whose means, indeed, it is that reasoning bears rule over the passions. 20 Of the passions, pleasure and pain are the two most comprehensive; and they also by nature refer to the soul. 21 And there are many attendant affections surrounding pleasure and pain. 22 Before pleasure is lust; and after pleasure, joy. 23 And before pain is fear; and after pain, sorrow.

24 Wrath is an affection, common to pleasure and to pain, if any one will pay attention when it comes upon him. 25 And there exists in pleasure a malicious disposition, which is the most multiform of all the affections. 26 In the soul it is arrogance, and love of money, and vaingloriousness, and contention, and faithlessness, and the evil eye. 27 In the body it is greediness and gormandizing, and solitary gluttony.

28 As pleasure and pain are, therefore, two growths of the body and the soul, so there are many offshoots of these passions. 29 And reasoning, the universal husbandman, purging, and pruning these severally, and binding round, and watering, and transplanting, in every way improves the materials of the morals and affections. 30 For reasoning is the leader of the virtues, but it is the sole ruler of the passions. Observe then first, through the very things which stand in the way of temperance, that reasoning is absolute ruler of the passions.

31 Now temperance consists of a command over the lusts. 32 But of the lusts, some belong to the soul, others to the body: and over each of these classes the reasoning appears to bear sway. 33 For whence is it, otherwise, that when urged on to forbidden

*ὑπεριδόντες, ὑπεριδόντες ἐπεδείξαντο ὅτι περικρατεῖ τῶν παθῶν*
*ὁ λογισμός.*

*Τῶν μὲν οὖν ἀρετῶν, ἔπεστί μοι ἐπαινεῖν τοὺς κατὰ τοῦτον* 10
*τὸν καιρὸν ὑπὲρ τῆς καλοκαγαθίας ἀποθανόντας μετὰ τῆς*
*μητρὸς ἄνδρας· τῶν δὲ τιμῶν μακαρίσαιμ' ἄν· θαυμασθέντες* 11
*γὰρ ἐκεῖνοι οὐ μόνον ὑπὸ πάντων ἀνθρώπων ἐπὶ τῇ ἀνδρείᾳ καὶ*
*τῇ ὑπομονῇ, ἀλλὰ καὶ ὑπὸ τῶν αἰκισαμένων, αἴτιοι κατέστησαν*
*τοῦ καταλυθῆναι τὴν κατὰ τοῦ ἔθνους τυραννίδα, νικήσαντες*
*τὸν τύραννον τῇ ὑπομονῇ, ὥστε δι' αὐτῶν καθαρισθῆναι τὴν*
*πατρίδα.*

*Ἀλλὰ καὶ περὶ τούτου νῦν αὐτίκα δὴ λέγειν ἐξέσται, ἀρ-* 12
*ξαμένων τῆς ὑποθέσεως, ὥσπερ εἴωθα ποιεῖν, καὶ οὕτως εἰς*
*τὸν περὶ αὐτῶν τρέψομαι λόγον, δόξαν διδοὺς τῷ πανσόφῳ*
*Θεῷ.*

*Ζητοῦμεν δὴ τοίνυν, εἰ αὐτοκράτωρ ἐστὶν παθῶν ὁ λογισμός.* 13
*Διακρίνωμεν δὲ, τί ποτέ ἐστιν λογισμός; καὶ τί πάθος; καὶ* 14
*πόσαι παθῶν ἰδέαι; καὶ εἰ πάντων ἐπικρατεῖ τούτων ὁ*
*λογισμός;*

*Λογισμὸς μὲν δὴ τοίνυν ἐστὶν νοῦς μετὰ ὀρθοῦς βίου·* 15
*προτιμῶν τὸν σοφίας λόγον. Σοφία δὴ τοίνυν ἐστὶν γνῶσις* 16
*θείων καὶ ἀνθρωπίνων πραγμάτων, καὶ τῶν τούτων αἰτίων.*
*Αὕτη δὴ τοίνυν ἐστὶν ἡ τοῦ νόμου παιδεία· δι' ἧς τὰ θεῖα* 17
*σεμνῶς, καὶ τὰ ἀνθρώπινα συμφερόντως μανθάνομεν.*

*Τῆς δὲ σοφίας ἰδέαι καθεστᾶσιν, φρόνησις καὶ δικαιοσύνη* 18
*καὶ ἀνδρεία καὶ σωφροσύνη. Κυριωτάτη πάντων ἡ φρόνησις·* 19
*ἐξ ἧς δὴ τῶν παθῶν ὁ λογισμὸς ἐπικρατεῖ. Παθῶν δὲ φύσεις* 20
*εἰσὶν αἱ περιεκτικώταται δύο, ἡδονή τε καὶ πόνος· τούτων*
*δὲ ἑκάτερον καὶ περὶ τὴν ψυχὴν πέφυκεν. Πολλαὶ δὲ καὶ* 21
*περὶ τὴν ἡδονὴν καὶ τὸν πόνον παθῶν εἰσὶν ἀκολουθίαι. Πρὸ* 22
*μὲν οὖν τῆς ἡδονῆς ἐστιν ἐπιθυμία· μετὰ δὲ τὴν ἡδονὴν,*
*χαρά. Πρὸ δὲ τοῦ πόνου ἐστὶν φόβος· μετὰ δὲ τὸν πόνον,* 23
*λύπη.*

*Θυμὸς δὲ κοινὸν πάθος ἐστὶν ἡδονῆς καὶ πόνου, ἐὰν ἐννοηθῇ* 24
*τις ὅτε αὐτῷ περιέπεσεν. Ἐν δὲ τῇ ἡδονῇ ἐστιν καὶ ἡ κακο-* 25
*ήθης διάθεσις, πολυτροπωτάτη πάντων τῶν παθῶν οὖσα. Κατὰ* 26
*μὲν ψυχῆς ἀλαζονεία, καὶ φιλαργυρία, καὶ φιλοδοξία, καὶ*
*φιλονεικία, ἀπιστία καὶ βασκανία· κατὰ δὲ τὸ σῶμα, παντο-* 27
*φαγία, καὶ λαιμαργία, καὶ νομοφαγία.*

*Καθάπερ οὖν δυοῖν τοῦ σώματος καὶ τῆς ψυχῆς φυτῶν ὄντων* 28
*ἡδονῆς τε καὶ πόνου, πολλαὶ τούτων τῶν παθῶν εἰσιν παρα-*
*φυάδες. Ὧν ἕκαστος ὁ πανγέωργος λογισμὸς περικαθαίρων* 29
*τε καὶ ἀποκνίζων, καὶ περιπλέκων, καὶ ἐπάρδων, καὶ πάντα*
*τρόπον μεταχέων, ἐξημεροῖ τὰς τῶν ἠθῶν καὶ παθῶν ὕλας.*
*Ὁ γὰρ λογισμὸς τῶν μὲν ἀρετῶν ἐστιν ἡγεμὼν, τῶν δὲ παθῶν* 30
*αὐτοκράτωρ. Ἐπιθεώρει γε τοίνυν πρῶτον δι' αὐτῶν κωλυτι-*
*κῶν τῆς σωφροσύνης ἔργων, ὅτι αὐτοδέσποτός ἐστιν τῶν παθῶν*
*ὁ λογισμός.*

*Σωφροσύνη δὴ τοίνυν ἐστὶν ἐπικράτεια τῶν ἐπιθυμιῶν.* 31
*Τῶν δὲ ἐπιθυμιῶν αἱ μέν εἰσιν ψυχικαὶ, αἱ δὲ σωματικαί· καὶ* 32
*τούτων ἀμφοτέρων ὁ λογισμὸς ἐπικρατεῖν φαίνεται. Ἐπεὶ* 33
*πόθεν κινούμενοι πρὸς τὰς ἀπειρημένας τροφὰς, ἀποτρεπόμεθα*

τὰς ἐξ ἑαυτῶν ἡδονάς; οὐχ ὅτι δύναται τῶν ὀρέξεων ἐπικρατεῖν
34 ὁ λογισμός; ἐγὼ μὲν οἶμαι. Τοιγαροῦν ἐνύδρων ἐπιθυμοῦντες
καὶ ὀρνέων καὶ τετραπόδων, παντοίων βρωμάτων τῶν ἀπη-
γορευμένων ἡμῖν κατὰ τὸν νόμον ἀπεχόμεθα διὰ τὴν τοῦ
35 λογισμοῦ ἐπικράτειαν. Ἀντέχεται γὰρ τὰ τῶν ὀρέξεων πάθη
ὑπὸ τοῦ σώφρονος νοὸς ἀνακαμπτόμενα· καὶ φιλοτιμοῦνται
πάντα τὰ τοῦ σώματος κινήματα ὑπὸ τοῦ λογισμοῦ.

2 Καὶ τί θαυμαστὸν; εἰ αἱ τῆς ψυχῆς ἐπιθυμίαι πρὸς τὴν τοῦ
2 κάλλους μετουσίαν ἀκυροῦνται. Ταύτῃ γοῦν ὁ σώφρων
Ἰωσὴφ ἐπαινεῖται, ὅτι τῷ λογισμῷ, διανοίᾳ περιεκράτησεν τῆς
3 ἡδυπαθείας. Νέος γὰρ ὢν καὶ ἀκμάζων πρὸς συνουσιασμὸν
ἠκύρωσεν τῷ λογισμῷ τὸν τῶν παθῶν οἶστρον.

4 Οὐ μόνον δὲ τὴν τῆς ἡδυπαθείας οἰστρηλασίαν ἐπικρατεῖν
5 ὁ λογισμὸς φαίνεται, ἀλλὰ καὶ πάσης ἐπιθυμίας. Λέγει γοῦν
ὁ νόμος· οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου, οὐδὲ
6 ὅσα τῷ πλησίον σου ἐστίν. Καίτοι ὅτε μὴ ἐπιθυμεῖν εἴρηκεν
ἡμᾶς ὁ νόμος, πολὺ πλέον πείσαιμ' ἂν ὑμᾶς, ὅτι τῶν ἐπιθυμιῶν
κρατεῖν δύναται ὁ λογισμὸς, ὥσπερ καὶ τῶν κωλυτικῶν τῆς
7 δικαιοσύνης παθῶν. Ἐπεὶ τίνα τρόπον μονοφάγος τις ὢν τὸ
ἦθος, καὶ γαστρίμαργος, καὶ μέθυσος, μεταπαιδεύεται, εἰ μὴ
δῆλον, ὅτι κύριός ἐστιν τῶν παθῶν ὁ λογισμός;

8 Αὐτίκα γοῦν τῷ νόμῳ πολιτευόμενος, κἂν φιλάργυρός τις
εἴη, βιάζεται τὸν ἑαυτοῦ τρόπον, τοῖς δεομένοις δανείζων χωρὶς
τόκων, καὶ τὸ δάνειον τῶν ἑβδομάδων ἐντάσσων χρεοκοπού-
9 μενος. Κἂν φειδωλός τις ᾖ, ὑπὸ τοῦ νόμου κρατεῖται διὰ τὸν
λογισμὸν, μήτε ἐπικαρπούμενος τοὺς ἀμητοὺς, μήτε ἐπιῤῥωγο-
λογούμενος τοὺς ἀμπελῶνας, καὶ ἐπὶ τῶν ἑτέρων ἔστιν ἐπιγνῶ-
ναι τοῦτο, ὅτι τῶν παθῶν ἐστιν ὁ λογισμὸς κρατῶν.

10 Ὁ γὰρ νόμος καὶ τῆς πρὸς γονεῖς εὐνοίας κρατεῖ, μὴ κατα-
11 προδιδοὺς τὴν ἀρετὴν δι' αὐτούς· καὶ τῆς προσγαμετῆς φιλίας
12 ἐπικρατεῖ, διὰ παρανομίαν αὐτὴν ἀπελέγχων. Καὶ τῆς τέκνων
φιλίας κυριεύει, διὰ κακίαν αὐτῶν κολάζων, καὶ τῆς φίλων
13 συνηθείας δεσπόζει, διὰ πονηρίας αὐτοὺς ἐξελέγχων. Καὶ μὴ
νομίσητε παράδοξον εἶναι, ὅπου καὶ ἔχθραν ὁ λογισμὸς ἐπι-
14 κρατεῖν δύναται διὰ τὸν νόμον, μηδὲ δενδροτομῶν τὰ ἥμερα τῶν
πολεμίων φυτὰ, τὰ δὲ τῶν ἐχθρῶν τοῖς ἀπολέσασιν διασώζων,
καὶ τὰ πεπτωκότα συνεγείρων.

15 Καὶ τῶν βιοτέρων δὲ παθῶν κρατεῖν ὁ λογισμὸς φαίνε-
ται, φιλαρχίας, καὶ κενοδοξίας, καὶ ἀλαζονείας, καὶ μεγαλαυ-
16 χίας, καὶ βασκανίας. Πάντα γὰρ ταῦτα τὰ κακοήθη πάθη ὁ
σώφρων νοῦς ἀπωθεῖται, ὥσπερ καὶ τὸν θυμόν· καὶ γὰρ τοῦτο
δεσπόζει.

17 Θυμούμενος γέ τοι Μωσῆς κατὰ Δαθὰν καὶ Ἀβειρῶν, οὐ
θυμῷ τι κατ' αὐτῶν ἐποίησεν, ἀλλὰ λογισμῷ τὸν θυμὸν διῄτη-
18 σεν. Δυνατὸς γὰρ ὁ σώφρων νοῦς, ὡς ἔφην, κατὰ τῶν παθῶν
ἀριστεῦσαι, καὶ τὰ μὲν αὐτῶν μεταθεῖναι, τὰ δὲ καὶ ἀκυρῶσαι.
19 Ἐπεὶ διατί ὁ πάνσοφος ἡμῶν πατὴρ Ἰακὼβ τοὺς περὶ Συμεὼν

meats, we reject the gratification which would ensue from them? Is it not because reasoning is able to command the appetites? I believe so. 34 Hence it is, then, that when lusting after water-animals and birds, and fourfooted beasts, and all kinds of food which are forbidden us by the law, we withhold ourselves through the mastery of reasoning. 35 For the affections of our appetites are resisted by the temperate understanding, and bent back again, and all the impulses of the body are reined in by reasoning.

And what wonder? if the lusts of the soul, after participation with what is beautiful, are frustrated, 2 on this ground, therefore, the temperate Joseph is praised in that by reasoning, he subdued, on reflection, the indulgence of sense. 3 For, although young, and ripe for sexual intercourse, he abrogated by reasoning the stimulus of his passions.

4 And it is not merely the stimulus of sensual indulgence, but that of every desire, that reasoning is able to master. 5 For instance, the law says, Thou shalt not covet thy neighbour's wife, nor anything that belongs to thy neighbour. 6 Now, then, since it is the law which has forbidden us to desire, I shall much the more easily persuade you, that reasoning is able to govern our lusts, just as it does the affections which are impediments to justice. 7 Since in what way is a solitary eater, and a glutton, and a drunkard reclaimed, unless it be clear that reasoning is lord of the passions?

8 A man, therefore, who regulates his course by the law, even if he be a lover of money, straightway puts force upon his own disposition; lending to the needy without interest, and cancelling the debt of the incoming sabbath. 9 And should a man be parsimonious, he is ruled by the law acting through reasoning; so that he does not glean his harvest crops, nor vintage: and in reference to other points we may perceive that it is reasoning that conquers his passions.

10 For the law conquers even affection toward parents, not surrendering virtue on their account. 11 And it prevails over marriage love, condemning it when transgressing law. 12 And it lords it over the love of parents toward their children, for they punish them for vice; and it domineers over the intimacy of friends, reproving them when wicked. 13 And think it not a strange assertion that reasoning can in behalf of the law conquer even enmity. 14 It alloweth not to cut down the cultivated herbage of an enemy, but preserveth it from the destroyers, and collecteth their fallen ruins.

15 And reasoning appears to be master of the more violent passions, as love of empire and empty boasting, and arrogance, and loud boasting, and slander. 16 For the temperate understanding repels all these malignant passions, as it does wrath: for it masters even this.

17 Thus Moses, when angered against Dathan and Abiram, did nothing to them in wrath, but regulated his anger by reasoning. 18 For the temperate mind is able, as I said, to be superior to the passions, and to transfer some, and destroy others. 19 For why, else, does our most wise father Jacob

blame Simeon and Levi for having irrationally slain the whole race of the Shechemites, saying, Cursed be their anger. 20 For if reasoning did not possess the power of subduing angry affections, he would not have spoken thus.

21 For at the time when God created man, He implanted within him his passions and moral nature. 22 And at that time He enthroned above all the holy leader mind, through the medium of the senses. 23 And He gave a law to this *mind*, by living according to which it will maintain a temperate, and just, and good, and manly reign. 24 How, then, a man may say, if reasoning be master of the passions, has it no control over forgetfulness and ignorance?

The argument is exceedingly ridiculous: for reasoning does not appear to bear sway over its own affections, but over those of the body, 2 in such a way as that any one of you may not be able to root out desire, but reasoning will enable you to avoid being enslaved to it.

3 One may not be able to root out anger from the soul, but it is possible to withstand anger. 4 Any one of you may not be able to eradicate malice, but reasoning has force to work with you to prevent your yielding to malice. 5 For reasoning is not an eradicator, but an antagonist of the passions. 6 And this may be more clearly comprehended from the thirst of King David. 7 For after David had been attacking the Philistines the whole day, he with the soldiers of his nation slew many of them; 8 then when evening came, sweating and very weary, he came to the royal tent, about which the entire host of our ancestors was encamped.

9 Now all the rest of them were at supper; 10 but the king, being very much athirst, although he had numerous springs, could not by their means quench his thirst; 11 but a certain irrational longing for the water in the enemy's camp grew stronger and fiercer upon him, and consumed him with languish.

12 Wherefore his body-guards being troubled at this longing of the king, two valiant young soldiers, reverencing the desire of the king, put on their panoplies, and taking a pitcher, got over the ramparts of the enemies: 13 and unperceived by the guardians of the gate, they went throughout the whole camp of the enemy in quest. 14 And having boldly discovered the fountain, they filled out of it the draught for the king.

15 But he, though parched up with thirst, reasoned that a draught reputed of equal value to blood, would be terribly dangerous to his soul. 16 Wherefore, setting up reasoning in opposition to his desire, he poured out the draught to God. 17 For the temperate mind has power to conquer the pressure of the passions, and to quench the fires of excitement, 18 and to wrestle down the pains of the body, however excessive; and, through the excellency of reasoning, to abominate all the assaults of the passions.

19 But the occasion now invites us to give an illustration of temperate reasoning from history. 20 For at a time when our fathers were in possession of undisturbed peace through obedience to the law, and were prosperous, so that Seleucus Nicanor, the

καὶ Λευὶν αἰτιᾶται, μὴ λογισμῷ τοὺς Σικιμίτας ἐθνηδὸν ἀπο-
σφάξαντας, λέγων, ἐπικατάρατος ὁ θυμὸς αὐτῶν; Εἰ μὴ 20
γὰρ ἐδύνετο τῶν θυμῶν ὁ λογισμὸς κρατεῖν, οὐκ ἂν εἶπεν
οὕτως.

Ὁπηνίκα γὰρ ὁ Θεὸς τὸν ἄνθρωπον κατεσκεύαζεν, τὰ πάθη 21
αὐτοῦ καὶ τὰ ἤθη περιεφύτευσεν. Καὶ τηνικαῦτα δὲ περὶ 22
πάντων τὸν ἱερὸν ἡγεμόνα νοῦν διὰ τῶν αἰσθητηρίων ἐνεθρόνι-
σεν· καὶ τούτῳ νόμον ἔδωκεν, καθ᾽ ὃν πολιτευόμενος βασι- 23
λεύσει βασιλείαν σώφρονά τε, καὶ δικαίαν, καὶ ἀγαθὴν, καὶ
ἀνδρείαν. Πῶς οὖν, εἴποι τις ἂν, εἰ τῶν παθῶν ὁ λογισμὸς 24
κρατεῖ, λήθης καὶ ἀγνοίας οὐ κρατεῖ;

Ἔστι δὲ κομιδῇ γελοῖος ὁ λογισμός· οὐ γὰρ τῶν ἑαυτοῦ 3
παθῶν ὁ λογισμὸς ἐπικρατεῖν φαίνεται, ἀλλὰ τῶν σωματικῶν.
Οἷον ἐπιθυμίαν τις ὑμῶν οὐ δύναται ἐκκόψαι, ἀλλὰ μὴ δουλω- 2
θῆναι τῇ ἐπιθυμίᾳ δύναται ὁ λογισμὸς παρασχέσθαι.

Θυμόν τις οὐ δύναται ἐκκόψαι ἡμῶν τῆς ψυχῆς, ἀλλὰ τῷ 3
θυμῷ δυνατὸν βοηθῆσαι. Κακοήθειάν τις ὑμῶν οὐ δύναται 4
ἐκκόψαι, ἀλλὰ τὸ μὴ καμφθῆναι τῇ κακοηθείᾳ δυνατὸν ὁ
λογισμὸς συμμαχῆσαι. Οὐ γὰρ ἐκριζωτὴς τῶν παθῶν ὁ 5
λογισμός ἐστιν, ἀλλ᾽ ἀνταγωνιστής. Ἔστιν γοῦν τοῦτο διὰ 6
τῆς Δαυεὶδ τοῦ βασιλέως δίψης σαφέστερον ἐπιλογίσασθαι.
Ἐπεὶ γὰρ δι᾽ ὅλης ἡμέρας προσβαλὼν τοῖς ἀλλοφύλοις ὁ 7
Δαυὶδ, πολλοὺς αὐτῶν ἀπέκτεινεν μετὰ τῶν τοῦ ἔθνους στρα-
τιωτῶν· τότε δὲ γενομένης ἑσπέρας, ὑδρῶν καὶ σφόδρα κεκμη- 8
κὼς, ἐπὶ τὴν βασίλειον σκηνὴν ἦλθεν, περὶ ἣν ὁ πᾶς τῶν
προγόνων στρατὸς ἐστρατοπέδευκεν.

Οἱ μὲν οὖν ἄλλοι πάντες ἐπὶ τὸ δεῖπνον ἦσαν. Ὁ δὲ 9, 10
βασιλεὺς ὡς μάλιστα διψῶν, καίπερ ἀφθόνους ἔχων πηγὰς,
οὐκ ἠδύνατο δι᾽ αὐτῶν ἰάσασθαι τὴν δίψαν· ἀλλά τις αὐτὸν 11
ἀλόγιστος ἐπιθυμία τοῦ παρὰ τοῖς πολεμίοις ὕδατος ἐπιτείνουσα
συνέφρυγεν, καὶ λύουσα κατέφλεγεν.

Ὅθεν τῶν ὑπερασπιστῶν ἐπὶ τῇ τοῦ βασιλέως ἐπιθυμίᾳ 12
σχετλιαζόντων, δύο νεανίσκοι στρατιῶται καρτεροὶ καταιδε-
σθέντες τὴν τοῦ βασιλέως ἐπιθυμίαν, τὰς πανοπλίας καθ-
ωπλίσαντο, καὶ κάλπην λαβόντες ὑπερέβησαν τοὺς τῶν πολεμίων
χάρακας· καὶ λαθόντες τοὺς τῶν πυλῶν ἀκροφύλακας, διεξ- 13
ῄεσαν εὑράμενοι κατὰ πᾶν τὸ τῶν πολεμίων στρατόπεδον. Καὶ 14
ἀνευράμενοι θαῤῥαλέως τὴν πηγὴν, ἐξ αὐτῆς ἐγέμισαν τῷ
βασιλεῖ τὸ ποτόν.

Ὁ δὲ καὶ περὶ τὴν δίψαν διαπυρούμενος, ἐλογίσατο πάν- 15
δεινον εἶναι κίνδυνον τῇ ψυχῇ λογισθὲν ἰσοδύναμον τὸ ποτὸν
αἵματι. Ὅθεν ἀντιθεὶς τῇ ἐπιθυμίᾳ τὸν λογισμὸν, ἔσπεισεν 16
τὸ πόμα τῷ Θεῷ. Δυνατὸς γὰρ ὁ σώφρων νοῦς νικῆσαι τὰς 17
τῶν παθῶν ἀνάγκας, καὶ σβέσαι τὰς τῶν οἴστρων φλεγμονὰς,
καὶ τὰς τῶν σωμάτων ἀλγηδόνας καθ᾽ ὑπερβολὴν οὔσας κατα- 18
παλαῖσαι, καὶ τῆς καλοκἀγαθίας τοῦ λογισμοῦ ἀποπτῦσαι
πάσας τὰς τῶν παθῶν ἐπικρατείας.

Ἤδη δὲ καὶ ὁ καιρὸς ἡμᾶς καλεῖ ἐπὶ τὴν ἀπόδειξιν τῆς 19
ἱστορίας τοῦ σώφρονος λογισμοῦ. Ἐπειδὴ γὰρ βαθεῖαν 20
εἰρήνην διὰ τὴν εὐνομίαν οἱ πατέρες ἡμῶν εἶχον, καὶ ἔπραττον
καλῶς, ὥστε καὶ τὸν τῆς Ἀσίας βασιλέα Σέλευκον τὸν Νικά-

νορα καὶ χρήματα εἰς τὴν ἱερουργίαν αὐτοῖς ἀποφορίσαι, καὶ
21 τὴν πολιτείαν αὐτῶν ἀποδέχεσθαι· τότε δή τινες πρὸς τὴν
κοινὴν νεωτερίσαντες ὁμόνοιαν, πυλυτρόπως ἐχρήσαντο συμ-
φοραῖς.

4 Σίμων γάρ τις πρὸς Ὀνίαν ἀντιπολιτευόμενος τόν ποτε τὴν
ἀρχιερωσύνην ἔχοντα διὰ βίου, καλὸν καὶ ἀγαθὸν ἄνδρα, ἐπειδὴ
πάντα τρόπον διαβάλλων ὑπὲρ τοῦ ἔθνους οὐκ ἴσχυσεν κακῶ-
σαι, φυγὰς ᾤχετο, τὴν πατρίδα προδώσων.

2 Ὅθεν ἥκων πρὸς Ἀπολλώνιον, τὸν Συρίας τε καὶ Φοινίκης
3 καὶ Κιλικίας στρατηγὸν, ἔλεγεν, εὔνους ὢν τοῖς τοῦ βασιλέως
πράγμασιν ἥκω, μηνύων πολλὰς ἰδιωτικῶν χρημάτων μυριάδας
ἐν τοῖς Ἱεροσολύμων γαζοφυλακίοις τεθησαύρισται, τῷ ἱερῷ
μὴ ἐπικοινωνούσας, ἀλλὰ προσήκειν ταῦτα Σελεύκῳ τῷ
βασιλεῖ.

4 Τούτων ἕκαστα γνοὺς ὁ Ἀπολλώνιος, τὸν μὲν Σίμωνα τῆς
εἰς τὸν βασιλέα κηδεμονίας ἐπαινεῖ, πρὸς δὲ τὸν Σέλευκον
5 ἀναβὰς κατεμήνυε τὸν τῶν χρημάτων θησαυρόν· καὶ λαβὼν
τὴν περὶ αὐτῶν ἐξουσίαν, ταχὺ εἰς τὴν πατρίδα ἡμῶν μετὰ τοῦ
6 καταράτου Σίμωνος καὶ βαρυτάτου στρατοῦ προσελθὼν, ταῖς
τοῦ βασιλέως ἐντολαῖς ἥκειν ἔλεγεν, ὅπως τὰ ἰδιωτικὰ τοῦ
7 γαζοφυλακίου λάβοι χρήματα. Καὶ τοῦ ἔθνους πρὸς τὸν
λόγον σχετλιάζοντος, ἀντιλέγοντός τε, πάνδεινον εἶναι νομί-
σαντες, εἰ οἱ τὰς παρακαταθήκας πιστεύσαντας τῷ ἱερῷ θησαυρῷ
8 στερηθήσονται, ὡς οἷόν τε ἦν ἐκώλυον. Μετὰ ἀπειλῆς δὲ
ὁ Ἀπολλώνιος ἀπῄει εἰς τὸ ἱερόν.

9 Τῶν δὲ ἱερέων μετὰ γυναικῶν καὶ παιδίων ἐν τῷ ἱερῷ
ἱκετευσάντων τὸν Θεὸν ὑπερασπίσαι τοῦ ἱεροῦ καταφρονου-
10 μένου τόπου. Ἀνιόντος τε μετὰ καθωπλισμένης τῆς στρατιᾶς
τοῦ Ἀπολλωνίου πρὸς τὴν τῶν χρημάτων ἁρπαγὴν οὐρανόθεν
ἔφιπποι προϋφάνησαν ἄγγελοι περιαστράπτοντες τοῖς ὅπλοις,
11 καὶ πολὺν αὐτοῖς φόβον τε καὶ τρόμον ἐνιόντες. Καταπεσὼν
γέ τοι ἡμιθανὴς ὁ Ἀπολλώνιος ἐπὶ τὸν πάμφυλον τοῦ ἱεροῦ
περίβολον, τὰς χεῖρας ἐξέτεινεν εἰς τὸν οὐρανὸν, μετὰ διακρύων
τοὺς Ἑβραίους παρεκάλει, ὅπως περὶ αὐτοῦ εὐξόμενοι, τὸν
12 ἐπουράνιον ἐξευμενίσωνται στρατόν. Ἔλεγεν γὰρ ἡμαρτηκὼς,
ὥστε καὶ ἀποθανεῖν ἄξιος ὑπάρχειν, πᾶσίν τε ἀνθρώποις ὑμνή-
σειν σωθεὶς τὴν τοῦ ἱεροῦ τόπου μακαριότητα.

13 Τούτοις ἐπαχθεὶς τοῖς λόγοις Ὀνίας ὁ ἀρχιερεὺς, καίπερ
ἄλλως εὐλαβηθεὶς, μή ποτε νομίσειεν ὁ βασιλεὺς Σέλευκος ἐξ
ἀνθρωπίνης ἐπιβουλῆς καὶ μὴ θείας δίκης ἀνῃρήσασθαι τὸν
14 Ἀπωλλώνιον, ηὔξατο περὶ αὐτοῦ. Καὶ ὁ μὲν παραδόξως
διασωθεὶς ᾤχετο, δηλώσων τῷ βασιλεῖ τὰ συμβάντα αὐτῷ.

15 Τελευτήσαντος δὲ Σελεύκου τοῦ βασιλέως διαδέχεται τὴν
ἀρχὴν ὁ υἱὸς αὐτοῦ Ἀντίοχος Ἐπιφανὴς, ἀνὴρ ὑπερήφανος
16 καὶ δεινὸς. Ὃς καταλύσας τὸν Ὀνίαν τῆς ἀρχιερωσύνης,
17 Ἰάσονα τὸν ἀδελφὸν αὐτοῦ κατέστησεν ἀρχιερέα, συνθέμενον
δώσειν, εἰ ἐπιτρέψειεν αὐτῷ τὴν ἀρχὴν, κατʼ ἐνιαυτὸν τρισχίλια
ἑξακόσια ἑξήκοντα τάλαντα.

18 Ὁ δὲ ἐπέτρεψεν αὐτῷ ἀρχιερᾶσθαι καὶ τοῦ ἔθνους ἀφη-
19 γεῖσθαι. Ὃς καὶ ἐξεζήτησεν τὸ ἔθνος, καὶ ἐξεπολίτευσεν ἐπὶ

king of Asia, both assigned them money for
divine service, and accepted their form of
government, 21 then certain persons, bringing
in new things contrary to the general una-
nimity, in various ways fell into calamities.

For a certain man named Simon, who
was in opposition to Onias, who once held
the high priesthood for life, and was an
honourable and good man, after that by
slandering him in every way, he could not
injure him with the people, went away as
an exile, with the intention of betraying his
country.

2 Whence coming to Apollonius, the mili-
tary governor of Syria, and Phœnicia, and
Cilicia, he said, 3 Having good will to the
king's affairs, I am come to inform thee that
infinite private wealth is laid up in the
treasuries of Jerusalem which do not belong
to the temple, but pertain to king Seleucus.

4 Apollonius, acquainting himself with the
particulars of this, praised Simon for his
care of the king's interests, and going up to
Seleucus informed him of the treasure;
5 and getting authority about it, and quickly
advancing into our country with the ac-
cursed Simon and a very heavy force, 6 he
said that he came with the commands of
the king that he should take the private
money of the treasury. 7 And the nation,
indignant at this proclamation, and replying
to the effect that it was extremely unfair
that those who had committed deposits to
the sacred treasury should be deprived of
them, resisted as well as they could. 8 But
Apollonius went away with threats into the
temple.

9 And the priests, with the women and
children, having supplicated God to throw
his shield over the holy, despised place,
10 and Apollonius going up with his armed
force to the seizure of the treasure,—there
appeared from heaven angels riding on
horseback, all radiant in armour, filling
them with much fear and trembling. 11 And
Apollonius fell down half dead upon the
court which is open to all nations, and ex-
tended his hands to heaven, and implored
the Hebrews, with tears, to pray for him,
and propitiate the heavenly host. 12 For he
said that he had sinned, so as to be conse-
quently worthy of death; and that if he
were saved, he would celebrate to all men
the blessedness of the holy place.

13 Onias the high priest, induced by these
words, although for other reasons anxious
that king Seleucus should not suppose that
Apollonius was slain by human device and
not by Divine punishment, prayed for him;
14 and he being thus unexpectedly saved, de-
parted to manifest to the king what had
happened to him.

15 But on the death of Seleucus the king,
his son Antiochus Epiphanes succeeds to
the kingdom: a man of haughty pride and
terrible. 16 Who having deposed Onias
from the high priesthood, appointed his
brother Jason to be high priest: 17 who had
made a covenant, if he would give him this
authority, to pay yearly three thousand six
hundred and sixty talents.

18 And he committed to him the high
priesthood and rulership over the nation.
19 And he both changed the manner of living
of the people, and perverted their civil cus-

toms into all lawlessness. 20 So that he not only erected a gymnasium on the very citadel of our country, [but neglected] the guardianship of the temple. 21 At which Divine vengeance being grieved, instigated Antiochus himself against them. 22 For being at war with Ptolemy in Egypt, he heard that on a report of his death being spread abroad, the inhabitants of Jerusalem had exceedingly rejoiced, and he quickly marched against them. 23 And having subdued them, he established a decree that if any of them lived according to the laws of his country, he should die.

24 And when he could by no means destroy by his decrees the obedience to the law of the nation, but saw all his threats and punishments without effect, 25 for even women, because they continued to circumcise their children, were flung down a precipice along with them, knowing beforehand of the punishment. 26 When, therefore, his decrees were disregarded by the people, he himself compelled by means of tortures every one of this race, by tasting forbidden meats, to abjure the Jewish religion.

The tyrant Antiochus, therefore, sitting in public state with his assessors upon a certain lofty place, with his armed troops standing in a circle round him, commanded his spearbearers to seize every one of the Hebrews, and to compel them to taste swine's flesh, and things offered to idols. 3 And should any of them be unwilling to eat the accursed food, they were to be tortured on the wheel, and so killed.

4 And when many had been seized, a foremost man of the assembly, a Hebrew, by name Eleazar, a priest by family, by profession a lawyer, and advanced in years, and for this reason known to many of the king's followers, was brought near to him.

5 And Antiochus seeing him, said, 6 I would counsel thee, old man, before thy tortures begin, to taste the swine's flesh, and save your life; for I feel respect for your age and hoary head, which since you have had so long, you appear to me to be no philosopher in retaining the superstition of the Jews. 7 For wherefore, since nature has conferred upon you the most excellent flesh of this animal, do you loathe it? 8 It seems senseless not to enjoy what is pleasant, yet not disgraceful; and from notions of sinfulness, to reject the boons of nature.

9 And you will be acting, I think, still more senselessly, if you follow vain conceits about the truth. 10 And you will, moreover, be despising me to your own punishment. 11 Will you not awake from your trifling philosophy? and give up the folly of your notions; and, regaining understanding worthy of your age, search into the truth of an expedient course? 12 and, reverencing my kindly admonition, have pity upon your own years? 13 For, bear in mind, that if there be any power which watches over this religion of yours, it will pardon you for all transgressions of the law which you commit through compulsion.

14 While the tyrant incited him in this manner to the unlawful eating of flesh, Eleazar begged permission to speak. 15 And having received power to speak, he began thus to deliver himself: 16 We, O Antiochus,

πᾶσαν παρανομίαν. Ὥστε μὴ μόνον ἐπ' αὐτῇ τῇ ἄκρᾳ τῆς 20
πατρίδος ἡμῶν γυμνάσιον κατασκευάσαι, τὴν τοῦ ἱεροῦ κηδε-
μονίαν. Ἐφ' οἷς ἀγανακτήσασα ἡ θεία δίκη αὐτόν τοι τὸν 21
Ἀντίοχον ἐπολέμησεν. Ἐπειδὴ γὰρ πολεμῶν ἦν κατ' Αἴγυπ- 22
τον Πτολεμαίῳ, ἤκουσέν τε, ὅτι φήμης διαδοθείσης περὶ τοῦ
τεθνάναι αὐτὸν, ὡς ἔνι μάλιστα χαίροιεν οἱ Ἱεροσολυμῖται,
ταχέως ἐπ' αὐτοὺς ἀνέζευξεν. Καὶ ὡς ἐπόρθησεν αὐτοὺς, δόγμα 23
ἔθετο, ὅπως εἴ τινες αὐτῶν φάνοιεν τῷ πατρίῳ πολιτευόμενοι
νόμῳ θάνοιεν.

Καὶ ἐπεὶ κατὰ μηδένα τρόπον ἴσχυεν καταλῦσαι διὰ τῶν 24
δογμάτων τὴν τοῦ ἔθνους εὔνοιαν, ἀλλὰ πάσας τὰς ἑαυτοῦ
ἀπειλὰς καὶ τιμωρίας ἑώρα καταλυομένας, ὥστε καὶ γυναῖκας, 25
ὅτι περιέτεμον τὰ παιδία, μετὰ τῶν βρεφῶν κατακρημνισθῆναι,
προειδυίας ὅτι τοῦτο πείσονται· ἐπεὶ οὖν τὰ δόγματα αὐτοῦ 26
κατεφρονεῖτο ὑπὸ τοῦ λαοῦ, αὐτὸς διὰ βασάνων ἕνα ἕκαστον
τούτου ἔθνους ἠνάγκαζεν μικρῶν ἀπογευομένους τροφῶν, ἐξ-
όμνυσθαι τὸν Ἰουδαϊσμόν.

Προκαθίσας γέ τοι μετὰ τῶν συνέδρων ὁ τύραννος Ἀντίοχος 5
ἐπί τινος ὑψηλοῦ τόπου, καὶ τῶν στρατευμάτων αὐτῶν ἐνόπλων
κυκλόθεν παρεστηκότων παρεκέλευεν τοῖς δορυφόροις ἕνα
ἕκαστον τῶν Ἑβραίων περισπᾶσθαι καὶ κρεῶν ὑείων καὶ
εἰδωλοθύτων ἀναγκάζειν ἀπογεύεσθαι. Εἰ δέ τινες μὴ θέλοιεν 3
μιαροφαγῆσαι, τούτους τροχισθέντας ἀναιρεθῆναι.

Πολλῶν δὲ συναρπασθέντων, εἷς πρῶτος ἐκ τῆς ἀγέλης 4
Ἑβραῖος ὀνόματι Ἐλεάζαρος, τὸ γένος ἱερεὺς, τὴν ἐπιστήμην
νομικὸς, καὶ τὴν ἡλικίαν προήκων, καὶ πολλοῖς τῶν περὶ
τὸν τύραννον διὰ τὴν ἡλικίαν γνώριμος, παρήχθη πλησίον
αὐτοῦ.

Καὶ αὐτὸν ἰδὼν ὁ Ἀντίοχος, ἔφη, ἐγὼ πρὶν ἄρξασθαι 5, 6
τῶν κατὰ σοῦ βασάνων, ὦ πρεσβύτα, συμβουλεύσαιμ' ἄν σοι
ταῦτα ὅπως ἀπογευσάμενος τῶν ὑείων σώζοιο· αἰδοῦμαι γάρ
σου τὴν ἡλικίαν καὶ τὴν πολιὰν, ἣν μετὰ τοσοῦτον ἔχων
χρόνον, οὔ μοι δοκεῖς φιλοσοφεῖν, τῇ Ἰουδαίων χρώμενος
θρησκείᾳ. Διατί γὰρ τῆς φύσεως κεχαρισμένης καλλίστην 7
τὴν τοῦδε τοῦ ζώου σαρκοφαγίαν βδελύττῃ; Καὶ γὰρ ἀνόη- 8
τον τοῦτο τὸ μὴ ἀπολαύειν τῶν χωρὶς ὀνείδους ἡδέων, καὶ δι'
ἄδικον ἀποστρέφεσθαι τὰς τῆς φύσεως χάριτας.

Σὺ δέ μοι καὶ ἀνοητότερον ποιήσειν δοκεῖς, εἰ κενοδοξῶν 9
περὶ τὸ ἀληθὲς, ἔτι κἀμοῦ καταφρονήσεις ἐπὶ τῇ ἰδίᾳ τιμωρίᾳ· 10
οὐκ ἐξυπνώσεις ἀπὸ τῆς φλυάρου φιλοσοφίας ὑμῶν; Καὶ 11
ἀποσκεδάσεις τῶν λογισμῶν σου τὸν λῆρον, καὶ ἄξιον τῆς
ἡλικίας ἀναλαβὼν νοῦν φιλοσοφήσεις τὴν τοῦ συμφέροντος
ἀλήθειαν; καὶ προσκυνήσας μου τὴν φιλάνθρωπον παρηγορίαν 12
οἰκτειρήσεις τὸ σεαυτοῦ γῆρας; καὶ γὰρ ἐνθυμήθητι, ὡς εἰ 13
καί τίς ἐστιν τῆσδε τῆς θρησκείας ἐποπτικὴ δύναμις, συγγνω-
μονήσειεν σοι ἐπὶ πᾶσιν δι' ἀνάγκην παρανομίᾳ γεινομένῃ.

Τοῦτον τὸν τρόπον ἐπὶ τὴν ἔκθεσμον σαρκοφαγίαν ἐποτρύ- 14
νοντος τοῦ τυράννου, λόγον ᾔτησεν ὁ Ἐλεάζαρος. Καὶ 15
λαβὼν τοῦ λέγειν ἐξουσίαν, ἤρξατο δημηγορεῖν οὕτως· ἡμεῖς, 16

Ἀντίοχε, θείῳ πεπεισμένοι νόμῳ πολιτεύεσθαι, οὐδεμίαν
ἀνάγκην βιαιοτέραν εἶναι νομίζομεν τῆς πρὸς τὸν νόμον ἡμῶν
17 εὐπειθείας. Διὸ δὲ κατ᾽ οὐδένα τρόπον παρανομεῖν ἀξιοῦμεν.
18 Καί τοι εἰ καὶ κατὰ ἀλήθειαν μὴ ἦν ὁ νόμος ἡμῶν, ὡς σὺ
ὑπολαμβάνεις, θεῖος, (ἄλλως δὲ νομίζομεν αὐτὸν εἶναι θεῖον)
οὐδὲ οὕτως ἐξὸν ἡμῖν ἦν τὴν ἐπὶ τῇ εὐσεβείᾳ δόκαν ἀκυρῶσαι.
19 Μὴ μικρὰν οὖν εἶναι νομίσῃς ταύτην, εἰ μιαροφαγήσεμεν,
20 ἁμαρτίαν. Τὸ γὰρ ἐν μικροῖς καὶ ἐν μεγάλοις παρανομεῖν
21 ἰσοδύναμόν ἐστιν· δι᾽ ἑκατέρου γὰρ ὡς ὁμοίως ὁ νόμος ὑπερηφανεῖται.

22 Χλευάζεις δὲ ἡμῶν τὴν φιλοσοφίαν, ὥσπερ οὐ μετὰ εὐλο-
23 γιστίας ἐν αὐτῇ βιούντων. Σωφροσύνην τε γὰρ ἡμᾶς ἐκ-
διδάσκει, ὥστε πασῶν τῶν ἡδονῶν καὶ ἐπιθυμιῶν κρατεῖν, καὶ
ἀνδρείαν ἐξασκεῖν, ὥστε πάντα πόνον ἑκουσίως ὑπομένειν·
24 καὶ δικαιοσύνην παιδεύει, ὥστε διὰ πάντων τῶν ἠθῶν ἰσονομεῖν
καὶ εὐσέβειαν διδάσκειν, ὥστε μόνον τὸν ὄντα Θεὸν σέβειν
25 μεγαλοπρεπῶς. Διὸ οὐ μιαροφαγοῦμεν· πιστεύοντες γὰρ
Θεοῦ καθεστάναι τὸν νόμον, οἴδαμεν ὅτι καὶ κατὰ φύσιν
26 ἡμῖν συμπαθεῖ νομοθετῶν ὁ τοῦ κόσμου κτίστης· τὰ μὲν
οἰκειωθωσόμενα ἡμῶν ταῖς ψυχαῖς ἐπέτρεψεν ἐσθίειν, τὰ δὲ
ἐναντιωθησόμενα ἐκώλυσεν σαρκοφαγεῖν.

27 Τυραννικὸν δὲ, οὐ μόνον ἀναγκάζεις ἡμᾶς παρανομεῖν, ἀλλὰ
καὶ ἐσθίειν, ὅπως τῇ ἐχθίστῃ ἡμῶν μιαροφαγίᾳ ταύτῃ ἔτι
28 ἐγγελάσῃς. Ἀλλ᾽ οὐ γελάσεις κατ᾽ ἐμοῦ τοῦτον τὸν γέλωτα·
29 οὔτε τοὺς ἱεροὺς τῶν προγόνων περὶ τοῦ φυλάξαι τὸν νόμον
30 ὅρκους οὐ παρήσω. Οὐδ᾽ ἂν ἐκκόψεις μου τὰ ὄμματα, καὶ
31 τὰ σπλάγχνα μου τήξεις. Οὐχ οὕτως εἰμὶ γέρων ἐγὼ καὶ
ἄνανδρος, ὥστε μοι διὰ τὴν εὐσέβειαν μὴ νεάζειν τὸν λογισμόν.

32 Πρὸς ταῦτα τροχοὺς εὐτρέπιζε, καὶ τὸ πῦρ ἐκφύσα σφοδρό-
33 τερον. Οὐχ οὕτως οἰκτειρήσω τὸ ἐμαυτοῦ γῆρας, ὥστε με δι᾽
34 ἐμαυτοῦ τὸν πάτριον καταλῦσαι νόμον. Οὐ ψεύσομαί σε,
35 παιδευτὰ νόμε, οὐδὲ φεύξομαί σε, φίλη ἐγκράτεια. Οὐδὲ
καταισχυνῶ σε, φιλόσοφε λόγε, οὐδὲ ἐξαρνήσεμαί σε, ἱερω-
36 σύνη τιμία, καὶ νομοθεσίας ἐπιστήμη· οὐδὲ μιανεῖς μου τὸ
σεμνὸν γήρως στόμα, οὐδὲ νομίμου βίου ἡλικίαν.

37 Ἁγνόν με οἱ πατέρες προσδέξονται, μὴ φοβηθέντα σου τὰς
38 μέχρι θανάτου ἀνάγκας. Ἀσεβῶν μὲν γὰρ τυραννήσεις· τῶν
δὲ ἐμῶν περὶ τῆς εὐσεβείας λογισμῶν οὔτε λόγοις δεσπόσεις,
οὔτε δι᾽ ἔργων.

6 Τοῦτον τὸν τρόπον ἀντιρρητορεύσαντα ταῖς τοῦ τυράννου
παρηγορίαις, παραστάντες οἱ δορυφόροι πικρῶς ἔσυραν ἐπὶ τὰ
2 βασανιστήρια τὸν Ἐλεάζαρον. Καὶ πρῶτον μὲν περιέδυσαν
τὸν γηραιὸν ἐκκεκοσμημένον περὶ τὴν εὐσέβειαν εὐσχημοσύνην.
3 Ἔπειτα περιαγκωνίσαντες ἑκατέρωθεν, μάστιξιν κατῄκιζον·
4 πείσθητι ταῖς τοῦ βασιλέως ἐντολαῖς, ἑτέρωθεν κήρυκος ἐπι-
βοῶντος.

5 Ὁ δὲ μεγαλόφρων καὶ εὐγενὴς ὡς ἀληθῶς Ἐλεάζαρος,
ὥσπερ ἐν ὀνείρῳ βασανιζόμενος κατ᾽ οὐδένα τρόπον μετετρέ-
6 πετο. Ἀλλὰ ὑψηλοὺς ἀνατείνας εἰς τὸν οὐρανὸν τοὺς ὀφθαλ-
μοὺς, ἀπεξαίνετο ταῖς μάστιξιν τὰς σάρκας ὁ γέρων, καὶ

who are persuaded that we live under a divine law, consider no compulsion to be so forcible as obedience to that law; [17] wherefore we consider that we ought not in any point to transgress the law. [18] And indeed, were our law (as you suppose) not truly divine, and if we wrongly think it divine, we should have no right even in that case to destroy our sense of religion. [19] Think not eating the unclean, then, a trifling offence. [20] For transgression of the law, whether in small or great matters, is of equal moment; [21] for in either case the law is equally slighted.

[22] But thou deridest our philosophy, as though we lived irrationally in it. [23] Yet it instructs us in temperance, so that we are superior to all pleasures and lusts; and it exercises us in manliness, so that we cheerfully undergo every grievance. [24] And it instructs us in justice, so that in all our dealings we render what is due; and it teaches us piety, so that we worship the one only God becomingly. [25] Wherefore it is that we eat not the unclean; for believing that the law was established by God, we are convinced that the Creator of the world, in giving his laws, sympathises with our nature. [26] Those things which are convenient to our souls, he has directed us to eat; but those which are repugnant to them, he has interdicted.

[27] But, tyrant-like, thou not only forcest us to break the law, but also to eat, that thou mayest ridicule us as we thus profanely eat: [28] but thou shalt not have this cause of laughter against me; [29] nor will I transgress the sacred oaths of my forefathers to keep the law. [30] No, not if you pluck out my eyes, and consume my entrails. [31] I am not so old, and void of manliness, but that my rational powers are youthful in defence of my religion.

[32] Now then; prepare your wheels, and kindle a fiercer flame. [33] I will not so compassionate my old age, as on my account to break the law of my country. [34] I will not belie thee, O law, my instructor! or forsake thee, O beloved self-control. [35] I will not put thee to shame, O philosopher Reason; or deny thee, O honoured priesthood, and science of the law. [36] Mouth! thou shalt not pollute my old age, nor the full stature of a perfect life.

[37] My fathers shall receive me pure, not having quailed before your compulsion, though unto death. [38] For over the ungodly thou shalt tyrannize; but thou shalt not lord it over my thoughts about religion, either by thy arguments, or through deeds.

When Eleazar had in this manner answered the exhortations of the tyrant, the spearbearers came up, and rudely ha'ed Eleazar to the instruments of torture. [2] And first, they stripped the old man, adorned as he was with the comeliness of piety. [3] Then tying back his arms and hands, they disdainfully used him with stripes; [4] a herald opposite crying out, Obey the commands of the king.

[5] But Eleazar, the high-minded and truly noble, as one tortured in a dream, regarded it not at all. [6] But raising his eyes on high to heaven, the old man's flesh was stripped off by the scourges, and his blood streamed

down, and his sides were pierced through.
7 And falling upon the ground, from his
body having no power to support the pains,
he yet kept his reasoning upright and un-
bending. 8 Then one of the harsh spear-
bearers leaped upon his belly as he was
falling, to force him upright.
9 But he endured the pains, and despised
the cruelty, and persevered through the
indignities; 10 and like a noble athlete, the
old man, when struck, vanquished his tor-
turers. 11 His countenance sweating, and he
panting for breath, he was admired by the
very torturers for his courage.
12 Wherefore, partly in pity for his old
age, 13 partly from the sympathy of acquaint-
ance, and partly in admiration of his en-
durance, some of the attendants of the king
said, 14 Why do you unreasonably destroy
yourself, O Eleazar, with these miseries?
15 We will bring you some meat cooked
by yourself, and do you save yourself by
pretending that you have eaten swine's
flesh.
16 And Eleazar, as though the advice more
painfully tortured him, cried out, 17 Let
not us who are children of Abraham be so
evil advised as by giving way to make use
of an unbecoming pretence; 18 for it were
irrational, if having lived up to old age in
all truth, and having scrupulously guarded
our character for it, we should now turn
back, 19 and ourselves should become a pat-
tern of impiety to the young, as being an
example of pollution eating. 20 It would
be disgraceful if we should live on some
short time, and that scorned by all men
for cowardice, 21 and be condemned by
the tyrant for unmanliness, by not con-
tending to the death for our divine law.
22 Wherefore do you, O children of Abra-
ham, die nobly for your religion. 23 Ye
spearbearers of the tyrant, why do ye
linger?
24 Beholding him so high-minded against
misery, and not changing at their pity,
they led him to the fire: 25 then with their
wickedly-contrived instruments they burnt
him on the fire, and poured stinking fluids
down into his nostrils.
26 And he being at length burnt down to
the bones, and about to expire, raised his
eyes God-ward, and said, 27 Thou knowest,
O God, that when I might have been
saved, I am slain for the sake of the law by
tortures of fire. 28 Be merciful to thy peo-
ple, and be satisfied with the punishment
of me on their account. 29 Let my blood be
a purification for them, and take my life
in recompense for theirs. 30 Thus speak-
ing, the holy man departed, noble in his
torments, and even to the agonies of death
resisted in his reasoning for the sake of
the law.
31 Confessedly, therefore, religious reason-
ing is master of the passions. 32 For had
the passions been superior to reasoning, I
would have given them the witness of this
mastery. 33 But now, since reasoning con-
quered the passions, we befittingly award
it the authority of first place.
34 And it is but fair that we should allow,
that the power belongs to reasoning, since
it masters external miseries. 35 Ridiculous
would it be were it not so; and I prove that

κατερρεῖτο τῷ αἵματι, καὶ τὰ πλευρὰ κατετιτρώσκετο, καὶ 7
πίπτων εἰς τὸ ἔδαφος, ἀπὸ τοῦ μὴ φέρειν τὸ σῶμα τὰς ἀλγη-
δόνας, ὀρθὸν εἶχεν καὶ ἀκλινῆ τὸν λογισμόν. Λὰξ γέ τοι 8
τῶν πικρῶν τις δορυφόρων, εἰς τοὺς κενεῶνας ἐναλλόμενος
ἔτυπτεν, ὅπως ἐξανίσταιτο πίπτων.

Ὁ δὲ ὑπέμενεν τοὺς πόνους, καὶ περιεφρόνει τῆς ἀνάγκης, 9
καὶ διεκαρτέρει τοὺς αἰκισμοὺς, καὶ καθάπερ γενναῖος ἀθλητὴς 10
τυπτόμενος ἐνίκα τοὺς βασανίζοντας ὁ γέρων. Ἱδρῶν γέ τοι 11
τὸ πρόσωπον, καὶ ἐπασθμαίνων σφοδρῶς, καὶ ὑπ' αὐτῶν τῶν
βασανιζόντων ἐθαυμάζετο ἐπὶ τῇ εὐτυχίᾳ.

Ὅθεν τὰ μὲν ἐλεοῦντες τὰ τοῦ γήρως αὐτοῦ, τὰ δὲ ἐν 12, 13
συμπαθείᾳ τῆς συνηθείας ὄντες, τὰ δὲ ἐν θαυμαστῷ τῆς καρτε-
ρίας προσιόντες αὐτῷ τινὲς τῶν τοῦ βασιλέως ἔλεγον, τί τοῖς 14
κακοῖς τούτοις σεαυτὸν ἀλογίστως ἀπολλεῖς, Ἐλεάζαρ; ἡμεῖς 15
μὲν τῶν ἡψημένων βρωμάτων παραθήσομεν· σὺ δὲ ὑποκρινό-
μενος τῶν ὑείων ἀπογεύσασθαι, σώθητι.

Καὶ ὁ Ἐλεάζαρος, ὥσπερ πικρότερον διὰ τῆς συμβουλίας 16
αἰκισθεὶς, ἀνεβόησεν, μὴ οὕτως κακῶς φρονήσαιμεν οἱ Ἀβραὰμ 17
παῖδες, ὥστε μαλακοψυχήσαντας ἀπρεπὲς ἡμῖν δρᾶμα ὑπο-
κρίνασθαι. Καὶ γὰρ ἀλόγιστον, εἰ πρὸς ἀλήθειαν ζήσαντες 18
τὸν μέχρι γήρως βίον, καὶ τὴν ἐπ' αὐτῶν δόξαν νομίμως
φυλάσσοντες, νῦν μεταβαλοίμεθα, καὶ αὐτοὶ μὲν ἡμεῖς γενοί- 19
μεθα τοῖς νέοις ἀσεβείας τύπος, ἵνα παράδειγμα γενώμεθα τῆς
μιεροφαγίας. Αἰσχρὸν γὰρ εἰ ἐπιβιώσωμεν ὀλίγον χρόνον, 20
καὶ τοῦτον καταγελώμενοι πρὸς ἁπάντων ἐπὶ δειλίᾳ· καὶ ὑπὸ 21
μὲν τοῦ τυράννου καταφρονηθῶμεν ὡς ἄνανδροι, τὸν δὲ θεῖον
ἡμῶν νόμον μέχρι θανάτου μὴ προασπίσαιμεν. Πρὸς ταῦτα 22
ὑμεῖς μὲν, ὦ Ἀβραὰμ παῖδες, εὐγενῶς ὑπὲρ τῆς εὐσεβείας
τελευτᾶτε. Οἱ δὲ τοῦ τυράννου δορυφόροι, τί μέλλετε; 23

Πρὸς τὰς ἀνάγκας οὕτως μεγαλοφρονοῦντα αὐτὸν ἰδόντες, 24
καὶ μηδὲ πρὸς τὸν οἰκτιρμὸν αὐτῶν μεταβαλλόμενον, ἐπὶ τὸ
πῦρ αὐτὸν ἤγαγον. Ἔνθα διὰ κακοτέχνων ὀργάνων καταφλέ- 25
γοντες αὐτὸν ὑπερέπτοσαν, καὶ δυσώδεις χυλοὺς εἰς τοὺς
μυκτῆρας αὐτοῦ κατέχεον.

Ὁ δὲ μέχρι τῶν ὀστέων ἤδη κατακεκαυμένος καὶ μέλλων 26
λιποθυμεῖν, ἀνέτεινεν τὰ ὄμματα πρὸς τὸν Θεὸν, καὶ εἶπεν,
σὺ οἶσθα, Θεὲ, παρόν μοι σώζεσθαι, βασάνοις καυστικαῖς 27
ἀποθνήσκω διὰ τὸν νόμον. Ἵλεως γενοῦ τῷ ἔθνει σου, ἀρκεσθεὶς 28
τῇ ἡμετέρᾳ περὶ αὐτῶν δίκῃ. Καθάρσιον αὐτῶν ποίησον τὸ 29
ἐμὸν αἷμα, καὶ ἀντίψυχον αὐτῶν λαβὲ τὴν ἐμὴν ψυχήν. Καὶ 30
ταῦτα εἰπὼν ὁ ἱερὸς ἀνὴρ εὐγενῶς ταῖς βασάνοις ἐναπέθανεν,
καὶ μέχρι τῶν τοῦ θανάτου βασάνων ἀντέστη τῷ λογισμῷ διὰ
τὸν νόμον.

Ὁμολογουμένως οὖν δεσπότης ἐστὶν τῶν παθῶν ὁ εὐσεβὴς 31
λογισμός. Εἰ γὰρ τὰ πάθη τοῦ λογισμοῦ κεκρατήκει, τούτοις 32
ἂν ἀπεδόμην τὴν τῆς ἐπικρατείας μαρτυρίαν. Νυνὶ δὲ τοῦ 33
λογισμοῦ τὰ πάθη νικήσαντος, αὐτῷ προσηκόντως τὴν τῆς
ἡγεμονίας προσνέμομεν ἐξουσίαν.

Καὶ δίκαιόν ἐστιν ὁμολογεῖν ἡμᾶς, τὸ κράτος εἶναι τοῦ 34
λογισμοῦ, ὅπου γε καὶ τῶν ἔξωθεν ἀλγηδόνων ἐπικρατεῖ.
Ἐπεὶ καὶ γελοῖον· καὶ οὐ μόνον τῶν ἀλγηδόνων ἐπιδείκνυμι 35

κεκρατηκέναι τὸν λογισμὸν, ἀλλὰ καὶ τῶν ἡδονῶν κρατεῖν, μηδὲ
αὐταῖς ὑπείκειν.

7 Ὥσπερ καὶ ἄριστος κυβερνήτης ὁ τοῦ πατρὸς ἡμῶν Ἐλεα-
ζάρου λογισμὸς, πηδαλιουχῶν τὴν τῆς εὐσεβείας ναῦν ἐν τῷ
2 τῶν παθῶν πελάγει, καὶ καταικιζόμενος ταῖς τοῦ τυράννου
ἀπειλαῖς, καὶ καταντλούμενος ταῖς τῶν βασάνων τρικυμίαις,
3 κατ᾽ οὐδένα τρόπον μετέτρεψεν τοὺς τῆς εὐσεβείας οἴακας, ἕως
οὗ ἔπλευσεν ἐπὶ τὸν τῆς θανάτου νίκης λιμένα.

4 Οὐχ οὕτως πόλις πολλοῖς καὶ ποικίλοις μηχανήμασιν ἀντ-
έσχεν ποτὲ πολιορκουμένη, ὡς ὁ πανάγιος ἐκεῖνος τὴν ἱερὰν
ψυχὴν αἰκισμοῖς τε καὶ στρέβλαις πυρπολούμενος, ἐκίνησεν
τοὺς πολιορκοῦντας, διὰ τὸν ὑπερασπίζοντα τῆς εὐσεβείας
5 λογισμόν. Ὥσπερ γὰρ πρόκρημνον ἄκραν, τὴν ἑαυτοῦ διά-
νοιαν ὁ πατὴρ Ἐλεάζαρος ἐκτείνας, περιέκλασεν τοὺς μαινο-
μένους τῶν παθῶν κλύδωνας.

6 Ὦ ἄξιε τῆς ἱερωσύνης ἱερεῦ, οὐκ ἐμίανας τοὺς ἱεροὺς ὀδόν-
τας, οὐδὲ τὴν θεοσέβειαν καὶ καθαρισμὸν χωρήσασαν γαστέρα
7 ἐκοινώνησας μιεροφαγίᾳ· Ὦ σύμφωνε νόμου, καὶ φιλόσοφε
8 θείου βίου. Τοιούτους δεῖ εἶναι τοὺς δημιουργοῦντας τὸν
νόμον ἰδίῳ αἵματι, καὶ γενναίῳ ἱδρῶτι τοῖς μέχρι θανάτου
πάθεσιν ὑπερασπίζοντας.

9 Σὺ πάτερ, τὴν εὐνομίαν ἡμῶν διὰ τῶν ὑπομονῶν εἰς δόξαν
ἐκύρωσας, καὶ τὴν ἁγιαστίαν σεμνολογήσας οὐ κατέλυσας, καὶ
διὰ τῶν ἔργων ἐπιστοποίησας τοὺς τῆς φιλοσοφίας λόγους.
10 Ὦ βασάνων βιότερε γέρων, πυρὸς εὐτονώτερε πρεσβῦτα, καὶ
παθῶν μέγιστε βασιλεῦ Ἐλεάζαρ.

11 Ὥσπερ γὰρ ὁ πατὴρ Ἀαρὼν τῷ θυμιατηρίῳ καθωπλισμένος,
διὰ τοῦ ἐθνοπλήθους ἐπιτρέχων τὸν ἐμπυριστὴν ἐνίκησεν ἄγγε-
12 λον. Οὕτως ὁ Ἀαρωνίδης Ἐλεάζαρος διὰ τοῦ πυρὸς ὑπερτη-
13 κόμενος οὐ μετετράπη τὸν λογισμόν. Καίτοι τὸ θαυμασιώτατον,
γέρων ὢν, λελυμένων μὲν ἤδη τῶν τοῦ σώματος πόνων, καὶ
περιεχαλασμένων δὲ τῶν σαρκῶν, κεκμηκότων δὲ καὶ τῶν
14 νεύρων, ἀνενέασεν. Τῷ πνεύματι τοῦ λογισμοῦ, καὶ τῷ
15 Ἰσακείῳ λογισμῷ τὴν πολυκέφαλον στρέβλαν ἠκύρωσεν. Ὦ
μακαρίου γήρως, καὶ σεμνῆς πολιᾶς, καὶ βίου νομίμου, ὃν
16 πιστὴ θανάτου σφραγὶς ἐτελείωσεν. Εἰ δὲ τοίνυν γέρων τῶν
μέχρι θανάτου βασάνων περιεφρόνησεν δι᾽ εὐσέβειαν, ὁμολο-
γουμένως ἡγεμών ἐστιν τῶν παθῶν ὁ εὐσεβὴς λογισμός.

17 Ἴσως δ᾽ ἂν εἴποιέν τινες, τῶν παθῶν οὐ πάντες περικρατοῦ-
18 σιν, ὅτι οὐδὲ πάντες φρόνιμον ἔχουσιν τὸν λογισμόν. Ἀλλ᾽
ὅσοι εὐσεβείας προνοοῦσιν ἐξ ὅλης καρδίας, οὗτοι μόνοι δύναν-
19 ται κρατεῖν τῶν τῆς σαρκὸς παθῶν· οἱ πιστεύοντες, ὅτι Θεῷ
οὐκ ἀποθνήσκουσιν, ὥσπερ γὰρ οἱ πατριάρχαι ἡμῶν Ἀβραὰμ,
Ἰσαὰκ, Ἰακὼβ, ζῶσι τῷ Θεῷ.

20 Οὐδὲν οὖν ἐναντιοῦται τὸ φαίνεσθαί τινας παθοκρατεῖσθαι
21 διὰ τὸν ἀσθενῆ λογισμόν. Ἐπεὶ τίς πρὸς ὅλον τὸν τῆς
φιλοσοφίας κανόνα εὐσεβῶς φιλοσοφῶν, καὶ πεπιστευκὼς
22 Θεῷ, καὶ εἰδὼς ὅτι διὰ τὴν ἀρετὴν πάντα πόνον ὑπομένειν
μακάριόν ἐστιν, οὐκ ἂν περικρατήσειεν τῶν παθῶν διὰ τὴν
23 εὐσέβειαν; μόνος γὰρ ὁ σοφὸς καὶ σώφρων ἀνδρεῖός ἐστιν
24 τῶν παθῶν κύριος. Διὰ τοῦτο γέ τοι καὶ μειρακίσκοι τῷ τῆς

reasoning has not only mastered pains, but that it is also superior to the pleasures, and withstands them.

The reasoning of our father Eleazar, like a first-rate pilot, steering the vessel of piety in the sea of passions, 2 and flouted by the threats of the tyrant, and overwhelmed with the breakers of torture, 3 in no way shifted the rudder of piety till it sailed into the harbour of victory over death.

4 Not so has ever a city, when besieged, held out against many and various machines, as did that holy man, when his pious soul was tried with the fiery trial of tortures and rackings, move his besiegers through the religious reasoning that shielded him. 5 For father Eleazar, projecting his disposition, broke the raging waves of the passions as with a jutting promontory.

6 O priest, worthy of the priesthood! thou didst not pollute thy sacred teeth; nor make thy appetite, which had always embraced the clean and lawful, a partaker of profanity. 7 O harmonizer with the law, and sage devoted to a divine life! 8 Of such a character ought those to be who perform the duties of the law at the risk of their own blood, and defend it with generous sweat by sufferings even unto death.

9 Thou, father, hast gloriously established our right government by thy endurance; and making of much account our service past, prevented its destruction, and, by thy deeds, hast made credible the words of philosophy. 10 O aged man of more power than tortures, elder more vigorous than fire, greatest king over the passions, Eleazar!

11 For as father Aaron, armed with a censer, hastening through the consuming fire, vanquished the flame-bearing angel, 12 so Eleazar, the descendant of Aaron, wasted away by the fire, did not give up his reasoning. 13 And, what is most wonderful, though an old man, though the labours of his body were now spent, and his fibres were relaxed, and his sinews worn out, he recovered youth. 14 By the spirit of reasoning, and the reasoning of Isaac, he rendered powerless the many-headed instrument. 15 O blessed old age, and reverend hoar head, and life obedient to the law, which the faithful seal of death perfected. 16 If, then, an old man, through religion, despised tortures even unto death, confessedly religious reasoning is ruler of the passions.

17 But perhaps some might say, It is not all who conquer passions, as all do not possess wise reasoning. 18 But they who have meditated upon religion with their whole heart, these alone can master the passions of the flesh: 19 they who believe that to God they die not; for, as our forefathers, Abraham, Isaac, Jacob, they live to God.

20 This circumstance, then, is by no means an objection, that some who have weak reasoning, are governed by their passions: 21 since what person, walking religiously by the whole rule of philosophy, and believing in God, 22 and knowing that it is a blessed thing to endure all kinds of hardships for virtue, would not, for the sake of religion, master his passion? 23 For the wise and brave man only is lord over his passions. 24 Whence it is, that even boys,

imbued with the philosophy of religious reasoning, have conquered still more bitter tortures: 25 for when the tyrant was manifestly vanquished in his first attempt, in being unable to force the old man to eat the unclean thing,—

Then, indeed, vehemently swayed with passion, he commanded to bring others of the adult Hebrews, and if they would eat of the unclean thing, to let them go when they had eaten; but if they objected, to torment them more grievously.

2 The tyrant having given this charge, seven brethren were brought into his presence, along with their aged mother, handsome, and modest, and well-born, and altogether comely. 3 Whom, when the tyrant beheld, encircling their mother as in a dance, he was pleased at them; and being struck with their becoming and ingenuous mien, smiled upon them, and calling them near, said,

4 O youths, with favourable feelings, I admire the beauty of each of you; and greatly honouring so numerous a band of brethren, I not only counsel you not to share the madness of the old man who has been tortured before, 5 but I do beg you to yield, and to enjoy my friendship; for I possess the power, not only of punishing those who disobey my commands, but of doing good to those who obey them.

6 Put confidence in me, then, and you shall receive places of authority in my government, if you forsake your national ordinance, 7 and, conforming to the Greek mode of life, alter your rule, and revel in youth's delights. 8 For if you provoke me by your disobedience, you will compel me to destroy you, every one, with terrible punishments by tortures. 9 Have mercy, then, upon your own selves, whom I, although an enemy, compassionate for your age and comeliness. 10 Will you not reason upon this—that if you disobey, there will be nothing left for you but to die in tortures?

11 Thus speaking, he ordered the instruments of torture to be brought forward, that very fear might prevail upon them to eat unclean meat. 12 And when the spearman brought forward the wheels, and the racks, and hooks, and catapeltæ, and caldrons, pans, and finger-racks, and iron hands, and wedges, and bellows, the tyrant continued: 13 Fear, young men, and the Righteousness which ye worship will be merciful to you if you err from compulsion. 14 Now they having listened to these words of persuasion, and seeing the fearful instruments, not only were not afraid, but even answered the arguments of the tyrant, and through their good reasoning destroyed his power.

15 Now let us consider the matter: had any of them been weak-spirited and cowardly among them, what reasonings would they have employed but such as these? 16 O wretched that we are, and exceeding senseless! when the king exhorts us, and calls us to his bounty, should we not obey him? 17 Why do we cheer ourselves with vain counsels, and venture upon a disobedience bringing death? 18 Shall we not fear, O brethren, the instruments of torture, and weigh the threatenings of torment, and shun this vain-glory and destructive pride?

εὐσεβείας λογισμῷ φιλοσοφοῦντες χαλεπωτέρων βασανιστη-
ρίων ἐπεκράτησαν. Ἐπειδὴ γὰρ κατὰ τὴν πρώτην πεῖραν 25
ἐνικήθη περιφανὴς ὁ τύραννος, μὴ δυνηθεὶς ἀναγκάσαι γέροντα
μιαιροφαγῆσαι.

Τὸ δὲ δὴ σφόδρα περιπαθῶς ἐκέλευσεν ἄλλους ἐκ τῆς ἡλικίας 8
τῶν Ἑβραίων ἀγαγεῖν· καὶ εἰ μὲν μιεροφαγήσαιεν, ἀπολύειν
φάγοντας· εἰ δὲ ἀντιλέγοιεν, πικρότερον βασανίζειν.

Ταῦτα διαδεξαμένου τοῦ τυράννου, παρῆσαν ἀγόμενοι μετὰ 2
γηραιᾶς μητρὸς ἑπτὰ ἀδελφοὶ, καλοί τε καὶ αἰδήμονες καὶ
γενναῖοι καὶ ἐν παντὶ χαρίεντες. Οὓς ἰδὼν ὁ τύραννος καθά- 3
περ ἐν χορῷ περιέχοντας μέσην τὴν μητέρα, ἥσθετο ἐπ᾽ αὐτοῖς,
καὶ τῆς εὐπρεπείας ἐκπλαγεὶς καὶ τῆς εὐγενείας προσεμειδίασεν
αὐτοῖς, καὶ πλησίον καλέσας, ἔφη,

Ὦ νεανίαι φιλοφρόνως ἐγὼ καθ᾽ ἑνὸς ἑκάστου ὑμῶν θαυμάζω 4
τὸ κάλλος· καὶ τὸ πλῆθος τοσούτων ἀδελφῶν ὑπερτιμῶν, οὐ
μόνον συμβουλεύω μὴ μανῆναι τὴν αὐτὴν τῷ προβασανισθέντι
γέροντι μανίαν· ἀλλὰ καὶ παρακαλῶ συνείξαντας τῆς ἐμῆς 5
ἀπολαῦσαι φιλίας· δυναίμην γὰρ ὥσπερ κολάζειν τοὺς ἀπει-
θοῦντάς μου τοῖς ἐπιτάγμασιν, οὕτως καὶ εὐεργετεῖν τοὺς
εὐπειθοῦντάς μοι.

Πιστεύσατε οὖν, καὶ ἀρχὰς ἐπὶ τῶν ἐμῶν πραγμάτων ἡγε- 6
μονικὰς λήψεσθε, ἀρνησάμενοι τὸν πάτριον ὑμῶν τῆς πολιτείας
θεσμόν· καὶ μεταλαβόντες Ἑλληνικοῦ βίου, καὶ μεταδιαιτη- 7
θέντες ἐντρυφήσατε ταῖς νεότησιν ὑμῶν. Ἐπεὶ ἐὰν ὀργίλως 8
με διάθησθε διὰ τῆς ἀπειθείας ὑμῶν, ἀναγκάσετέ με ἐπὶ δειναῖς
κολάσεσιν ἕνα ἕκαστον ὑμῶν διὰ τῶν βασάνων ἀπολέσαι.
Κατελεήσατε οὖν ἑαυτοὺς, οὓς καὶ ὁ πολέμιος ἔγωγε καὶ τῆς 9
ἡλικίας καὶ τῆς εὐμορφίας οἰκτείρομαι. Οὐ διαλογιεῖσθε τοῦτο, 10
ὅτι οὐδὲν ὑμῖν ἀπειθήσασιν πλὴν τοῦ μετὰ στρεβλῶν ἀποθανεῖν
ἀπόκειται;

Ταῦτα δὲ λέγων, ἐκέλευσεν εἰς τὸ ἔμπροσθεν προτεθῆναι τὰ 11
βασανιστήρια, ὅπως καὶ διὰ τοῦ φόβου πείσειεν αὐτοὺς μιερο-
φαγῆσαι. Ὡς δὲ τροχούς τε καὶ ἀρθενβόλους στρεβλωτήρια, 12
καὶ τροχαντῆρας καὶ καταπέλτας καὶ λέβητας, τήγανά τε καὶ
δακτυλήθρας, καὶ χεῖρας σιδηρᾶς καὶ σφῆνας, καὶ τὰ ζώπυρα
τοῦ πυρὸς οἱ δορυφόροι προέθησαν, ὑπολαβὼν δὲ ὁ τύραννος,
ἔφη, μειράκια φοβήθητε, καὶ ἣν σέβεσθε δίκην, ἵλεως ὑμῖν 13
ἔσται δι᾽ ἀνάγκην παρανομήσασιν. Οἱ δὲ ἀκούσαντες ἐπαγωγὰ, 14
καὶ ὁρῶντες δεινὰ, οὐ μόνον οὐκ ἐφοβήθησαν, ἀλλὰ καὶ ἀντ-
εφιλοσόφησαν τῷ τυράννῳ, καὶ διὰ τῆς εὐλογιστίας τὴν
τυραννίδα αὐτοῦ κατέλυσαν.

Καί τοι λογισώμεθα· εἰ δειλόψυχοί τινες ἦσαν, καὶ ἄνανδροι 15
ἐν αὐτοῖς, ποίοις ἂν ἐχρήσαντο λόγοις; οὐχὶ τούτοις;
Ὦ τάλανες ἡμεῖς, καὶ λίαν ἀνόητοι· βασιλέως ἡμᾶς παρακα- 16
λοῦντος, καὶ ἐπὶ εὐεργεσίᾳ φωνοῦντος, μὴ πεισθείημεν αὐτῷ;
Τί βουλήμασιν κενοῖς ἑαυτοὺς εὐφραίνομεν, καὶ θανατηφόρον 17
ἀπείθειαν τολμῶμεν; Οὐ φοβησόμεθα, ἄνδρες ἀδελφοί, τὰ 18
βασανιστήρια, καὶ λογιούμεθα τὰς τῶν βασάνων ἀπειλὰς, καὶ
φευξόμεθα τὴν κενοδοξίαν ταύτην καὶ ὀλεθροφόρον ἀλαζονείαν;

19 Ἐλεήσωμεν τὰς ἑαυτῶν ἡλικίας, καὶ κατοικτειρήσωμεν τὸ τῆς
20 μητρὸς γῆρας· καὶ ἐνθυμηθῶμεν, ὅτι ἀπειθοῦντες τεθνηξόμεθα.
21 Συγγνώσεται δὲ ἡμῖν καὶ ἡ θεία δίκη δι' ἀνάγκην τὸν βασιλέα
22 φοβηθεῖσιν. Τί ἐξάγομεν ἑαυτοὺς τοῦ ἡδίστου βίου, καὶ
23 ἐπιστεροῦμεν ἑαυτοὺς τοῦ γλυκέος κόσμου; Μὴ βιαζώμεθα τὴν
24 ἀνάγκην, μηδὲ κενοδοξήσωμεν ἐπὶ τῇ ἑαυτῶν στρέβλῃ. Οὐδὲ
αὐτὸς ὁ ναὸς ἑκουσίως ἡμᾶς θανατοῖ φοβηθέντας τὰ βασανισ-
25 τήρια. Πόθεν ἡμῖν ἡ τοσαύτη ἐντέτηκεν φιλονεικία, καὶ ἡ
θανατεφόρος ἀρέσκει καρτερία, παρὸν μετὰ ἀταραξίας χρὴ τῷ
βασιλεῖ πεισθέντας;
26 Ἀλλὰ τούτων οὐδὲν εἶπον οἱ νεανίαι βασανίζεσθαι μέλλον-
27 τες, οὐδὲ ἐνεθυμήθησαν. Ἦσαν γὰρ περίφρονες τῶν παθῶν,
καὶ αὐτηκράτορες τῶν ἀλγηδόνων. Ὥστε ἅμα τῷ παύσασθαι
τὸν τύραννον συμβουλεύοντα αὐτοῖς μιεροφαγῆσαι, πάντες διὰ
μιᾶς φωνῆς ὁμοῦ, ὥσπερ ἀπὸ τῆς αὐτῆς ψυχῆς, εἶπον,

9 Τί μέλλεις, ὦ τύραννε; ἕτοιμοι γάρ ἐσμεν ἀποθνήσκειν, ἢ
2 παραβαίνειν τὰς πατρίους ἡμῶν ἐντολάς. Καὶ αἰσχυνόμεθα
γὰρ τοὺς προγόνους εἰκότως, εἰ μὴ τῇ τοῦ νόμου εὐπειθείᾳ καὶ
συμβούλῳ γνώσει χρησαίμεθα.
3 Σύμβουλε τύραννε παρανομίας, μὴ ἡμᾶς μισῶν ὑπὲρ αὐτοὺς
4 ἡμᾶς ἐλέα. Χαλεπώτερον γὰρ αὐτοὺς τοῦ θανάτου νομίζομεν
5 εἶναί σου τὸν ἐπὶ τῇ παρανόμῳ σωτηρίᾳ ἡμῶν ἔλεον. Ἐκφο-
βεῖς δὲ ἡμᾶς, τὸν διὰ τῶν βασάνων ἡμῖν θάνατον ἀπειλῶν,
6 ὥσπερ οὐχὶ πρὸ βραχέως παρὰ Ἐλεαζάρου μαθών. Εἰ δ' οἱ
γέροντες τῶν Ἑβραίων διὰ τὴν εὐσέβειαν καὶ βασανισμοὺς
ὑπομείναντες ἀπέθανον, ἀποθάνοιμεν ἂν δικαιότερον ἡμεῖς οἱ
νέοι, τὰς βασάνους τῶν σῶν ἀναγκῶν ὑπεριδόντες, ἃς καὶ ὁ
παιδευτὴς γέρων ἐνίκησεν.
7 Πείραζε γαροῦν τύραννε· καὶ τὰς ἡμῶν ψυχὰς εἰ θανατώσεις
διὰ τὴν εὐσέβειαν, μὴ νομίσῃς ἡμᾶς βλάπτειν βασανίζων.
8 Ἡμεῖς μὲν γὰρ διὰ τῆσδε τῆς κακοπαθείας καὶ ὑπομονῆς, τὰ
9 τῆς ἀρετῆς ἆθλα οἴσομεν. Σὺ δὲ διὰ τὴν ἡμῶν μιαροφονίαν
αὐτάρχη καρτερήσεις περὶ τῆς θείας δίκης αἰώνιον βάσανον διὰ
πυρός.
10 Ταῦτα αὐτῶν εἰπόντων, οὐ μόνον ὡς κατὰ ἀπειθούντων ἐχα-
λέπαινεν ὁ τύραννος, ἀλλ' ὡς καὶ κατὰ ἀχαρίστων ὠργίσθη.
11 Ὅθεν τὸν πρεσβύτατον αὐτῶν κελευθέντες παρήγαγον οἱ
μαστισταί, καὶ διαῤῥήξαντες τὸν χιτῶνα διέδησαν τὰς χεῖρας
12 αὐτοῦ καὶ τοὺς βραχίονας ἱμᾶσιν ἑκατέρωθεν. Ὡς δὲ τύπτοντες
ταῖς μάστιξιν ἐκοπίασαν, μηδὲν ἀνύοντες, ἀνέβαλον αὐτὸν ἐπὶ
13 τὸν τροχόν. Περὶ ὃν κατατεινόμενος ὁ εὐγενὴς νεανίας,
14 ἔξαρθρος ἐγίνετο. Καὶ κατὰ πᾶν μέλος κλώμενος κατηγόρει,
λέγων,
15 Τύραννε μιαιρώτατε, καὶ τῆς οὐρανίου δίκης ἐχθρὲ, καὶ
ὠμόφρον, οὐκ ἀνδροφονήσαντά με τοῦτον καταικίζεις τὸν
τρόπον, οὐδὲ ἀσεβήσαντα, ἀλλα θείου νόμου προασπίζοντα.
16 Καὶ τῶν δορυφόρων λεγόντων, ὁμολόγησον φαγεῖν, ὅπως
17 ἀπαλλαγῇς τῶν βασάνων, ὁ δὲ εἶπεν, οὐχ οὕτως ἰσχυρὸς
ὑμῶν ἐστιν ὁ τρόπος, ὦ μιαιροὶ διάκονοι, ὥστε μου τὸν λογισμὸν
ἄξαι· τέμνετέ μου μέλη, καὶ πυροῦτε τὰς σάρκας, καὶ στρε-
18 βλοῦτε τὰ ἄρθρα. Διὰ πασῶν γὰρ ὑμᾶς πείσω τῶν βασάνων·
ὅτι μόνοι παῖδες Ἑβραίων ὑπὲρ ἀρετῆς εἰσιν ἀνίκητοι.

[19] Let us have compassion upon our age, and relent over the years of our mother. [20] And let us bear in mind that we shall be dying as rebels. [21] And Divine Justice will pardon us if we fear the king through necessity. [22] Why withdraw ourselves from a most sweet life, and deprive ourselves of this pleasant world? [23] Let us not oppose necessity, nor seek vain-glory by our own excruciation. [24] The law itself is not forward to put us to death, if we dread torture. [25] Whence has such angry zeal taken root in us, and such fatal obstinacy approved itself to us, when we might live unmolested by giving ear to the king?

[26] But nothing of this kind did the young men say or think when about to be tortured. [27] For they were well aware of the sufferings, and masters of the pains. So that as soon as the tyrant had ceased counselling them to eat the unclean, they altogether with one voice, as from the same heart, said:

Why delayest thou, O tyrant? for we are readier to die than to transgress the injunctions of our fathers. [2] And we should be disgracing our fathers if we did not obey the law, and take knowledge for our guide.

[3] O tyrant, counsellor of law-breaking, do not, hating us as thou dost, pity us more than we pity ourselves. [4] For we account your pity of us on the terms of unlawful escape to be worse than death. [5] And you think to scare us, by threatening us with death by tortures, as though thou hadst learned nothing by the death of Eleazar [6] But if aged men of the Hebrews have died in the cause of religion after enduring torture, more rightly should we younger men die, scorning your cruel tortures, which our aged instructor overcame.

[7] Make the attempt, then, O tyrant; and if thou puttest us to death for our religion, think not that thou harmest us by torturing us. [8] For we through this ill-treatment and endurance shall bear off the rewards of virtue. [9] But you, for the wicked and despotic slaughter of us, shalt, from the Divine vengeance, endure eternal torture by fire.

[10] When they had thus spoken, the tyrant was not only exasperated against them as being refractory, but enraged with them as being ungrateful. [11] So that, at his bidding, the torturers brought forth the eldest of them, and tearing through his tunic, bound his hands and arms on each side with thongs. [12] And when they had laboured hard without effect in scourging him, they hurled him upon the wheel. [13] And the noble youth, extended upon this, became dislocated. [14] And with every member disjointed, he exclaimed in expostulation,

[15] O most accursed tyrant, and enemy of heavenly justice, and cruel-hearted, I am no murderer, nor sacrilegious man, whom thou thus ill-usest; but a defender of the Divine law. [16] And when the spearmen said, Consent to eat, that you may be released from your tortures,—[17] he answered, Not so powerful, O accursed ministers, is your wheel, as to stifle my reasoning; cut my limbs, and burn my flesh, and twist my joints. [18] For through all my torments I will convince you that the children of the Hebrews are alone unconquered in behalf of virtue.

19 While he was saying this, they heaped up fuel, and setting fire to it, strained him upon the wheel still more. 20 And the wheel was defiled all over with blood, and the hot ashes were quenched by the droppings of gore, and pieces of flesh were scattered about the axles of the machine.

21 And although the framework of his bones was now destroyed, the high-minded and Abrahamic youth did not groan. 22 But, as though transformed by fire into immortality, he nobly endured the rackings, saying, 23 Imitate me, O brethren, nor ever desert your station, nor abjure my brotherhood in courage: fight the holy and honourable fight of religion; 24 by which means our just and paternal Providence, becoming merciful to the nation, will punish the pestilent tyrant. 25 And saying this, the revered youth abruptly closed his life.

26 And when all admired his courageous soul, the spearmen brought forward him who was second in point of age, and having put on iron hands, bound him with pointed hooks to the catapelt. 27 And when, on enquiring whether he would eat before he was tortured, they heard his noble sentiment, 28 after they with the iron hands had violently dragged all the flesh from the neck to the chin, the panther-like beasts tore off the very skin of his head: but he, bearing with firmness this misery, said, 29 How sweet is every form of death for the religion of our fathers! and he said to the tyrant,

30 Thinkest thou not, most cruel of all tyrants, that thou art now tortured more than I, finding thy overweening conception of tyranny conquered by our patience in behalf of our religion? 31 For I lighten my suffering by the pleasures which are connected with virtue. 32 But thou art tortured with threatenings for impiety; and thou shalt not escape, most corrupt tyrant, the vengeance of Divine wrath.

Now this one, having endured this praiseworthy death, the third was brought along, and exhorted by many to taste and save his life. 2 But he cried out and said, Know ye not, that the father of those who are dead, begat me also; and that the same mother bare me; and that I was brought up in the same tenets? 3 I abjure not the noble relationship of my brethren. 4 Now then, whatever instrument of vengeance ye have, apply it to my body, for ye are not able to touch, even if ye wish it, my soul.

5 But they, highly incensed at his boldness of speech, dislocated his hands and feet with racking engines, and wrenching them from their sockets, dismembered him. 6 And they dragged round his fingers, and his arms, and his legs, and his ankles. 7 And not being able by any means to strangle him, they tore off his skin, together with the extreme tips of his fingers, flayed him, and then haled him to the wheel; 8 around which his vertebral joints were loosened, and he saw his own flesh torn to shreds, and streams of blood flowing from his entrails. 9 And when about to die, he said, 10 We, O accursed tyrant, suffer this for the sake of Divine education and virtue. 11 But thou, for thy impiety and blood-shedding, shalt endure indissoluble torments.

12 And thus having died worthily of his

Ταῦτα λέγοντες εἰς πῦρ ἐπέτρωσαν, καὶ διερεθίζοντες, τὸν 19
τροχὸν προσεπικατέτεινον. Ἐμολύνετο δὲ πάντοθεν αἵματι 20
ὁ τρόχος, καὶ ὁ σωρὸς τῆς ἀνθρακιᾶς τοῖς τῶν ἰχώρων ἐσβέννυτο
σταλαγμοῖς, καὶ περὶ τοὺς ἄξονας τοῦ ὀργάνου περιέῤῥεον αἱ
σάρκες.
Καὶ περιτετηκμένον ἤδη ἔχων τὸ τῶν ὀστέων πῆγμα ὁ μεγα- 21
λόφρων καὶ Ἀβραμιαῖος νεανίας οὐκ ἐστέναξεν. Ἀλλ᾽ ὥσπερ 22
ἐν πυρὶ μετασχηματιζόμενος εἰς ἀφθαρσίαν, ὑπέμεινεν εὐγενῶς
τὰς στρέβλας. Μιμήσασθέ με, ἀδελφοί, λέγων· μή μου τὸν 23
αἰῶνα λειποτακτήσητε, μηδ᾽ ἐξομόσησθέ μου τὴν τῆς εὐψυχίας
ἀδελφότητα· ἱερὰν καὶ εὐγενῆ στρατείαν στρατεύσασθε περὶ τῆς
εὐσεβείας. Δι᾽ ἧς ἵλεως ἡ δικαία καὶ πάτριος ἡμῶν πρόνοια 24
τῷ ἔθνει γενηθεῖσα τιμωρήσειεν τὸν ἀλάστορα τύραννον. Καὶ 25
ταῦτα εἰπὼν ὁ ἱεροπρεπὴς νεανίας, ἀπέῤῥηξεν τὴν ψυχήν.

Θαυμασάντων δὲ πάντων τὴν καρτεροψυχίαν αὐτοῦ, ἦγον οἱ 26
δορυφόροι τὸν καθ᾽ ἡλικίαν τοῦ προτέρου δεύτερον, καὶ σιδηρᾶς
ἐναρμοσάμενοί χεῖρας, ὀξέσιν τοῖς ὄνυξιν, τοῖς ὀργάνοις κατα-
πέλτῃ προσέδησαν αὐτόν. Ὡς δὲ, εἰ φαγεῖν βούλοιτο πρὶν 27
βασανίζεσθαι πυνθανόμενοι, τὴν εὐγενῆ γνώμην ἤκουσαν·
ἀπὸ τῶν τενόντων ταῖς σιδηραῖς χερσὶν ἐπισπασάμενοι, μέχρι 28
γε τῶν γενείων τὴν σάρκα πᾶσαν καὶ τὴν τῆς κεφαλῆς δορὰν
οἱ παρδάλειοι θῆρες ἀπέσυραν· ὁ δὲ ταύτην βαρέως τὴν ἀλγη-
δόνα καρτερῶν, ἔλεγεν, Ὡς ἡδὺς πᾶς τρόπος θανάτου, διὰ 29
τὴν πάτριον ἡμῶν εὐσέβειαν· ἔφη τε πρὸς τὸν τύραννον,
Οὐ δοκεῖς, πάντων ὠμότατε τύραννε, πλεῖον ἐμοῦ σε νῦν 30
βασανίζεσθαι, ὁρῶν σου νικώμενον τὸν τῆς τυραννίδος ὑπερή-
φανον λογισμὸν ὑπὸ τῆς διὰ τὴν εὐσέβειαν ἡμῶν ὑπομονῆς.
Ἐγὼ μὲν γὰρ ταῖς διὰ τὴν ἀρετὴν ἡδοναῖς τὸν πόνον ἐπικουφί- 31
ζομαι. Σὺ δὲ ἐν ταῖς τῆς ἀσεβείας ἀπειλαῖς βασανίζῃ· οὐκ 32
ἐκφεύξῃ δὲ, μιαρότατε τύραννε, τὰς τῆς θείας ὀργῆς δίκας.

Καὶ τούτου τὸν ἀοίδιμον θάνατον καρτερήσαντος, ὁ τρίτος 10
ἤγετο, παρακαλούμενος πολλὰ ὑπὸ πολλῶν ὅπως ἀπογευσάμενος
σώζοιτο. Ὁ δὲ ἀναβοήσας, ἔφη, ἢ ἀγνοεῖτε, ὅτι αὐτός με τοῖς 2
ἀποθανοῦσιν ἔσπειρεν πατὴρ, καὶ ἡ αὐτὴ μήτηρ ἐγέννεσιν, καὶ
ἐπὶ τοῖς αὐτοῖς ἀνετράφην δόγμασιν; Οὐκ ἐξόμνυμαι τὴν εὐγενῆ 3
τῆς ἀδελφότητος συγγένειαν. Πρὸς ταῦτα εἴ τι ἔχετε κολαστή- 4
ριον προσαγάγετε τῷ σώματί μου· τῆς γὰρ ψυχῆς μου, οὐδ᾽ ἂν
θέλητε, ἅψασθαι δύνασθε.

Οἱ δὲ πικρῶς ἐνέγκαντες τὴν παῤῥησίαν τοῦ ἀνδρὸς, 5
ἀρθρεμβόλοις ὀργάνοις τὰς χεῖρας αὐτοῦ καὶ τοὺς πόδας ἐξήρ-
θρουν, καὶ ἐξ ἁρμῶν ἀναμοχλεύοντες ἐξεμέλιζον· καὶ τοὺς 6
δακτύλους, καὶ τοὺς βραχίονας, καὶ τὰ σκέλη, καὶ τοὺς ἀγκῶνας
περιέλκων. Καὶ κατὰ μηδένα τρόπον ἰσχύοντες αὐτὸν ἄγξαι, 7
περισύραντες τὸ δέρμα σὺν ἄκραις ταῖς τῶν δακτύλων κορυφαῖς
ἀπεσκύθιζον, καὶ εὐθέως ἦγον ἐπὶ τὸν τροχόν. Περὶ ὃν ἐκ σφον- 8
δύλων ἐκμελιζόμενος ἑώρα τὰς ἑαυτοῦ σάρκας περιλακιζομένας
καὶ κατὰ σπλάγχνων σταγόνας αἵματος ἀποῤῥεούσας. Μέλ- 9
λων δὲ ἀποθνήσκειν, ἔφη, ἡμεῖς μὲν ὦ μιαρώτατε τύραννε, 10
διὰ παιδείαν καὶ ἀρετὴν Θεοῦ ταῦτα πάσχομεν. Σὺ δὲ διὰ τὴν 11
ἀσέβειαν καὶ μιαιφονίαν, ἀκαταλύτους καρτερήσεις βασάνους.
Καὶ τούτου θανόντος ἀδελφοπρεπῶς, τὸν τέταρτον ἐπεσπῶντο, 12

13 λέγοντες, Μὴ μανῇς καὶ σὺ τοῖς ἀδελφοῖς σου τὴν αὐτὴν
14 μανίαν· ἀλλὰ πεισθεὶς τῷ βασιλεῖ, σῶζε σεαυτόν. Ὁ δὲ αὐτοῖς
ἔφη, οὐχ οὕτως καυστικώτερον ἔχετε κατ' ἐμοῦ τὸ πῦρ, ὥστε με
15 δειλανδρῆσαι. Μὰ τὸν μακάριον τῶν ἀδελφῶν μου θάνατον,
καὶ τὸν αἰώνιον τοῦ τυράννου ὄλεθρον, καὶ τὸν ἀοίδιμον τῶν
16 εὐσεβῶν βίον, οὐκ ἀρνήσομαι τὴν εὐγενῆ ἀδελφότητα. Ἐπινόει,
τύραννε, βασάνους· ἵνα καὶ διὰ τούτων μάθῃς, ὅτι ἀδελφός εἰμι
τῶν προβεβασανισθέντων.

17 Ταῦτα ἀκούσας ὁ αἱμοβόρος καὶ φονώδης καὶ παμμιαρώ-
τατος Ἀντίοχος, ἐκέλευσεν τὴν γλῶτταν αὐτοῦ ἐκτεμεῖν.
18 Ὁ δὲ ἔφη, κἂν ἀφέλῃς τὸ τῆς φωνῆς ὄργανον, καὶ σιωπώντων
19 ἀκούει ὁ Θεός. Ἰδοὺ κεχάλασται ἡ γλῶσσα· τέμνε· οὐ γὰρ παρὰ
20 τοῦτο τὸν λογισμὸν ἡμῶν γλωσσοτομήσεις. Ἡδέως ὑπὲρ τοῦ
21 Θεοῦ τὰ τοῦ σώματος μέλη ἀκρωτηριαζόμενα. Σὲ δὲ ταχέως
μετελεύσεται ὁ Θεός· τὴν γὰρ τῶν θείων ὕμνων μελῳδὸν γλῶτταν
ἐκτέμνεις.

11 Ὡς δὲ καὶ οὗτος ταῖς βασάνοις καταικισθεὶς ἐναπέθανεν, ὁ
πέμπτος παρεπήδησεν, λέγων,
2 Οὐ μέλλω, τύραννε, πρὸς τὸν ὑπὲρ τῆς ἀρετῆς βασανισμὸν
3 παραιτεῖσθαι. Αὐτὸς δ' ἀπ' ἐμαυτοῦ παρῆλθον, ὅπως κἀμὲ
κατακτείνας, περὶ πλειόνων ἀδικημάτων ὀφειλήσῃς τῇ οὐρανίῳ
4 δίκῃ τιμωρίαν. Ὦ μισάρετε καὶ μισάνθρωπε, τί δράσαντας ἡμᾶς
5 τοῦτον πορθεῖς τὸν τρόπον; Ἢ κακόν σοι δοκεῖ, ὅτι τὸν πάντων
κτιστὴν εὐσεβοῦμεν, καὶ κατὰ τὸν ἐνάρετον αὐτοῦ ζῶμεν νόμον;
6, 7 Ἀλλὰ ταῦτα τιμῶν, οὐ βασάνων ἐστὶν ἄξια. Εἴπερ ᾔσθάνου
ἀνθρώπου πόθων, καὶ ἐλπίδα εἶχες παρὰ Θεῷ σωτηρίου·
8 νῦν ἰδὲ ἀλλότριος ὢν Θεοῦ, πολεμεῖς τοὺς εὐσεβοῦντας εἰς τὸν
Θεόν.

9 Τοιαῦτα λέγοντα οἱ δορυφόροι δήσαντες, αὐτὸν εἷλκον ἐπὶ
10 τὸν καταπέλτην· ἐφ' ὃ δήσαντες αὐτὸν ἐπὶ τὰ γόνατα, καὶ
ταῦτα ποδάγραις σιδηραῖς ἐφορμάσαντες τὴν ὀσφὺν αὐτοῦ ἐπὶ
τὸν τροχιαῖον σφῆνα κατέκαμψαν· περὶ ὃν ὅλος ἐπὶ τὸν τρο-
11 χὸν σκορπίου τρόπον ἀνακλώμενος ἐξεμελίζετο. Κατὰ τοῦτον
τὸν τρόπον καὶ τὸ πνεῦμα στενοχωρούμενος, καὶ τὸ σῶμα
12 ἀγχόμενος, καλάς, ἔλεγεν, ἄκων, ὦ τύραννε, χάριτας ἡμῖν
χαρίζῃ διὰ γενναιοτέρων πόνων ἐπιδείξασθαι παρέχων τὴν εἰς
τὸν νόμον ἡμῶν καρτερίαν.

13 Τελευτήσαντος δὲ καὶ τούτου, ὁ ἕκτος ἤγετο μειρακίσκος· ὃς
πυνθανομένου τοῦ τυράννου εἰ βούλοιτο φαγὼν ἀπολύεσθαι, ὁ
δὲ ἔφη,

14 Ἐγὼ τῇ μὲν ἡλικίᾳ τῶν ἀδελφῶν μου εἰμὶ νεώτερος, τῇ
15 δὲ διανοίᾳ ἡλικιώτης. Εἰς τὰ αὐτὰ γὰρ καὶ γεννηθέντες καὶ
τραφέντες, ὑπὲρ τῶν αὐτῶν καὶ ἀποθνήσκειν ὀφείλομεν ὁμοίως.
16 Ὥστε εἰ σοὶ δοκεῖ βασανίζειν, μὴ μιαροφαγοῦντας βασάνιζε.

17, 18 Ταῦτα αὐτὸν εἰπόντα παρῆγον ἐπὶ τὸν τροχόν. Ἐφ' οὗ κατα-
τεινόμενος ἐυμελῶς καὶ ἐκσφονδυλιζόμενος ὑπεκαίετο. Καὶ
19 ὀβελίσκους ὀξεῖς πυρώσαντες, τοῖς νότοις προσέφερον· καὶ τὰ
πλευρὰ διαπείραντες, ἀπ' αὐτοῦ σπλάγχνα διέκαιον.

20 Ὁ δὲ βασανιζόμενος, ὦ ἱεροπρεποῦς αἰῶνος, ἔλεγεν, ἐφ' ὃν
διὰ τὴν εὐσέβειαν εἰς γυμνασίαν πόνων ἀδελφοὶ τοσοῦτοι
21 κληθέντες οὐκ ἐνικήθημεν. Ἀνίκητος γάρ ἐστιν, ὦ τύραννε,

brethren, they dragged forward the fourth,
saying, 13 Do not thou share the madness of
thy brethren: but give regard to the king,
and save thyself. 14 But he said to them,
You have not a fire so scorching as to make
me play the coward. 15 By the blessed
death of my brethren, and the eternal pun-
ishment of the tyrant, and the glorious life
of the pious, I will not repudiate the noble
brotherhood. 16 Invent, O tyrant, tortures;
that you may learn, even through them, that
I am the brother of those tormented before.
17 When he had said this, the blood-
thirsty, and murderous, and unhallowed
Antiochus ordered his tongue to be cut out.
18 But he said, Even if you take away the
organ of speech, yet God hears the silent.
19 Behold, my tongue is extended, cut it off;
for not for that shalt thou extirpate our
reasoning. 20 Gladly do we lose our limbs
in behalf of God. 21 But God shall speedily
find you, since you cut off the tongue, the
instrument of divine melody.

And when he had died, disfigured in his
torments, the fifth leaped forward, and said,
2 I intend not, O tyrant, to get excused
from the torment which is in behalf of virtue.
3 But I have come of my own accord, that
by the death of me, you may owe heavenly
vengeance a punishment for more crimes.
4 O thou hater of virtue and of men, what
have we done that thou thus revellest in
our blood? 5 Does it seem evil to thee that
we worship the Founder of all things, and
live according to his surpassing law? 6 But
this is worthy of honours, not of torments;
7 hadst thou been capable of the higher
feelings of men, and possessed the hope of
salvation from God. 8 Behold, now, being
alien from God, thou makest war against
those who are religious toward God.
9 As he said this, the spearbearers bound
him, and drew him to the catapelt: 10 to
which binding him at his knees, and fasten-
ing them with iron fetters, they bent down
his loins upon the wedge of the wheel; and
his body was then dismembered, scorpion-
fashion. 11 With his breath thus confined,
and his body strangled, he said, 12 A great
favour thou bestowest upon us, O tyrant,
by enabling us to manifest our adherence to
the law by means of nobler sufferings.
13 He also being dead, the sixth, quite a
youth, was brought out; and on the tyrant
asking him whether he would eat and be
delivered, he said,
14 I am indeed younger than my brothers,
but in understanding I am as old; 15 for
having been born and reared unto the same
end, we are bound to die also in behalf of
the same cause. 16 So that if you think
proper to torment us for not eating the un-
clean;—torment!
17 As he said this, they brought him to the
wheel. 18 Extended upon which, with limbs
racked and dislocated, he was gradually
roasted from beneath. 19 And having heated
sharp spits, they approached them to his
back; and having transfixed his sides, they
burned away his entrails.
20 And he, while tormented, said, O period
good and holy, in which, for the sake of
religion, we brothers have been called to
the contest of pain, and have not been
conquered. 21 For religious understanding,

O tyrant, is unconquered. 22 Armed with upright virtue, I also shall depart with my brethren. 23 I, too, bearing with me a great avenger, O deviser of tortures, and enemy of the truly pious.

24 We six youths have destroyed thy tyranny. 25 For is not your inability to overrule our reasoning, and to compel us to eat the unclean, thy destruction? 26 Your fire is cold to us, your catapelts are painless, and your violence harmless. 27 For the guards not of a tyrant but of a divine law are our defenders: through this we keep our reasoning unconquered.

When he, too, had undergone blessed martyrdom, and died in the caldron into which he had been thrown, the seventh, the youngest of all, came forward: 2 whom the tyrant pitying, though he had been dreadfully reproached by his brethren, 3 seeing him already encompassed with chains, had him brought nearer, and endeavoured to counsel him, saying,

4 Thou seest the end of the madness of thy brethren: for they have died in torture through disobedience; and you, if disobedient, having been miserably tormented, will yourself perish prematurely. 5 But if you obey, you shall be my friend, and have a charge over the affairs of the kingdom.

6 And having thus exhorted him, he sent for the mother of the boy; that, by condoling with her for the loss of so many sons, he might incline her, through the hope of safety, to render the survivor obedient. 7 And he, after his mother had urged him on in the Hebrew tongue, (as we shall soon relate) says, 8 Release me, that I may speak to the king and all his friends. 9 And they, rejoicing exceedingly at the promise of the youth, quickly let him go.

10 And he, running up to the pans, said, 11 Impious tyrant, and most blasphemous man, wert thou not ashamed, having received prosperity and a kingdom from God, to slay His servants, and to rack the doers of godliness? 12 Wherefore the divine vengeance is reserving you for eternal fire and torments, which shall cling to you for all time.

13 Wert thou not ashamed, man as thou art, yet most savage, to cut out the tongues of men of like feeling and origin, and having thus abused to torture them? 14 But they, bravely dying, fulfilled their religion towards God. 15 But thou shalt groan according to thy deserts for having slain without cause the champions of virtue.

16 Wherefore, he continued, I myself, being about to die, 17 will not forsake the testimony of my brethren. 18 And I call upon the God of my fathers to be merciful to my race. 19 But thee, both living and dead, he will punish.

20 Thus having prayed, he hurled himself into the pans; and so expired.

If then, the seven brethren despised troubles even unto death, it is confessed on all sides that righteous reasoning is absolute master over the passions. 2 For just as if, had they as slaves to the passions eaten of the unholy, we should have said that they had been conquered by them; 3 now it is not so: but by means of the reasoning which is praised by God, they mastered their passions.

ἡ εὐσεβὴς ἐπιστήμη. Καλοκαγαθίᾳ καθωπλισμένος τεθνήξομαι 22
κἀγὼ μετὰ τῶν ἀδελφῶν μου. Μέγαν σοὶ προσβάλλων καὶ 23
αὐτὸς ἀλάστορα, καινουργὲ τῶν βασάνων, καὶ πολέμιε τῶν
ἀληθῶς εὐσεβούντων.

Ἓξ μειράκια κατελύσαμέν σου τὴν τυραννίδα. Τὸ γὰρ 24, 25
μὴ δυνηθῆναί σε μεταπεῖσαι τὸν λογισμὸν ἡμῶν, μήτε βιά-
σασθαι πρὸς τὴν μιαροφαγίαν, οὐ κατάλυσίς ἐστιν σοῦ; Τὸ 26
πῦρ σου ψυχρὸν ἡμῖν, καὶ ἄπονοι οἱ καταπέλται, καὶ ἀδύνατος
ἡ βία σου. Οὐ γὰρ τυράννου, ἀλλὰ θείου νόμου προεστήκασιν 27
ἡμῶν οἱ δορυφόροι· διὰ τοῦτο ἀνίκητον ἔχομεν τὸν λογισμόν.

Ὡς δὲ καὶ οὗτος μακαρίως ἐναπέθανεν καταβληθεὶς εἰς 12
λέβητα, ὁ ἕβδομος παρεγίνετο, πάντων νεώτερος. Ὃν κατοι- 2
κτειρήσας ὁ τύραννος, καίπερ δεινῶς ὑπὸ τῶν ἀδελφῶν αὐτοῦ
κακισθείς, ὁρῶν ἤδη τὰ δεσμὰ περικείμενον, πλησιέστερον 3
αὐτὸν μετεπέμψατο, καὶ παρηγορεῖν ἐπειρᾶτο, λέγων,

Τῆς μὲν τῶν ἀδελφῶν σου ἀπονοίας τὸ τέλος ὁρᾷς· διὰ γὰρ 4
ἀπείθειαν στρεβλωθέντες τεθνήκασιν, σὺ, εἰ μὲν μὴ πεισθείης,
τάλας βασανισθεὶς καὶ αὐτὸς τεθνήξῃ πρὸ ὥρας. Πεισθεὶς 5
δὲ φίλος ἔσῃ, καὶ τῶν ἐπὶ τῆς βασιλείας ἀφηγήσῃ πραγμάτων.

Καὶ ταῦτα παρακαλῶν, τὴν μητέρα τοῦ παιδὸς μετεπέμψατο, 6
ὅπως αὐτὴν ἐλεήσας τοσούτων υἱῶν στερηθεῖσαν παρορμήσειεν
ἐπὶ τὴν σωτηρίαν, εὐπειθῆ ποιῆσαι τὸν περιλειπόμενον. Ὁ δὲ 7
τῆς μητρὸς τῇ Ἑβραΐδι φωνῇ προτρεψαμένης αὐτὸν, (ὡς
ἐροῦμεν μετὰ μικρὸν ὕστερον,) ἀπολύσατέ με, φησίν· εἴπω 8
τῷ βασιλεῖ καὶ τοῖς σὺν αὐτῷ φίλοις πᾶσιν. Καὶ ἐπιχαρέντες 9
μάλιστα ἐπὶ τῇ ἐπαγγελίᾳ τοῦ παιδὸς, ταχέως ἔλυσαν αὐτόν.

Καὶ δραμὼν ἐπὶ πλησίον τῶν τηγάνων, ἔφη, ἀνόσιε, φησὶν, 10, 11
καὶ πάντων τῶν πονηρῶν ἀσεβέστατε τύραννε, οὐκ ᾐδέσθης
παρὰ τοῦ Θεοῦ λαβὼν τὰ ἀγαθὰ καὶ τὴν βασιλείαν, τοὺς
θεράποντας αὐτοῦ κατακτεῖναι, καὶ τοὺς τῆς εὐσεβείας ἀσκητὰς
στρεβλῶσαι; Ἀνθ' ὧν ταμιεύεταί σε ἡ θεία δίκη πυκνοτέρῳ 12
καὶ αἰωνίῳ πυρὶ καὶ βασάνοις, αἳ εἰς ὅλον τὸν αἰῶνα οὐκ
ἀνήσουσίν σε.

Οὐκ ᾐδέσθης ἄνθρωπος ὢν, θηριωδέστατε, τοὺς ὁμοιοπαθεῖς 13
καὶ ἐκ τῶν αὐτῶν γεγονότας στοιχείων γλωττοτομῆσαι, καὶ
τοῦτον καταικίσας τὸν τρόπον βασανίσαι; Ἀλλ' οἱ μὴν εὐγενῶς 14
ἀποθανόντες ἐπλήρωσαν τὴν εἰς τὸν Θεὸν εὐσέβειαν. Σὺ δὲ 15
κακὸς κακῶς οἰμώξεις, τοὺς τῆς ἀρετῆς ἀγωνιστὰς ἀναιτίως
ἀποκτεῖναι.

Ὅθεν καὶ αὐτὸς ἀποθνήσκειν μέλλων, ἔφη, οὐκ ἀπαυ- 16, 17
τομολῶ τῆς τῶν ἀδελφῶν μου μαρτυρίας. Ἐπικαλοῦμαι δὲ 18
τὸν πατρῷον Θεὸν, ὅπως ἵλεως γένηται τῷ γένει μου. Σὲ δὲ 19
καὶ ἐν τῷ νῦν βίῳ καὶ θανόντα τιμωρήσεται.

Καὶ ταῦτα κατευξάμενος, ἑαυτὸν ἔριψεν κατὰ τῶν τηγάνων· 20
καὶ οὕτως ἀπέδωκεν.

Εἰ δὲ τοίνυν τῶν μέχρι θανάτου πόνων ὑπερεφρόνησαν οἱ 13
ἑπτὰ ἀδελφοὶ, συνομολογεῖται πανταχόθεν, ὅτι αὐτοδέσποτός
ἐστιν τῶν παθῶν ὁ εὐσεβὴς λογισμός. Ὥσπερ γὰρ εἰ τοῖς 2
πάθεσιν δουλωθέντες ἐμιεροφάγησαν, ἐλέγομεν γὰρ αὐτοὺς
τούτοις νενικῆσθαι. Νυνὶ δὲ οὐχ οὕτως· ἀλλὰ τῷ ἐπαινουμένῳ 3
λογισμῷ παρὰ Θεῷ περιεγένοντο τῶν παθῶν.

4 Καὶ οὐκ ἔστιν παριδεῖν τὴν ἡγεμονίαν τῆς διανοίας· ἐπεκρά-
5 τησεν γὰρ καὶ πάθους καὶ πόνων. Πῶς οὖν οὐκ ἔστιν τούτοις
τὴν τῆς εὐλογιστίας παθοκράτειαν ὁμολογεῖν, οἳ τῶν μὲν διὰ
6 πυρὸς ἀλγηδόνων οὐκ ἐπεστράφησαν; Καθάπερ γὰρ προπλή-
ταις λιμένων πύργοις τὰς κυμάτων ἀπειλὰς ἀνακόπτοντες,
7 γαληνὸν παρέχουσιν τοῖς εἰσπλέουσιν τὸν ὅρμον. Οὕτως ἡ
ἑπτάπυργος τῶν νεανίσκων εὐλογιστία τὸν τῆς εὐσεβείας ὀχυ-
ρώσασα λιμένα τὴν τῶν παθῶν ἐνίκησεν ἀκολασίαν.

8 Ἱερὸν γὰρ εὐσεβείας στήσαντες χορὸν παρεθάρσυνον ἀλλή-
9 λους, λέγοντες, ἀδελφικῶς ἀποθάνοιμεν, ἀδελφοί, περὶ τοῦ
νόμου· μιμησώμεθα τοὺς τρεῖς τοὺς ἐπὶ τῆς Ἀσσυρίας νεανίσ-
10 κους, οἳ τῆς ἰσεπόλιδος καμίνου κατεφρόνησαν. Μὴ δειλανδρή-
11 σωμεν πρὸς τὴν τῆς εὐσεβείας ἀπόδειξιν. Καὶ ὁ μὲν, θάῤῥει
12 ἀδελφὲ, ἔλεγεν, ὁ δὲ, εὐγενῶς καρτέρησον. Ὁ δὲ, ἔλεγεν,
μνήσθητε πόθεν ἐστὲ, ἢ τίνος πατρὸς χειρὶ σφαγιασθῆναι διὰ
τὴν εὐσέβειαν ὑπέμεινεν ὁ Ἰσαάκ.

13 Εἷς δὲ ἕκαστος καὶ ἀλλήλους ὁμοῦ πάντες ἐφόρων φαιδροὶ
καὶ μάλα θαῤῥαλέοι, ἑαυτοὺς, ἔλεγον, τῷ Θεῷ ἀφιερώσωμεν ἐξ
ὅλης τῆς καρδίας τῷ δόντι τὰς ψυχὰς, καὶ χρήσωμεν τῇ περὶ τὸν
14 νόμον φυλακῇ τὰ σώματα. Μὴ φοβηθῶμεν τὸν δοκοῦντα
15 ἀποκτενεῖν. Μέγας γὰρ ψυχῆς ἀγὼν καὶ κίνδυνος ἐν αἰωνίῳ
15 βασάνῳ κείμενος τοῖς παραβᾶσιν τὴν ἐντολὴν τοῦ Θεοῦ. Καθ-
οπλισώμεθα τοιγαροῦν τῇ τοῦ θείου λογισμοῦ παθοκρατείᾳ.
16 Οὕτως παθόντας ἡμᾶς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ὑποδέ-
17 ξονται, καὶ πάντες οἱ πατέρες ἐπαινέσουσιν. Καὶ ἑνὶ ἑκάστῳ
τῶν ἀποσπωμένων αὐτῶν ἀδελφῶν ἔλεγον οἱ περιλειπόμενοι, μὴ
καταισχύνῃς ἡμᾶς ἀδελφὲ, μηδὲ ψεύσῃ τοὺς προαποθανόντας.

18 Οὐκ ἀγνοεῖτε δὲ τὰ τῆς ἀνθρωπότητος φίλτρα, ἅπερ ἡ θεία
καὶ πάνσοφος πρόνοια διὰ τῶν πατέρων τοῖς γεννωμένοις
19 ἐμέρισεν, καὶ διὰ τῆς μητρῴας φυτεύσασα γαστρός· ἐν ᾗ τὸν
ἶσον ἀδελφοὶ κατοικήσαντες χρόνον, καὶ ἐν τῷ αὐτῷ χρόνῳ
πλασθέντες, καὶ ἀπὸ τοῦ αὐτῷ αἵματος αὐξηθέντες, καὶ διὰ τῆς
20 αὐτῆς ψυχῆς τελεσφορηθέντες, καὶ διὰ τῶν ἴσων ἀποτεχθέν-
τες χρόνον, καὶ ἀπὸ τῶν αὐτῶν γαλακτοποτοῦντες πηγῶν, ἀφ'
21 οὗ συντρέφονται ἐν ἐναγκαλισμάτων φιλάδελφοι ψυχαί· καὶ
αὔξοντες σφοδρότερον διὰ συντροφίας, καὶ τῆς καθ' ἡμέραν
συνηθείας, καὶ τῆς ἄλλης παιδείας, καὶ τῆς ἡμετέρας ἐν νόμῳ
Θεοῦ ἀσκήσεως.

22 Οὕτως δὲ τοίνυν καθεστηκυίας τῆς φιλαδελφίας συμπα-
θούσης, οἱ ἑπτὰ ἀδελφοὶ συμπαθέστερον ἔσχον τὴν πρὸς ἀλλή-
23 λους ὁμόνοιαν. Νόμῳ γὰρ τῷ αὐτῷ παιδευθέντες, καὶ τὰς
αὐτὰς ἐξασκήσαντες ἀρετὰς, καὶ τῷ δικαίῳ συντραφέντες βίῳ,
24 μᾶλλον ἐπ' αὐτοὺς ἤγαγον. Ἡ γὰρ ὁμοζηλία τῆς καλοκἀγα-
25 θίας ἐπέτεινεν αὐτῶν τὴν πρὸς ἀλλήλους ὁμόνοιαν. Σὺν γὰρ
τῇ εὐσεβείᾳ ποθεινοτέραν αὐτοῖς κατεσκεύαζεν τὴν φιλαδελφίαν.

26 Ἀλλ' ὁμοίως καίπερ τῆς φύσεως καὶ τῆς συνηθείας καὶ τῶν
τῆς ἀρετῆς ἠθῶν τὰ τῆς ἀδελφότητος αὐτοῖς φίλτρα συν-
αυξόντων, ἀνέσχοντο διὰ τὴν εὐσέβειαν τοὺς ἀδελφοὺς οἱ
ὑπολελειμμένοι τοὺς καταικιζομένους, ὁρῶντες μέχρι θανάτου
βασανιζομένους.

4 And it is impossible to overlook the leadership of reflection: for it gained the victory over both passions and troubles. 5 How, then, can we avoid according to these men mastery of passion through right reasoning, since they drew not back from the pains of fire? 6 For just as by means of towers projecting in front of harbours men break the threatening waves, and thus assure a still course to vessels entering port, 7 so that seven-towered right-reasoning of the young men, securing the harbour of religion, conquered the intemperance of passions.

8 For having arranged a holy choir of piety, they encouraged one another, saying, 9 Brothers, may we die brotherly for the law. Let us imitate the three young men in Assyria who despised the equally afflicting furnace. 10 Let us not be cowards in the manifestation of piety. 11 And one said, Courage, brother; and another, Nobly endure. 12 And another, Remember of what stock ye are; and by the hand of what father Isaac endured to be slain for the sake of piety.

13 And one and all, looking on each other serene and confident, said, Let us sacrifice with all our heart our souls to God who gave them, and employ our bodies for the keeping of the law. 14 Let us not fear him who thinketh he killeth; 15 for great is the trial of soul and danger of eternal torment laid up for those who transgress the commandment of God. 15 Let us arm ourselves, therefore, in the abnegation of the divine reasoning. 16 If we suffer thus, Abraham, and Isaac, and Jacob will receive us, and all the fathers will commend us. 17 And as each one of the brethren was haled away, the rest exclaimed, Disgrace us not, O brother, nor falsify those who have died before you.

18 Now you are not ignorant of the charm of brotherhood, which the Divine and all-wise Providence has imparted through fathers to children, and has engendered through the mother's womb. 19 In which these brothers having remained an equal time, and having been formed for the same period, and been increased by the same blood, and having been perfected through the same principle of life, 20 and having been brought forth at equal intervals, and having sucked milk from the same fountains, hence their brotherly souls are reared up lovingly together; 21 and increase the more powerfully by reason of this simultaneous rearing, and by daily intercourse, and by other education, and exercise in the law of God.

22 Brotherly love being thus sympathetically constituted, the seven brethren had a more sympathetic mutual harmony. 23 For being educated in the same law, and practising the same virtues, and reared up in a just course of life, they increased this harmony with each other. 24 For a like ardour for what is right and honourable increased their fellow-feeling towards each other. 25 For it acting along with religion, made their brotherly feeling more desirable to them.

26 And yet, although nature and intercourse and virtuous morals increased their brotherly love, those who were left endured to behold their brethren, who were illused for their religion, tortured even unto death.

And more than this, they even urged them on to this ill-treatment; so that they not only despised pains themselves, but they even got the better of their affections of brotherly love.

2 O reasonings more royal than a king, and freer than freemen! 3 Sacred and harmonious concert of the seven brethren as concerning piety! 4 None of the seven youths turned cowardly, or shrank back from death. 5 But all of them, as though running the road to immortality, hastened on to death through tortures. 6 For just as hands and feet are moved sympathetically with the directions of the soul, so those holy youths agreed unto death for religion's sake, as through the immortal soul of religion.

7 O holy seven of harmonious brethren! for as the seven days of creation, about religion, 8 so the youths, circling around the number seven, annulled the fear of torments. 9 We now shudder at the recital of the affliction of those young men; but they not only beheld, and not only heard the immediate execution of the threat, but undergoing it, persevered; and that through the pains of fire. 10 And what could be more painful? for the power of fire, being sharp and quick, speedily dissolved their bodies.

11 And think it not wonderful that reasoning bore rule over those men in their torments, when even a woman's mind despised more manifold pains. 12 For the mother of those seven youths endured the rackings of each of her children.

13 And consider how comprehensive is the love of offspring, which draws every one to sympathy of affection, 14 where irrational animals possess a similar sympathy and love for their offspring with men. 15 The tame birds frequenting the roofs of our houses, defend their fledglings. 16 Others build their nests, and hatch their young, in the tops of mountains and in the precipices of valleys, and the holes and tops of trees, and keep off the intruder. 17 And if not able to do this, they fly circling round them in agony of affection, calling out in their own note, and save their offspring in whatever manner they are able.

18 But why should we point attention to the sympathy toward children shewn by irrational animals? 19 The very bees, at the season of honey-making, attack all who approach; and pierce with their sting, as with a sword, those who draw near their hive, and repel them even unto death.

20 But sympathy with her children did not turn aside the mother of the young men, who had a spirit kindred with that of Abraham.

O reasoning of the sons, lord over the passions, and religion more desirable to a mother than progeny! 2 The mother, when two things were set before her, religion and the safety of her seven sons for a time, on the conditional promise of a tyrant, 3 rather elected the religion which according to God preserves to eternal life.

4 O in what way can I describe ethically the affections of parents toward their children, the resemblance of soul and of form engrafted into the small type of a child in a wonderful manner, especially through the

Προσέτι καὶ ἐπὶ τὸν αἰκισμὸν ἐποτρύνοντες, ὡς μὴ μόνον 14
τῶν ἀλγηδόνων περιφρονῆσαι αὐτούς, ἀλλὰ καὶ τῆς τῶν ἀδελ-
φῶν φιλαδελφίας παθῶν κρατῆσαι.

Ὦ βασιλέως λογισμοὶ βασιλικώτεροι καὶ ἐλευθέρων ἐλευθε- 2
ρώτεροι. Ἱερὰς καὶ ἐναρμόστους περὶ τῆς εὐσεβείας τῶν ἑπτὰ 3
ἀδελφῶν συμφωνίας. Οὐδεὶς ἐκ τῶν ἑπτὰ μειρακίων ἐδειλίασεν, 4
οὐδὲ πρὸς τὸν θάνατον ὤκνησεν. Ἀλλὰ πάντες, ὥσπερ ἐπ' 5
ἀθανασίας ὁδὸν τρέχοντες, ἐπὶ τὸν διὰ τῶν βασάνων θάνατον
ἔσπευδον. Καθάπερ γὰρ χεῖρες καὶ πόδες συμφώνως τοῖς τῆς 6
ψυχῆς ἀφηγήμασιν κινοῦνται· οὕτως οἱ ἱεροὶ μείρακες ἐκεῖνοι ὡς
ὑπὸ ψυχῆς ἀθανάτου τῆς εὐσεβείας, πρὸς τὸν ὑπὲρ αὐτῆς συν-
εφώνησαν θάνατον.

Ὦ παναγία ἡ συμφώνον ἀδελφῶν ἑβδομάς· καθάπερ γὰρ 7
ἑπτὰ τῆς κοσμοποιΐας ἡμέραι περὶ τὴν εὐσέβειαν, οὕτος περὶ 8
τὴν ἑβδομάδα χορεύοντες οἱ μείρακες ἐκύκλουν τὸν τῶν βασάνων
φόβον καταλύοντες. Νῦν ἡμεῖς ἀκούοντες τὴν θλίψιν τῶν 9
νεανίων ἐκείνων, φρίττομεν· οἱ δὲ οὐ μόνον ὁρῶντες, ἀλλ' οὐδὲ
μόνον ἀκούοντες τὸν παραχρῆμα ἀπειλῆς λόγον, ἀλλὰ καὶ
πάσχοντες, ἐκαρτέρουν καὶ τοῦτο ταῖς διὰ πυρὸς ὀδύναις. Ὧν 10
τί γένοιτο ἐπαλγέστερον; ὀξεῖα γὰρ καὶ σύντομος ἡ τοῦ πυρὸς
οὖσα δύναμις, ταχέως διέλυσε τὰ σώματα.

Καὶ μὴ θαυμαστὸν ἡγεῖσθε, εἰ ὁ λογισμὸς περιεκράτησεν τῶν 11
ἀνδρῶν ἐκείνων ἐν ταῖς βασάνοις, ὅπου γε καὶ γυναικὸς νοῦς
πολυτροπωτέρον ὑπερεφρόνησεν ἀλγηδόνων. Ἡ μήτηρ γὰρ 12
τῶν ἑπτὰ νεανίσκων ὑπήνεγκεν τὰς ἐφ' ἑνὶ ἑκάστῳ τῶν τέκνων
στρέβλας.

Θεωρεῖτε δὲ πῶς πολύπλοκός ἐστιν ἡ τῆς φιλοτεκνίας στοργή, 13
ἕλκουσα πάντα πρὸς τὴν τῶν σπλάγχνων συμπάθειαν. Ὅπου 14
γε καὶ τὰ ἄλογα ζῶα ὁμοίαν τὴν πρὸς τὰ ἐξ αὐτῶν γεννώμενα
συμπάθειαν καὶ στοργὴν ἔχει τοῖς ἀνθρώποις. Καὶ γὰρ τῶν 15
πετεινῶν, τὰ μὲν ἥμερα κατὰ τὰς οἰκίας ὀροφοιτοῦντα προασπίζει
τῶν νεοττῶν. Τὰ δὲ κατὰ τὰς κορυφὰς ὀρέων καὶ φαράγγων 16
ἀποῤῥῶγας καὶ δένδρων ὀπὰς καὶ τὰς τούτων ἄκρας νοσσοποιη-
σάμενα ἀποτίκτει, καὶ τὸν προσιόντα κωλύει. Εἰ δὲ καὶ μὴ 17
δύναιντο κωλύειν, περιπτάμενα κυκλόθεν αὐτῶν ἀλγοῦντα τῇ
στοργῇ, ἀνακαλούμενα τῇ ἰδίᾳ φωνῇ, καθ' ὃν δύναται τρόπον
βοηθεῖ τοῖς τέκνοις.

Καὶ τί δεῖ τὴν διὰ τῶν ἀλόγων ζώων ἐπιδεικνύναι τὴν πρὸς 18
τὰ τέκνα συμπάθειαν. Ὅπου γε καὶ μέλισσαι περὶ τὸν τῆς 19
κηρογονίας καιρὸν ἐπαμύνονται τοὺς προσιόντας, καὶ καθάπερ
σιδήρῳ τῷ κέντρῳ πλήσσουσι τοὺς προσιόντας τῇ νοσσιᾷ
αὐτῶν, καὶ ἐπαμύνονται ἕως θανάτου.

Ἀλλ' οὐχὶ τὴν Ἁβραὰμ ὁμόψυχον τῶν νεανίων μητέρα 20
μετεκίνησεν συμπάθεια τῆς συμπαθείας τέκνων.

Ὦ λογίσμε τέκνων, παθῶν τύραννε, καὶ εὐσέβεια μητρὶ 15
τέκνων ποθεινοτέρα. Μήτηρ δυοῖν προκειμένων εὐσεβείας, 2
καὶ τῆς ἑπτὰ υἱῶν σωτηρίας προκαίρους κατὰ τὴν τοῦ τυράννου
ὑπόσχεσιν· τὴν εὐσέβειαν μᾶλλον ἠγάπησεν τὴν σώζουσαν 3
εἰς αἰώνιον ζωὴν κατὰ Θεόν.

Ὦ τίνα τρόπον ἠθολογήσαιμι φιλότεκνα γονέων πάθη, ψυχῆς 4
τε καὶ μορφῆς ὁμοιότητα εἰς μικρὸν παιδὸς χαρακτῆρα θαυμάσιον
ἐναπεσφράγιζον, μάλιστα διὰ τὸν τῶν παθῶν τοῖς γεννηθεῖσιν

5 τὰς μητέρας καθεστάναι συμπαθεστέρας. Ὅσῳ γὰρ καὶ ἀσθε-
νόψυχοι καὶ πολυγονώτεραι ὑπάρχουσιν μητέρες, τοσούτῳ
6 μᾶλλόν εἰσιν φιλοτεκνότεραι. Πασῶν δὲ τῶν μητέρων ἐγένετο
ἡ τῶν ἑπτὰ μήτηρ φιλοτεκνοτέρα, ἥ τις ἑπτὰ κυοφορίαις τὴν
7 πρὸς αὐτοὺς ἐπιφυτευομένη φιλοστοργία, καὶ διὰ πολλὰς τὰς
καθ' ἕκαστον αὐτῶν ὠδῖνας ἠναγκασμένην τὴν εἰς αὐτοὺς ἔχειν
8 συμπάθειαν, διὰ τὸν πρὸς τὸν Θεὸν φόβον ὑπερεῖδεν τὴν τῶν
τέκνων πρόσκαιρον σωτηρίαν.

9 Οὐ μὴν δὲ, ἀλλὰ καὶ διὰ τὴν καλοκαγαθίαν τῶν υἱῶν, καὶ τὴν
πρὸς τὸν νόμον αὐτῶν εὐπείθειαν, μείζων τὴν ἐν αὐτοῖς ἔσχεν
10 φιλοστοργίαν. Δίκαιοί τε γὰρ ἦσαν, καὶ σώφρονες, καὶ
ἀνδρεῖοι, καὶ μεγαλόψυχοι, καὶ φιλάδελφοι, καὶ φιλομήτορες
οὕτως, ὥστε καὶ μέχρι θανάτου τὰ νόμιμα φυλάσσοντες πεί-
θεσθαι αὐτῇ.

11 Ἀλλ' ὅμως, καὶ ὑπὲρ τοσούτων ὄντων τῶν περὶ φιλοτεκνίαν
εἰς συμπάθειαν ἑλκόντων τὴν μητέρα, ἐπ' οὐδενὸς αὐτῶν τὸν
12 λογισμὸν αὐτῆς αἱ παμποίκιλοι ἴσχυσαν μετατρέψαι. Ἀλλὰ
καὶ καθ' ἕνα παῖδα καὶ ὁμοῦ πάντας ἡ μήτηρ ἐπὶ τὸν τῆς εὐσε-
13 βείας προετρέπετο θάνατον. Ὦ φύσις ἱερὰ, καὶ φίλτρα γονέων
καὶ γονεῦσιν φιλόστοργε, καὶ τροφεῖα, καὶ μητέρων ἀδάμαστα
πάθη.

14 Καθ' ἕνα στρεβλούμενον καὶ φλεγόμενον ὁρῶσα μήτηρ,
15 οὐ μετεβάλετο διὰ τὴν εὐσέβειαν. Τὰς σάρκας τῶν τέκνων
ἑώρα περὶ τὸ πῦρ τηκομένας, καὶ τοὺς τῶν ποδῶν καὶ χειρῶν
δακτύλους ἐπὶ γῆς σπαίροντας, καὶ τὰς τῶν κεφαλῶν μέχρι τῶν
περὶ τὰ γένεια σάρκας, ὥσπερ προσωπεῖα προκειμένας.

16 Ὦ πικροτέρων μὲν νῦν μήτηρ πόνων πειρασθεῖσα, ἤπερ τῶν
17 ἐπ' αὐτοῖς ὠδίνων. Ὦ μόνη γυνὴ τὴν εὐσέβειαν ὁλόκληρον
18 ἀποκυήσασα. Οὐ μετέτρεψέν σε πρωτότοκος ἀποπνέων· οὐδὲ
δεύτερον εἰς οἶκτρον βλέπων ἐν βασάνοις· οὐδὲ τρίτος ἀποψύχων.
19 Οὐδὲ τοὺς ὀφθαλμοὺς ἑνὸς ἑκάστου θεωροῦσα ταυρηδὸν ἐπὶ τῶν
βασάνων ὁρῶντας τὸν αὐτὸν αἰκισμὸν, καὶ τοὺς μυκτῆρας
20 προσημειουμένους αὐτῶν τὸν θάνατον, οὐκ ἔκλαυσας. Ἐπὶ
σαρξὶν τέκνων ὁρῶσα σάρκας τέκνων ἀποκεκομμένας, καὶ
ἐπὶ χερσὶν χεῖρας ἀποτεμνομένας, καὶ ἐπὶ κεφαλαῖς κεφαλὰς
ἀποδειροτομουμένας, καὶ ἐπὶ νεκροῖς νεκροὺς πίπτοντας, καὶ
πολυάνδριον ὁρῶσα τῶν τέκνων χορεῖον διὰ τῶν βασάνων, οὐκ
ἐδάκρυσας.

21 Οὐχ οὕτως σειρήνιοι μελῳδίαι, οὐδὲ κύκνειοι πρὸς φιλη-
κοΐαν φωναὶ τοὺς ἀκούοντας ἐφέλκονται, ὦ τέκνων φωναὶ μετὰ
22 βασάνων μητέρα φωνούντων. Πηλίκαις καὶ πόσαις τότε ἡ
μήτηρ, τῶν υἱῶν βασανιζομένων τροχοῖς τε καὶ καυτερίοις
ἐβασανίζετο βασάνοις;

23 Ἀλλὰ τὰ σπλάγχνα αὐτῆς ὁ εὐσεβὴς λογισμὸς ἐν αὐτοῖς
τοῖς πάθεσιν ἀνδρειώσας ἐπέτεινεν τὴν πρόσκαιρον φιλοτεκνίαν
24 παριδεῖν. Καίπερ ἑπτὰ τέκνων ὁρῶσα ἀπώλειαν· ἀσπάσασα
25 ἡ γενναῖα μήτηρ ἐξέδυσεν διὰ τὴν πρὸς Θεὸν πίστιν. Καθάπερ
γὰρ ἐν βουλευτηρίῳ τῇ ἑαυτῆς ψυχῇ δεινοὺς ὁρῶσα συμβού-
λους, φύσιν καὶ γένεσιν καὶ φιλοτεκνίαν καὶ τέκνων στρέβλαν.

greater sympathy of mothers with the feelings of those born of them! 5 for by how much mothers are by nature weak in disposition and prolific in offspring, by so much the fonder they are of children. 6 And of all mothers the mother of the seven was the fondest of children, who in seven childbirths had deeply engendered love toward them; 7 and through her many pains undergone in connection with each one, was compelled to feel sympathy with them; 8 yet, through fear of God, she neglected the temporary salvation of her children.

9 Not but that, on account of the excellent disposition of her sons, and their obedience to the law, her maternal affection toward them was increased. 10 For they were both just and temperate, and manly, and high-minded, and fond of their brethren, and so fond of their mother that even unto death they obeyed her by observing the law.

11 And yet, though there were so many circumstances connected with love of children to draw on a mother to sympathy, in the case of none of them were the various tortures able to pervert her principle. 12 But she inclined each one separately and all together to death for religion. 13 O holy nature and parental feeling, and reward of bringing up children, and unconquerable maternal affection!

14 At the racking and roasting of each one of them, the observant mother was prevented by religion from changing. 15 She beheld her children's flesh dissolving around the fire; and their extremities quivering on the ground, and the flesh of their heads dropped forwards down to their beards, like masks.

16 O thou mother, who wast tried at this time with bitterer pangs than those of parturition! 17 O thou only woman who hast brought forth perfect holiness! 18 Thy first-born, expiring, turned thee not; nor the second, looking miserable in his torments; nor the third, breathing out his soul. 19 Nor when thou didst behold the eyes of each of them looking sternly upon their tortures, and their nostrils foreboding death, didst thou weep! 20 When thou didst see children's flesh heaped upon children's flesh that had been torn off, hands upon hands cut off, heads decapitated upon heads, dead falling upon the dead, and a choir of children turned through torture into a burying-ground, thou lamentedst not.

21 Not so do siren melodies, or songs of swans, attract the hearers to listening, O voices of children calling upon your mother in the midst of torments! 22 With what and what manner of torments was the mother herself tortured, as her sons were undergoing the wheel and the fires!

23 But religious reasoning, having strengthened her courage in the midst of sufferings, enabled her to forego, for the time, parental love. 24 Although beholding the destruction of seven children, the noble mother, after one embrace, stripped off [her feelings] through faith in God. 25 For just as in a council-room, beholding in her own soul vehement counsellors, nature and parentage and love of her children, and the racking

of her children, 26 she holding two votes, one for the death, the other for the preservation of her children, 27 did not lean to that which would have saved her children for the safety of a brief space. 28 But this daughter of Abraham remembered his holy fortitude.

29 O mother of a nation, avenger of the law, and defender of religion, and prime bearer in the battle of the affections! 30 O thou nobler in endurance than males, and more manly than men in patience! 31 For as the ark of Noah, bearing the world in the world-filling flood, bore up against the waves, 32 so thou, the guardian of the law, when surrounded on every side by the flood of passions, and straitened by violent storms which were the torments of thy children, didst bear up nobly against the storms against religion.

If, then, even a woman, and that an aged one, and the mother of seven children, endured to see her children's torments even unto death, confessedly religious reasoning is master even of the passions.

2 I have proved, then, that not only men have obtained the mastery of their passions, but also that a woman despised the greatest torments. 3 And not so fierce were the lions round Daniel, nor the furnace of Misael burning with most vehement fire, as that natural love of children burned within her, when she beheld her seven sons tortured. 4 But with the reasoning of religion the mother quenched passions so great and powerful.

5 For we must consider also this: that, had the woman been faint-hearted, as being their mother, she would have lamented over them; and perhaps might have spoken thus:

6 Ah! wretched I, and many times miserable: who having born seven sons, have become the mother of none. 7 O seven useless childbirths, and seven profitless periods of labour, and fruitless givings of suck, and miserable nursings at the breast. 8 Vainly, for your sakes, O sons, have I endured many pangs, and the more difficult anxieties of rearing. 9 Alas, of my children, some of you unmarried, and some who have married to no profit, I shall not see your children, nor be felicitated as a grandmother. 10 Ah, that I who had many and fair children, should be a lone widow full of sorrows! 11 Nor, should I die, shall I have a son to bury me.

But with such a lament as this the holy and God-fearing mother bewailed none of them. 12 Nor did she divert any of them from death, nor grieve for them as for the dead. 13 But as one possessed with an adamantine mind, and as one bringing forth again her full number of sons to immortality, she rather with supplications exhorted them to death in behalf of religion.

14 O woman, soldier of God for religion, thou, aged and a female, hast conquered through endurance even a tyrant; and though but weak, hast been found more powerful in deeds and words. 15 For when thou wast seized along with thy children, thou stoodest looking upon Eleazar in torments, and saidst to thy sons in the Hebrew tongue,

Δύο ψήφους κρατοῦσα μήτηρ, θανατηφόρον τε καὶ σωτήριον 26
ὑπὲρ τέκνων· Οὐκ ἐπέγνω τὴν σώζουσαν ἑπτὰ υἱοὺς πρὸς ὀλίγον 27
χρόνον σωτηρίαν. Ἀλλὰ τῆς θεοσεβοῦς Ἀβραὰμ καρτερίας ἡ 28
θυγάτηρ ἐμνήσθη.

Ὦ μήτηρ ἔθνους, ἔκδικε τοῦ νόμου, καὶ ὑπερασπίστεια τῆς 29
εὐσεβείας, καὶ τοῦ διὰ σπλάγχνων ἀγῶνος ἀθλοφόρε. Ὦ 30
ἀῤῥένων πρὸς καρτερίαν γενναιοτέρα, καὶ ἀνδρῶν πρὸς ὑπομο-
νὴν ἀνδρειοτέρα. Καθάπερ γὰρ ἡ Νῶε κιβωτὸς ἐν τῷ κοσμο- 31
πληθεῖ κατακλυσμῷ κοσμοφοροῦσα καρτεροὺς ὑπήνεγκεν τοὺς
κλύδωνας· οὕτως σύ, ἡ νομοφύλαξ, πανταχόθεν ἐν τῷ τῶν 32
παθῶν περιαντλουμένη κατακλυσμῷ, καὶ καρτεροῖς ἂν λοιμοῖς
ταῖς τῶν υἱῶν βασάνοις συνεχομένη, γενναίως ὑπέμεινας τοὺς
τῆς εὐσεβείας χειμῶνας.

Εἰ δὲ τοίνυν καὶ γυνή, καὶ γηραιά, καὶ ἑπτὰ παίδων μήτηρ 16
ὑπέμεινε τὰς μέχρι θανάτου βασάνους ὁρῶσα τῶν τέκνων·
ὁμολογουμένως αὐτοκράτωρ ἐστὶν τῶν παθῶν ὁ εὐσεβὴς λο-
γισμός.

Ἀπέδειξα οὖν ὅτι οὐ μόνον τῶν παθῶν ἄνδρες ἐπεκράτησαν, 2
ἀλλὰ καὶ γυνὴ τῶν μεγίστων βασάνων ὑπερεφρόνησεν. Καὶ 3
οὐχ οὕτως οἱ περὶ Δανιὴλ λέοντες ἦσαν ἄγριοι, οὐδὲ Μισαὴλ
ἐκφλεγομένη κάμινος λαβροτάτῳ πυρί, ὡς τῆς φιλοτεκνίας
περιέκαιεν ἐκείνη φύσις, ὁρῶσα αὐτῆς τοὺς ἑπτὰ υἱοὺς βασανι-
ζομένους. Ἀλλὰ τῷ λογισμῷ τῆς εὐσεβείας κατέσβεσε τοσ- 4
αῦτα καὶ τηλικαῦτα πάθη ἡ μήτηρ.

Καὶ γὰρ τοῦτο ἐπιλογίσασθαι, ὅτι εἰ δειλόψυχος ἦν ἡ 5
γυνή, καίπερ μήτηρ οὖσα, ὠλοφύρετο ἂν ἐπ᾽ αὐτοῖς· καὶ ἴσως
ἂν ταῦτα οὕτως εἶπεν,

Ὦ μελέα ἔγωγε, καὶ πολλάκις τρισαθλία, ἥτις ἑπτὰ παῖδας 6
τεκοῦσα, οὐδενὸς μήτηρ γεγένημαι. Ὦ μάταιοι ἑπτὰ κυοφορίαι, 7
καὶ ἀνόνητοι ἑπτὰ δεκάμηνοι, καὶ ἄκαρποι τιθηνίαι, καὶ ταλαί-
πωροι γαλακτοτροφίαι. Μάτην ἐφ᾽ ὑμῖν, ὦ παῖδες, πολλὰς 8
ὑπέμεινα ὠδῖνας καὶ χαλεπωτέρας φροντίδας ἀνατροφῆς. Ὦ 9
τῶν ἐμῶν παίδων, οἱ μὲν ἄγαμοι, οἱ δὲ γαμήσαντες ἀνόνητοι,
οὐκ ὄψομαι ὑμῶν τέκνα, οὐδὲ μάμμη κληθεῖσα μακαρισθή-
σομαι. Ὦ ἡ πολύπαις καὶ καλλίπαις ἐγὼ γυνὴ χήρα καὶ 10
μόνη πολύθρηνος. Οὐδ᾽ ἂν ἀποθάνω, θάπτοντα τῶν υἱῶν 11
ἕξω τινά.

Ἀλλὰ τούτῳ τῷ θρήνῳ οὐδένα ὠλοφύρετο ἡ ἱερὰ καὶ
θεοσεβὴς μήτηρ. Οὐδ᾽ ἵνα μὴ ἀποθάνωσιν ἀπέτρεπεν αὐτῶν 12
τινα, οὐδ᾽ ὡς ἀποθνησκόντων ἐλυπήθη. Ἀλλ᾽ ὥσπερ ἀδα- 13
μάντινον ἔχουσα τὸν νοῦν, καὶ εἰς ἀθανασίαν ἀνατίκτουσα τὸν
τῶν υἱῶν ἀριθμόν, μᾶλλον ὑπὲρ τῆς εὐσεβείας ἐπὶ τὸν θάνατον
αὐτοὺς προετρέπετο ἱκετεύουσα.

Ὦ δι᾽ εὐσέβειαν Θεοῦ στρατιῶτι, πρεσβῦτι καὶ γυνὴ διὰ 14
καρτερίαν καὶ τύραννον ἐνίκησας, καὶ ἔργοις δυνατωτέρα καὶ
λόγοις εὑρέθης ἄνανδρος. Καὶ γὰρ ὅτε συνελήφθης μετὰ τῶν 15
παίδων, εἱστήκεις τὸν Ἐλεάζαρον ὁρῶσα βασανιζόμενον, καὶ
ἔλεγες τοῖς παισὶν ἐν τῇ Ἑβραΐδι φωνῇ,

16 Ὦ παῖδες, γενναῖος ὁ ἀγών· ἐφ' ὃν κληθέντες ὑπὲρ τῆς δια-
μαρτυρίας τοῦ ἔθνους, ἐναγωνίσασθε προθύμως ὑπὲρ τοῦ πατρίου
17 νόμου. Καὶ γὰρ αἰσχρὸν τὸν μὴν γέροντα τοῦτον ὑπομένειν
τὰς διὰ τὴν εὐσέβειαν ἀλγηδόνας, ὑμᾶς δὲ τοὺς νεωτέρους κατα-
πλαγῆναι τὰς βασάνους.

18 Ἀναμνήσθητε, ὅτι διὰ τὸν Θεὸν τοῦ κόσμου μετελάβετε, καὶ
19 τοῦ βίου ἀπελαύσατε· καὶ διὰ τοῦτο ὀφείλετε πάντα πόνον
20 ὑπομένειν διὰ τὸν Θεόν. Δι' ὃν καὶ ὁ πατὴρ ἡμῶν Ἀβραὰμ
ἔσπευδεν τὸν ἐθνοπάτορα υἱὸν σφαγιάσαι Ἰσαάκ, καὶ τὴν πα-
τρῴαν χεῖρα ξιφηφόρον καταφερομένην ἐπ' αὐτὸν ὁρῶν οὐκ
21 ἔπτηξεν. Καὶ Δανιὴλ ὁ δίκαιος εἰς λέοντας ἐβλήθη· καὶ
Ἀνανίας, καὶ Ἀζαρίας, καὶ Μισαὴλ εἰς κάμινον πυρὸς ἀπεσφεν-
22 δονήθησαν, καὶ ὑπέμειναν, διὰ τὸν Θεόν. Καὶ ὑμεῖς οὖν τὴν
23 αὐτὴν πίστιν πρὸς τὸν Θεὸν ἔχοντες, μὴ χαλεπαίνητε. Ἀλό-
γιστον γὰρ εἰδότας εὐσέβειαν μὴ ἀντιστασθαι τοῖς πόνοις.

24 Διὰ τούτων τῶν λόγων ἡ ἑπταμήτωρ ἕνα ἕκαστον τῶν υἱῶν
παρακαλοῦσα, ἔπεισε μᾶλλον, ἢ παραβῆναι τὴν ἐντολὴν τοῦ
25 Θεοῦ. Ἔτι δὲ καὶ ταῦτα ἰδόντες, ὅτι διὰ τὸν Θεὸν ἀποθανόντες
ζῶσιν τῷ Θεῷ, ὥσπερ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, καὶ
πάντες οἱ πατριάρχαι.

17 Ἔλεγον δὲ καὶ τῶν δορυφόρων τινὲς, ὡς ὅτε ἔμελλεν καὶ αὐτὴ
συλλαμβάνεσθαι πρὸς θάνατον, ἵνα μὴ ψαύσειέν τι τοῦ σώμα-
τος ἑαυτῆς, ἑαυτὴν ἔῤῥιψεν κατὰ τῆς πυρᾶς.

2 Ὦ μήτηρ σὺν ἑπτὰ παισὶν καταλύσασα τὴν τοῦ τυράννου
βίαν, καὶ ἀκυρώσασα τὰς κακὰς ἐπινοίας αὐτοῦ, καὶ ἐπιδείξασα
3 τὴν τῆς πίστεως γενναιότητα. Καθάπερ γὰρ σὺ στέγη ἐπὶ τοῦ
στύλου τῶν παίδων γενναίως ἱδρυμένη, ἀκλινῶς ὑπήνεγκας τὸν
διὰ τῶν βασάνων σεισμόν.

4 Θάῤῥει τοιγαροῦν, ὦ μήτηρ ἱερόψυχε, τὴν ἐλπίδα τῆς ὑπο-
5 μονῆς γενναίως ἔχουσα πρὸς Θεόν. Οὐχ οὕτω σελήνη κατ'
οὐρανὸν σὺν ἄστροις σεμνὴ καθέστηκεν, ὡς σὺ τοὺς εἰς ἀστέρας
ἑπτὰ παῖδας φωταγωγήσασα πρὸς τὴν εὐσέβειαν ἔντιμος καθ-
6 έστηκας Θεῷ, καὶ ἐστήρισαι ἐν οὐρανῷ σὺν αὐτοῖς. Ἦν γὰρ ἡ
παιδοποιΐα σου ἀπὸ Ἀβραὰμ τοῦ παιδός.

7 Εἰ δὲ ἐξὸν ἡμῖν ἦν, ὥσπερ τινὸς ζωγραφῆσαι τὴν τῆς ἱστορίας
σου εὐσέβειαν, οὐκ ἂν ἔφριττον οἱ θεωροῦντες μητέρα ἑπτὰ
τέκνων δι' εὐσέβειαν ποικίλας βασάνους μέχρι θανάτου ὑπο-
8 μείνασαν. Καὶ γὰρ ἄξιον ἦν καὶ ἐπὶ αὐτοῦ τοῦ ἐπιταφίου
ἀναγράψαι καὶ ταῦτα τοῖς ἀπὸ τοῦ ἔθνους εἰς μνείαν λεγόμενα.
9 Ἐνταῦθα γέρων ἱερεὺς, καὶ γυνὴ γεραιὰ, καὶ ἑπτὰ παῖδες
ἐγκεκήδευνται διὰ τυράννου βίαν, τὴν Ἑβραίων πολιτείαν κατα-
10 λῦσαι θέλοντος. Οἳ καὶ ἐξεδίκησαν τὸ ἔθνος εἰς Θεὸν ἀφ-
ορῶντες, καὶ μέχρι θανάτου τὰς βασάνους ὑπομείναντες.

11 Ἀληθῶς γὰρ ἦν ἀγὼν θεῖος ὁ δι' αὐτῶν γεγενημένος.
12 Ἠθλότει γὰρ τότε ἀρετὴ δι' ὑπομονῆς δοκιμάζουσα τὸ νῖκος ἐν
13 ἀφθαρσίᾳ ἐν ζωῇ πολυχρονίῳ. Ἐλεάζαρ δὲ προηγωνίζετο· ἡ
δὲ μήτηρ τῶν ἑπτὰ παίδων ἐνήθλει· οἱ δὲ ἀδελφοὶ ἠγωνίζοντο·
14 ὁ τύραννος ἀντηγωνίζετο· ὁ δὲ κόσμος καὶ ὁ τῶν ἀνθρώπων

15 O sons, noble is the contest; to which you being called as a witness for the nation, strive zealously for the laws of your country. 17 For it were disgraceful that this old man should endure pains for the sake of righteousness, and that you who are younger should be afraid of the tortures.

18 Remember that through God ye obtained existence, and have enjoyed it. 19 And on this account ye ought to bear every affliction because of God. 20 For whom also our father Abraham was forward to sacrifice Isaac our progenitor, and shuddered not at the sight of his own paternal hand descending down with the sword upon him. 21 And the righteous Daniel was cast unto the lions; and Ananias, and Azarias, and Misael, were slung out into a furnace of fire; yet they endured through God. 22 You, then, having the same faith towards God, be not troubled. 23 For it is unreasonable that they who know religion should not stand up against troubles.

24 With these arguments, the mother of seven, exhorting each of her sons, over-persuaded them from transgressing the commandment of God. 25 And they saw this, too, that they who die for God, live to God; as Abraham, and Isaac, and Jacob, and all the patriarchs.

And some of the spearbearers said, that when she herself was about to be seized for the purpose of being put to death, she threw herself upon the pile, rather than that they should touch her person.

2 O thou mother, who together with seven children didst destroy the violence of the tyrant, and render void his wicked intentions, and exhibit the nobleness of faith! 3 For thou, as a house bravely built upon the pillar of thy children, didst bear without swaying, the shock of tortures.

4 Be of good cheer, therefore, O holy-minded mother! holding the firm [substance of the] hope of your steadfastness with God. 5 Not so gracious does the moon appear with the stars in heaven, as thou art established honourable before God, and fixed in the firmament with thy sons whom thou didst illuminate with religion to the stars. 6 For thy bearing of children was after the fashion of a child of Abraham.

7 And, were it lawful for us to paint as on a tablet the religion of thy story, the spectators would not shudder at beholding the mother of seven children enduring for the sake of religion various tortures even unto death. 8 And it had been a worthy thing to have inscribed upon the tomb itself these words as a memorial to those of the nation, 9 Here an aged priest, and an aged woman, and seven sons, are buried through the violence of a tyrant, who wished to destroy the polity of the Hebrews. 10 These also avenged their nation, looking unto God, and enduring torments unto death.

11 For it was a truly divine contest which was carried through by them. 12 For at that time virtue presided over the contest, approving the victory through endurance, namely, immortality, eternal life. 13 Eleazar was the first to contend: and the mother of the seven children entered the contest; and the brethren contended. 14 The tyrant was the opposite; and the world and living men

were the spectators. 15 And reverence for God conquered, and crowned her own athletes.

16 Who did not admire those champions of true legislation? who were not astonied? 17 The tyrant himself, and all their council, admired their endurance; 18 through which, also, they now stand beside the divine throne, and live a blessed life. 19 For Moses saith, And all the saints are under thy hands.

20 These, therefore, having been sanctified through God, have been honoured not only with this honour, but that also by their means the enemy did not overcome our nation; 21 and that the tyrant was punished, and their country purified. 22 For they became the antipoise to the sin of the nation; and the Divine Providence saved Israel, aforetime afflicted, by the blood of those pious ones, and their propitiatory death.

23 For the tyrant Antiochus, looking to their manly virtue, and to their endurance in torture, proclaimed that endurance as an example to his soldiers. 24 And they proved to be to him noble and brave for land battles and sieges; and he conquered and stormed the towns of all his enemies.

O Israelitish children, descendants of the seed of Abraham, obey this law, and in every way be religious. 2 Knowing that religious reasoning is lord of the passions, and those not only inward but outward.

3 Whence those persons giving up their bodies to pains for the sake of religion, were not only admired by men, but were deemed worthy of a divine portion. 4 And the nation through them obtained peace, and having renewed the observance of the law in their country, drove the enemy out of the land. 5 And the tyrant Antiochus was both punished upon earth, and is punished now he is dead; for when he was quite unable to compel the Israelites to adopt foreign customs, and to desert the manner of life of their fathers, 6 then, departing from Jerusalem, he made war against the Persians.

7 And the righteous mother of the seven children spake also as follows to her offspring: I was a pure virgin, and went not beyond my father's house; but I took care of the built-up rib. 8 No destroyer of the desert, [or] ravisher of the plain, injured me; nor did the destructive, deceitful, snake, make spoil of my chaste virginity; and I remained with my husband during the period of my prime.

9 And these my children, having arrived at maturity, their father died: blessed was he! for having sought out a life of fertility in children, he was not grieved with a period of loss of children. 10 And he used to teach you, when yet with you, the law and the prophets.

11 He used to read to you the slaying of Abel by Cain, and the offering up of Isaac, and the imprisonment of Joseph. 12 And he used to tell you of the zealous Phinehas; and informed you of Ananias and Azarias, and Misael in the fire. 13 And he used to glorify Daniel, who was in the den of lions, and pronounce him blessed.

14 And he used to put you in mind of the scripture of Esaias, which saith, Even if thou pass through the fire, it shall not burn thee. 15 He chanted to you David, the

*βίος ἐθεώρει. Θεοσέβεια δὲ ἐνίκα, τοὺς ἑαυτῆς ἀθλητὰς στε-* 15
*φανοῦσα.*

Τίνες οὐκ ἐθαύμασαν τοὺς τῆς ἀληθείας νομοθεσίας ἀθλητάς; 16
τίνες οὐκ ἐξεπλάγησαν; Αὐτός γέ τοι ὁ τύραννος καὶ ὅλον τὸν 17
συνέδριον αὐτῶν ἐξεθαύμασαν αὐτῶν τὴν ὑπομονήν. Δι' ἣν καὶ 18
τῷ θείῳ νῦν παρεστήκασιν θρόνῳ, καὶ τὸν μακάριον βιοῦσιν
αἰῶνα. Καὶ γάρ φησιν ὁ Μωσῆς, καὶ πάντες οἱ ἡγιασμένοι 19
ὑπὸ τὰς χεῖράς σου.

Καὶ οὗτοι οὖν ἁγιασθέντες διὰ Θεὸν τετίμηνται οὐ μόνον οὖν 20
ταύτῃ τῇ τιμῇ, ἀλλὰ καὶ τῷ δι' αὐτοὺς τὸ ἔθνος ἡμῶν τοὺς πολε-
μίους μὴ ἐπικρατῆσαι, καὶ τὸν τύραννον τιμωρηθῆναι, καὶ τὴν 21
πατρίδα καθαρισθῆναι, ὥσπερ ἀντίψυχον γεγονότας τῆς τοῦ 22
ἔθνους ἁμαρτίας, καὶ διὰ τοῦ αἵματος τῶν εὐσεβῶν ἐκείνων, καὶ
τοῦ ἱλαστηρίου θανάτου αὐτῶν, ἡ θεία πρόνοια τὸν Ἰσραὴλ
προκακωθέντα διέσωσεν.

Πρὸς γὰρ τὴν ἀνδρείαν αὐτῶν τῆς ἀρετῆς, καὶ τὴν ἐπὶ ταῖς 23
βασάνοις αὐτῶν ὑπομονὴν ὁ τύραννος ἀφιδὼν Ἀντίοχος ἀνε-
κήρυξεν τοῖς στρατιώταις αὐτοῦ εἰς ὑπόδειγμα τὴν ἐκείνων
ὑπομονήν. Ἔσχεν τε αὐτοὺς γενναίους καὶ ἀνδρείους εἰς 24
πεζομαχίαν καὶ πολιορκίαν· καὶ ἐκπορθήσας ἐνίκησεν πάντας
τοὺς πολεμίους.

Ὦ τῶν Ἀβραμιαίων σπερμάτων ἀπόγονοι παῖδες Ἰσραηλῖται, 18
πείθεσθε τῷ νόμῳ τούτῳ, καὶ πάντα τρόπον εὐσεβεῖτε· γινώ- 2
σκοντες, ὅτι τῶν παθῶν δεσπότης ἐστὶν ὁ εὐσεβὴς λογισμός·
καὶ οὐ μόνον τῶν ἔνδοθεν, ἀλλὰ καὶ τῶν ἔξωθεν πόνων·

Ἀνθ' ὧν διὰ τὴν εὐσέβειαν προϊέμενοι τὰ σώματα τοῖς πόνοις 3
ἐκεῖνοι, οὐ μόνον ὑπὸ τῶν ἀνθρώπων ἐθαυμάσθησαν, ἀλλὰ καὶ
θείας μερίδος κατηξιώθησαν. Καὶ δι' αὐτοὺς εἰρήνευσεν τὸ 4
ἔθνος, καὶ τὴν εὐνομίαν τὴν ἐπὶ τῆς πατρίδος ἀνανεωσάμενος,
ἐκπεπολιόρκηκε τοὺς πολεμίους. Καὶ ὁ τύραννος Ἀντίοχος καὶ 5
ἐπὶ γῆς τετιμώρηται, καὶ ἀποθανὼν κολάζεται· ὡς γὰρ οὐδὲν
οὐδαμῶς ἴσχυσεν ἀναγκάσαι τοὺς Ἱεροσολυμίτας ἀλλοφυλῆσαι,
καὶ τῶν πατρίων ἐθνῶν ἐκδιαιτηθῆναι· τότε δὴ ἀπάρας ἀπὸ τῶν 6
Ἱεροσολύμων ἐστρατοπέδευσεν ἐπὶ Πέρσας.

Ἔλεγεν δὲ ἡ μήτηρ τῶν ἑπτὰ παίδων καὶ ταῦτα ἡ δικαία τοῖς
τέκνοις, ὅτι ἐγὼ ἐγενήθην παρθένος ἁγνὴ, καὶ οὐχ ὑπερέβην 7
πατρικὸν οἶκον· ἐφύλασσον δὲ τὴν ᾠκοδομουμένην πλευράν.
Οὐ διέφθειρέν με λυμεὼν τῆς ἐρημίας φθορεὺς ἐν πεδίῳ· οὐδὲ 8
ἐλυμήνατό μου τὰ ἁγνὰ τῆς παρθενίας λυμεὼν ἀπατηλὸς ὄφις·
ἔμεινα δὲ χρόνον ἀκμῆς σὺν ἀνδρί.

Τούτων δὲ ἐνηλίκων γενομένων ἐτελεύτησεν ὁ πατήρ· μακά- 9
ριος μὲν ἐκεῖνος· τὸν γὰρ τῆς εὐτεκνίας βίον ἐπιζητήσας, τὸν
τῆς ἀτεκνίας οὐκ ὠδυνήθη καιρόν. Ὃς ἐδίδασκεν ὑμᾶς, ἔτι ὢν 10
σὺν ὑμῖν, τὸν νόμον καὶ τοὺς προφήτας.

Τὸν ἀναιρεθέντα Ἀβὲλ ὑπὸ Κάϊν ἀνεγίνωσκεν δὲ ἡμῖν, καὶ 11
τὸν ὁλοκαρπούμενον Ἰσαὰκ, καὶ τὸν ἐν φυλακῇ Ἰωσήφ. Ἔλε- 12
γεν δὲ ἡμῖν τὸν ζηλωτὴν Φινεές· ἐδίδασκεν δὲ ὑμᾶς τοὺς ἐν πυρὶ
Ἀνανίαν, καὶ Ἀζαρίαν, καὶ Μισαήλ. Ἐδόξαζεν δὲ καὶ τὸν ἐν 13
λάκκῳ λεόντων Δανιὴλ, ὃν καὶ ἐμακάριζεν.

Ὑπεμίμνησκεν δὲ ὑμᾶς τὴν Ἡσαΐου γραφὴν τὴν λέγουσαν, 14
κἂν διὰ πυρὸς διέλθῃς, φλὸξ οὐ κατακαύσει σε. Τὸν ὑμνογρά- 15

*φον ἐμελῴδει ὑμῖν Δαβὶδ τὸν λέγοντα, πολλαὶ αἱ θλίψεις τῶν*
16 *δικαίων. Τὸν Σαλομῶντα ἐπαροιμίαζεν ἡμῖν τὸν λέγοντα, ξύλον*
17 *ζωῆς ἐστιν πᾶσιν τοῖς ποιοῦσιν αὐτοῦ τὸ θέλημα. Τὸν Ἰεζεκιὴλ*
*ἐπιστοποιεῖτο τὸν λέγοντα, εἰ ζήσεται τὰ ὀστᾶ τὰ ξηρὰ ταῦτα;*
18 *Ὠδὴν μὲν γὰρ ἣν ἐδίδαξεν Μωϋσῆς οὐκ ἐπελάθετο τὴν διδά-*
19 *σκουσαν, ἐγὼ ἀποκτενῶ καὶ ζῆν ποιήσω. Αὕτη ἡ ζωὴ ἡμῶν*
*καὶ ἡ μακαριότης τῶν ἡμερῶν.*

20 *Ὢ πικρᾶς τῆς τότε ἡμέρας, καὶ οὐ πικρᾶς, ὅτε ὁ πικρὸς Ἑλλή-*
*νων τύραννος πῦρ φλέξας λέβησιν ὠμοῖς, καὶ ζέουσι θυμοῖς*
*ἀγαγὼν ἐπὶ τὸν καταπέλτην καὶ πάλιν τὰς βασάνους αὐτοῦ τοὺς*
21 *ἑπτὰ παῖδας τῆς Ἁβρααμίτιδος. Τὰς τῶν ὀμμάτων κόρας ἐπή-*
*ρωσεν, καὶ γλώσσας ἐξέτεμεν, καὶ βασάνοις ποικίλαις ἀπέκτεινεν.*
22 *Ὑπὲρ ὧν ἡ θεία δίκη μετῆλθεν καὶ μετελεύσεται τὸν ἀλάστορα.*

23 *Οἱ δὲ Ἁβραμιαῖοι παῖδες σὺν τῇ ἀθλοφόρῳ μητρὶ, εἰς*
*πατέρων χορὸν συναγελάζονται, ψυχὰς ἁγνὰς καὶ ἀθανάτους*
24 *ἀπειληφότες παρὰ τοῦ Θεοῦ. Ὧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν*
*αἰώνων. Ἀμήν.*

hymn-writer, who saith, Many are the afflictions of the just.
16 He declared the proverbs of Solomon, who saith, He is a tree of life to all those who do His will.
17 He used to verify Ezekiel, who said, Shall these dry bones live?
18 For he did not forget the song which Moses taught, proclaiming, I will kill, and I will make to live.
19 This is our life, and the length of our days.

20 O that bitter, and yet not bitter, day when the bitter tyrant of the Greeks, quenching fire with fire in his cruel caldrons, brought with boiling rage the seven sons of the daughter of Abraham to the catapelt, and to all his torments!
21 He pierced the balls of their eyes, and cut out their tongues, and put them to death with varied tortures.
22 Wherefore divine retribution pursued and will pursue the pestilent wretch.

23 But the children of Abraham, with their victorious mother, are assembled together to the choir of their fathers; having received pure and immortal souls from God.
24 To whom be glory for ever and ever. Amen.

# ΠΡΟΣΕΥΧΗ ΜΑΝΑΣΣΗ ΥΙΟΥ ΕΖΕΚΙΟΥ.

ΚΥΡΙΕ *παντοκράτωρ, ὁ Θεὸς τῶν πατέρων ἡμῶν τοῦ Ἀβραὰμ*
*καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ τοῦ σπέρματος αὐτῶν τοῦ δικαίου.*
2 *Ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν σὺν πάντι τῷ κόσμῳ*
3 *αὐτῶν. Ὁ πεδήσας τὴν θάλασσαν τῷ λόγῳ τοῦ προστάγματός*
*σου, ὁ κλείσας τὴν ἄβυσσον καὶ σφραγισάμενος αὐτὴν τῷ*
4 *φοβερῷ καὶ ἐνδόξῳ ὀνόματί σου· ὃν πάντα φρίσσει καὶ τρέμει*
5 *ἀπὸ προσώπου δυνάμεώς σου, ὅτι ἄστεκτος ἡ μεγαλοπρέπεια*
*τῆς δόξης σου, καὶ ἀνυπόστατος ἡ ὀργὴ τῆς ἐπὶ ἁμαρτωλοὺς*
6 *ἀπειλῆς σου· ἀμέτρητόν τε καὶ ἀνεξιχνίαστον τὸ ἔλεος τῆς*
7 *ἐπαγγελίας σου· σὺ γὰρ εἶ Κύριος ὕψιστος, εὔσπλαγχνος,*
*μακρόθυμος καὶ πολυέλεος, μετανοῶν ἐπὶ κακίαις ἀνθρώπων.*

O Lord Almighty, the God of our fathers Abraham and Isaac and Jacob and of their righteous seed;
2 that hast made the heaven and the earth with all their adornment;
3 that hast bound the sea with the word of thy commandment; that hast closed the abyss and sealed it with thy fearful and glorious name;
4 whom all things revere and tremble before the face of thy power,
5 because the magnificence of thy glory is unendurable and irresistible the wrath of thy threatening against sinners:
6 the mercy of thy promise is both immeasurable and inscrutable;
7 for thou art the Lord most high, compassionate, longsuffering, and most merciful, repenting of the evils of men.

Thou, Lord, according to the abundance of thy goodness, hast proclaimed repentance and forgiveness to those that have sinned against thee, and in the multitude of thy kindnesses thou hast decreed for sinners repentance unto salvation. [8]Surely thou, O Lord, the God of the just, hast not appointed repentance for the just, for Abraham and Isaac and Jacob who have not sinned against thee; but thou hast appointed repentance for me a sinner: [9]for I have sinned above the number of the sand of the sea. My transgressions are multiplied, O Lord, they are multiplied, and I am not worthy to look at or see the height of heaven, for the multitude of my iniquities, [10]being bowed down by many iron bonds, so that I cannot uplift my head, and there is no release for me, because I have provoked thy anger, and have done evil before thee, not doing thy will, nor keeping thy commandments, but setting up abominations and multiplying offences. [11]And now I bend the knee of my heart, beseeching thy goodness: [12]I have sinned, Lord, I have sinned, and I acknowledge my transgressions: [13]but I pray and beseech thee, release me, Lord, release me, and destroy me not with my transgressions; keep not evils for me in anger for ever, nor condemn me to the lowest parts of the earth: because thou art God, the God of the repenting; [14]and in me thou wilt shew all thy benevolence, for that me unworthy thou wilt save, according to thy great mercy: [15]and I will praise thee continually all the days of my life: for all the host of the heavens sings to thee, and thine is the glory for ever and ever. Amen.

*Σὺ, Κύριε, κατὰ τὸ πλῆθος τῆς χρηστότητός σου ἐπηγγείλω*
*μετάνοιαν καὶ ἄφεσιν τοῖς ἡμαρτηκόσιν σοι, καὶ τῷ πλήθει*
*τῶν οἰκτιρμῶν σου ὥρισας μετάνοιαν ἁμαρτωλοῖς εἰς σωτηρίαν.*
*Σὺ οὖν, Κύριε, ὁ Θεὸς τῶν δικαίων, οὐκ ἔθου μετάνοιαν δικαίοις,* 8
*τῷ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, τοῖς οὐχ ἡμαρτηκόσιν σοι,*
*ἀλλ' ἔθου μετάνοιαν ἐπ' ἐμοὶ τῷ ἁμαρτωλῷ, διότι ἥμαρτον* 9
*ὑπὲρ ἀριθμὸν ψάμμου θαλάσσης. Ἐπλήθυναν αἱ ἀνομίαι*
*μου, Κύριε, ἐπλήθυναν, καὶ οὐκ εἰμὶ ἄξιος ἀτενίσαι καὶ ἰδεῖν τὸ*
*ὕψος τοῦ οὐρανοῦ ἀπὸ πλήθους τῶν ἀδικιῶν μου, κατακαμπτό-* 10
*μενος πολλῷ δεσμῷ σιδηρῷ εἰς τὸ μὴ ἀνανεῦσαι τὴν κεφαλήν*
*μου, καὶ οὐκ ἔστιν μοι ἄνεσις, διότι παρώργισα τὸν θυμόν*
*σου, καὶ τὸ πονηρὸν ἐνώπιόν σου ἐποίησα, μὴ ποιήσας τὸ*
*θέλημά σου καὶ μὴ φυλάξας τὰ προστάγματά σου, στήσας*
*βδελύγματα καὶ πληθύνας προσοχθίσματα. Καὶ νῦν κλίνω* 11
*γόνυ καρδίας μου δεόμενος τῆς παρὰ σοῦ χρηστότητος·*
*ἡμάρτηκα, Κύριε, ἡμάρτηκα, καὶ τὰς ἀνομίας μου ἐγὼ γινώσκω.* 12
*Ἀλλ' αἰτοῦμαι δεόμενός σου· ἄνες μοι, Κύριε, ἄνες μοι, καὶ* 13
*μὴ συναπολέσῃς με ταῖς ἀνομίαις μου, μηδὲ εἰς τὸν αἰῶνα*
*μηνίσας τηρήσῃς τὰ κακά μοι, μηδὲ καταδικάσῃς με ἐν τοῖς*
*κατωτάτοις τῆς γῆς, διότι σὺ εἶ Θεὸς, Θεὸς τῶν μετανοούντων.*
*Καὶ ἐν ἐμοὶ δείξεις πᾶσαν τὴν ἀγαθωσύνην σου, ὅτι ἀνάξιον* 14
*ὄντα σώσεις με κατὰ τὸ πολὺ ἔλεός σου. Καὶ αἰνέσω σε* 15
*διὰ παντὸς ἐν ταῖς ἡμέραις τῆς ζωῆς μου, ὅτι σὲ ὑμνεῖ πᾶσα*
*ἡ δύναμις τῶν οὐρανῶν, καὶ σοῦ ἐστιν ἡ δόξα εἰς τοὺς αἰῶνας.*
*Ἀμήν*